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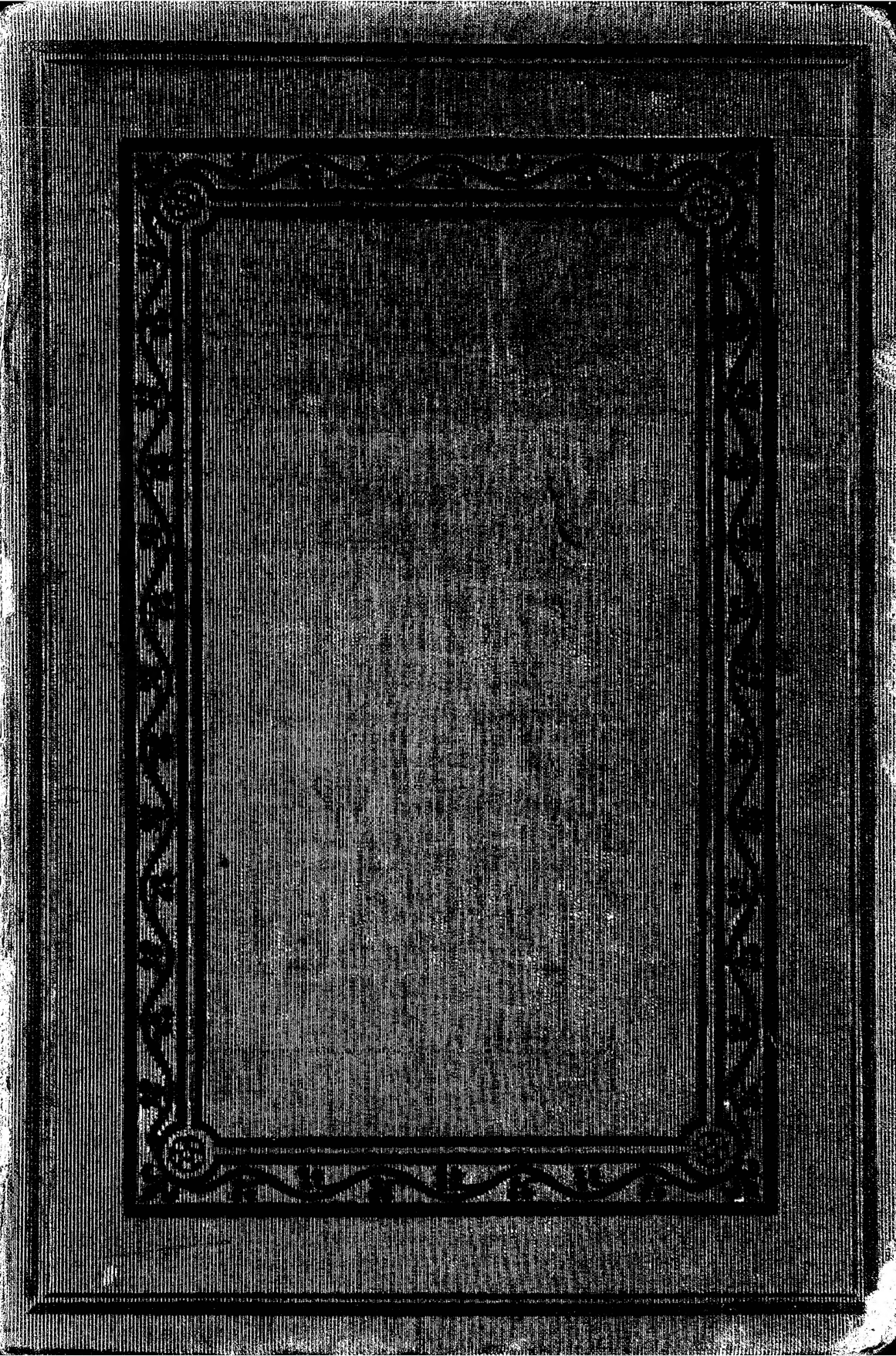
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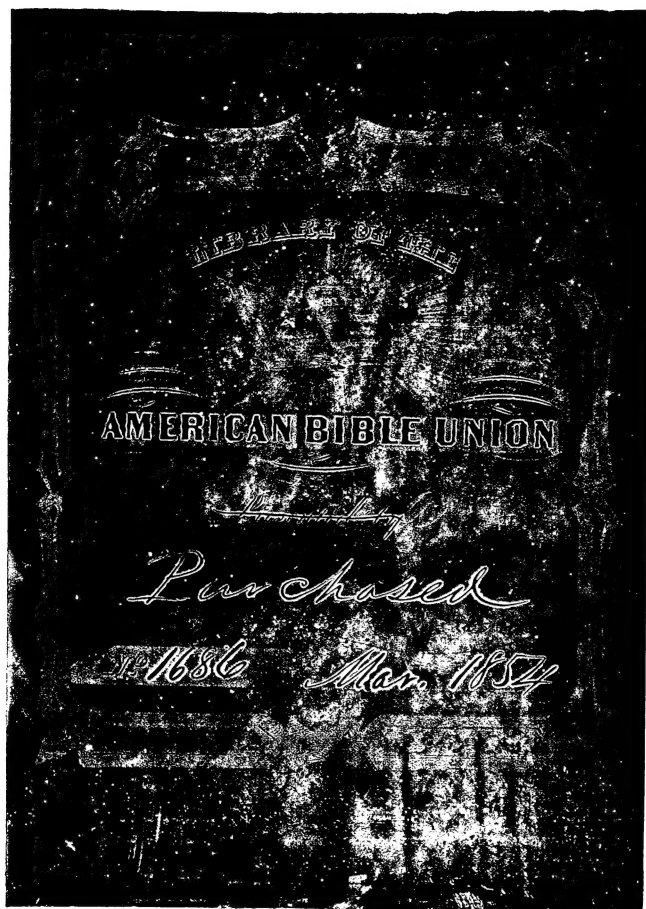
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SYNOPSIS OF CRITICISMS.

A

SYNOPSIS OF CRITICISMS

UPON THOSE

PASSAGES OF THE OLD TESTAMENT,

IN WHICH

MODERN COMMENTATORS HAVE DIFFERED

FROM THE

AUTHORIZED VERSION;

TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
FELLOW OF KING'S COLLEGE, CAMBRIDGE.

C 10

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away ;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

VOLUME II.—PART I.

LONDON :

LONGMAN, BROWN, GREEN, AND LONGMANS.

MDCCCXLVII.

ALEXANDER MACINTOSH,

PRINTER,

GREAT NEW-STREET, LONDON.

PASSAGES

IN WHICH MODERN COMMENTATORS DIFFER FROM THE AUTHORIZED
VERSION OF THE OLD TESTAMENT.

JOSHUA.

CHAP. I. 4.

מִהַרְבֵּי הַלְבָּנוֹן הָיָה וְעַד־הַנָּהָר
הַגָּדוֹל נְהַר־פָּרַת לֵאלֹפֶצֶת הַחַמִּים
וְעַד־הַיָּם הַגָּדוֹל מִבְּנוֹת הַשָּׁמֶשׁ יָהִי
נִקְרָאֵם :

τὴν ἔρημον καὶ τὸν Ἀντιλίβανον ἕως τοῦ
ποταμοῦ τοῦ μεγάλου ποταμοῦ Εὐφράτου, καὶ
ἕως τῆς θαλάσσης τῆς ἐσχάτης, ἀπ' ἡλίου
δυσμῶν ἔσται τὰ ὄρια ὑμῶν.

Au. Ver.—4 From the wilderness and
this Lebanon even unto the great river, the
river Euphrates, all the land of the Hittites,
and unto the great sea toward the going
down of the sun, shall be your coast.

This Lebanon.

Ged.—Yonder Lebanon.

All the land of the Hittites. Houbigant,
Michaëlis, Kennicott, Geddes, Boothroyd,
and others, consider these words to be an
interpolation.

Ken.—The extent of the country granted
to the Israelites is not described here very
clearly. For, though the four boundaries
are mentioned, the *wilderness* on the south,
with *Lebanon* on the north, and the *Eu-
phrates* on the east, with the *Mediterranean
Sea* on the West, yet, as Joshua was now at
a great distance from Lebanon, it is not
likely he should say *this* Lebanon; and it is
less likely that he should describe the whole
of this country by the words, *all the land of
the Hittites*. The Vulgate version is free
from the word *this*, the Greek version is
free from both difficulties. But there is
much greater authority; namely, that of
Moses, expressly referred to here, in ver. 3;
and Deut. ii. 24 has neither the word *this*,

nor the words *all the land of the Hittites*,
either in the Hebrew text or the Sa-
maritan.

Rosen.—*A deserto et Libano hoc. De-
sertum ab austro Judæam terminabit, Liba-
nus ad septentrionem. Libano additur ἡ
hoc, quia ex loco, in quo castra tunc habe-
bant Israelitæ, prospiciebatur, ille mons, de
quo vid. quæ diximus in libro die Bibl.
Allerthumskunde, s. Bibl. Geographie, vol. i.,
p. ii., p. 235. וְיַד הַנָּהָר הַגָּדוֹל נְהַר־פָּרַת, Et
usque ad fluvium illum magnum, fluvium
Euphratis, puta. Omnis terra Chittæorum.
Erant hi unus de septem illis Cananæorum
populis, qui terram ad occasum Jordanis
tenebant, vid. infra, iii. 10; Genes. xv. 10;
Num. xiii. 29. Sed hic Chittæi, qui circa
Hebronem habitabant (vid. Bibl. Geogr.,
vol. ii., p. i., p. 257), pro quibusvis Cananæis
dicuntur, qui forsitan nomen unius gentis a
terrore (חַי) ductum, libentius usurparunt.
Græcus Alexandrinus interpres verba לֵאלֹפֶצֶת
non expressit; videri, ut Dathius in-
quit, possent redundare, quia in describendis
limitibus loca intermedia nihil attinet com-
memorare. Sed vere monet Maurer, talia
esse sermonis popularis, minus accurati.
Arabicus interpres posuit *super*, i. e., *ultra
terram Chittæorum*, quasi pro לֵאלֹפֶצֶת legisset;
nec id male. וְיַד הַיָּם הַגָּדוֹל, Et usque ad
mare magnum, i. e., *Mediterraneum*, ut
Num. xxxiv. 6. מִבְּנוֹת הַשָּׁמֶשׁ, *Ingressum*,
i. e., *occasum solis* versus, ut Deut. xi. 30;
Ps. l. 1. יְהִי גְבוּלָם, *Erit finis s. terminus
vester*. Sed וְיַד הַיָּם et pro iis, quæ fine claudun-
tur passim sumitur, ut Matth. ii. 16, ἐν
Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὅροις αὐτῆς, in
Bethlehem et in omnibus finibus ejus, i. e., in
toto ejus territorio.*

VOL. II.

B

Ver. 7.

רָךְ חֶזֶק וְאִמָּץ כְּאִדָּה לַעֲשׂוֹת
בְּכָל-הַתּוֹרָה אֲשֶׁר צִוָּה מֹשֶׁה עַבְדִּי
אֶל-תְּסוּר מִמֶּנּוּ דְמִין וּשְׂמֵאוֹל לְמַעַן
תִּשְׁכַּל בְּכָל אֲשֶׁר תִּלְךָ :

ἰσχυρε οὖν καὶ ἀνδρίζου φυλάσσεσθαι καὶ ποιεῖν καθότι ἐνετείλατό σοι Μωσῆς ὁ παῖς μου. καὶ οὐκ ἐκκλινείς ἀπ' αὐτῶν εἰς δεξιὰ οὐδὲ εἰς ἀριστερά, ἵνα συνῆς ἐν πάσιν οἷς ἐὰν πράσῃς.

Au. Ver.—7 Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper [or, do wisely] whithersoever thou goest.

That thou mayest observe to do.

Ged.—In the observance and practice of.

Rosen.—*Modo firmus esto et fortis valde observare agere secundum omnem hanc legem, quam jussit te observare Moses, servus meus.* Pro תִּשְׁכַּל in pluribus codicibus et libris editis legitur, inserta copula, וְאִמָּץ, *observare et agere* (cf. Deut. vii. 12, וְשָׁמַרְתָּ אֹתָם, *et servabis ea*, ut est infra xxiii. 6, idemque h. l. exprimitur a Græco Alexandrino (φυλάσσεσθαι καὶ ποιεῖν), et a reliquis veteribus, præter Chaldaicum. Sed quum versu proximo legamus תִּשְׁכַּל לְמַעַן, *ut observes agere*: copula nec hic erit inserenda. Est autem *observare facere*, i. q. animum attendere ad faciendum, operam dare, ne quid eorum omittatur que lege sunt præscripta. Similis loquendi formula Num. xxiii. 12: אֲשֶׁר לְרָךְ, *observabo loqui*, et 2 Reg. x. 31: לֹא שָׁמַר לְלֶכֶת, *non observavit ire in lege Jovæ*. Quia שמר nonnumquam mente, memoria servare denotat, ut Genes. xxxvii. 11; Clericus nostra verba mallet sic interpretari: *ut memineris te gerere secundum legem cet.* Quod tamen minus commodum videtur.

That thou mayest prosper.

Pool, Patrick.—Or, *do wisely*, as it is in the margin; for it is the greatest policy to be truly religious.—*Bp. Patrick.*

Ged.—That in all thy proceedings thou mayest act with prudence.

Rosen.—*Ut prudenter agas in omni quo ibis, in quacunque re versaberis.* Verbum תִּשְׁכַּל, *intelligentem, prudentem eadere, esse, agere*, denotare constat. Hinc Græcus Alexandrinus et Vulgatus Latinus ἵνα συνῆς, *ut intelligas reddiderunt*, et Chaldaeus infra

vs. 8, תִּשְׁכַּשׁ, quod idem. Sed hoc loco idem interpres, sibi non constans, תִּשְׁכַּל, *ut prospere tibi succedat* transtulit. Sic et Arabicus interpres: *ut prospero successu utaris*. Sane תִּשְׁכַּל haud raro *bono successu uti, prospere res suas gerere* significat, ut Prov. xvii. 8; Jesai. lii. 13 (ad quem loc. vid. not.), quia rerum felix successus ex prudentia plerumque proficiscitur. Hoc tamen in quo versamur loco necesse non est, ut proprium verbi תִּשְׁכַּל significatum deseramus. Nam quæ Josue commendatur legis Mosaeicæ observatio efficiet, ut prudenter agat. בְּכָל hic pro בְּכָל-דְּרָכֶיךָ, *in universitate viarum tuarum*, in omnibus tuis viis, i. e., actionibus, ex noto Hebraismo. Cf. 1 Sam. xviii. 14, נָהַי דָּוִד לְכָל-דְּרָכָיו בְּשָׁפֵל, *eratque Davides in omnibus viis suis prudens, aut felix*.

Ver. 8.

— לְמַעַן תִּשְׁכַּל לַעֲשׂוֹת בְּכָל-
הַצִּוִּיּוֹת בּוֹ בְּיָמָיו תִּשְׁכַּל אֶת-דְּרָכָהָ
וְאִתְּשָׁלֵם :

— ἵνα εἰδῆς ποιεῖν πάντα τὰ γεγραμμένα. τότε εὐδοκῇσῃ, καὶ εὐδωσῇς τὰς ὁδοὺς σου, καὶ τότε συνήσεις.

Au. Ver.—8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success [or, do wisely].

Bp. Patrick.—*Thou shalt make thy way prosperous, and—have good success.* Or, *do wisely*. Prudence and prosperity go together; but no prudence is comparable to the strict observance of the laws of God, upon which the felicity of kingdoms and states depends.

Ged.—For then thou shalt be prosperous, because then thou wilt act with prudence.

Rosen.—De verbis תִּשְׁכַּל לַעֲשׂוֹת vid. ad vs. 7, תִּשְׁכַּל — בְּיָמָיו, *Nam tunc prosperas reddes vias tuas, et tunc prudenter ages*. Prudentie vero quia prosper successus fere est junctus, verbum תִּשְׁכַּל haud raro *bene succedendi* notionem includit. Arabicus interpres diriguntur, scil. *vias tue* (quod proxime præcedit) reddidit, aliter quam vs. 7 (ubi vid. not.), nec tamen male.

Ver. 10.

Au. Ver.—Officers. See notes on Numb. xi. 16.

Bp. Patrick.—I have often observed, that as *shophetim* were judges, who heard causes in their courts, and pronounced sentence; so *shoterim* were inferior officers belonging to the court, who summoned people to attend, and executed the sentence: for after Moses had mentioned (Deut. i. 15) the chief of their tribes, captains over thousands, and hundreds, and fifties, and tens, he at last mentions these officers among their tribes; who were employed, it appears by this place, in the camp, as well as in the courts of justice.

Ver. 11.

עָבְרוּ וּ בְּרֶכֶב הַמִּחָלָה וַיְהִי אֶת־
הַצֵּב לִאֲמֹר הָכִינוּ לָכֶם צִדָּה כִּי
בָּעוֹר וּ שְׁלֹשֶׁת יָמִים אַתֶּם עֹבְרִים אֶת־
הַיַּרְדֵּן הַזֶּה לְבֹא לְרֶשֶׁת אֶת־הָאָרֶץ
אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם
לְרִשְׁתָּהּ:

εἰσελθατε κατὰ μέσον τῆς παρεμβολῆς τοῦ λαοῦ, καὶ ἐντείλασθε τῷ λαῷ, λέγοντες. ἑτοιμάζεσθε ἐπιτισιμὸν, ὅτι ἐτι τρεῖς ἡμέραι καὶ ὑμεῖς διαβαίνετε τὸν Ἰορδάνην ταῦτον, εἰσελθόντες κατασχεῖν τὴν γῆν, ἣν κύριος ὁ θεὸς τῶν πατέρων ὑμῶν δίδωσιν ὑμῖν.

Au. Ver.—11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

Pool.—*Within three days.*] *Quest.* How can this be, when the spies, who were not yet sent away, continued three days hid in the mountains, Josh. ii. 22, and the people passed not over till three days after the spies returned? Josh. iii. 2. *Ans.* These words, though placed here, seem not to have been delivered by Joshua till after the return of the spies; such transpositions being so frequent in Scripture, that interpreters have formed this general rule, that *there is no certain order, no former nor latter, in the histories of the Scripture.* And hence it comes that these three days mentioned here below, after the history of the spies, are again repeated, Josh. iii. 2. Besides, the Septuagint render the words *yet three days*; and the Chaldee, *in the end of three days*; others, *after three days*, as it is Josh. iii. 2. Or these three days may be the same with those Josh. ii. 22, and the matter may be

conceived thus: Joshua gives the people notice of their passage over *Jordan within three days* here, and at the same time sends away the spies, who return ere those three days be ended. For the *three days*, Josh. ii. 22, may be understood of one whole day, and part of two other days, as it is in that famous instance, Matt. xxvii. 63, of which see more on that place, and on Matt. xii. 40. The spies came to Jericho in the evening of the first day, and intended to lie there, Josh. ii. 8; but being disturbed and affrighted by the search made after them, they go away that night into the mountains, and there abide the time mentioned. Joshua having delivered this message from God to the Israelites, and sent away the spies, removes from Shittim to Jordan, Josh. iii. 1, being sufficiently assured of his safe passage over Jordan, whatsoever became of the spies; and after those three days mentioned here were past, Josh. iii. 2, he sends the officers to the people with a second message about the manner of their actual passing over.

Bp. Patrick.—See notes on iii. 1, 2.

Dr. A. Clarke.—*For within three days ye shall pass.*] Calmet contends, with great appearance of truth, that these three days should be reckoned from the first day of their encamping at Jordan, three days after the return of the spies, i. e., on the eighth day of the first month, on the *tenth* of which they passed over Jordan. The text, therefore, is supposed to mean, *Prepare victuals for three days' march*, for “on the third day after your decampment from Shittim ye shall pass over this Jordan.”

Ver. 13.

זָכוֹר אֶת־הַדָּבָר וּגֹר
מִנְיֹשְׁתֶּה תֹּר הָיָמָה, כ. ט. ל.

Au. Ver.—13 Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

Remember.

Houb.—*Legere* וּגֹר, *mementote*. Omnes veteres plurali numero interpretantur. Est locus similis, Exod. cap. xiii., v. 3, ubi *hodie*. Codex. וּגֹר, Sam. וּגֹר, et sic legendum *memento* plurales numeri, qui sequuntur, nempe אַתְּכֶם, אֱלֹהֵיכֶם, Codex, Orat. 42 וּגֹר mendose.

Rosen.—13 *Recordemini verbum quod jussit vos.* Infinitivus זָכוֹר pro imperativo, ut Deut. v. 12, זָכוֹר, *observare*, i. e., *observato*.

Jerem. ii. 2, *הָלֹךְ*, *ire*, i. e., *ito*. Cf. N. G. Schræderi *Syntax.*, Reg. liv. c. et Gesenii *Lehrgeb.*, p. 783.

Ver. 14.

נְשִׁיכֶם מִפְּדֵיכֶם וּמִבְּרִיחֵיכֶם וְשִׁבְרֵיכֶם
אֲשֶׁר נָתַן לָכֶם מֹשֶׁה בְּעֶבֶר הַיַּרְדֵּן
וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים לִפְנֵי אֶחָיֶכֶם כָּל
גִּבּוֹרֵי הַחַיִּל וְעֲזָרְתֶּם אוֹתָם :

αἱ γυναῖκες ὑμῶν καὶ τὰ παῖδια ὑμῶν καὶ τὰ κτήνη ὑμῶν κατοικεῖτωσαν ἐν τῇ γῇ ἣ ἔδωκεν ὑμῖν. ὑμεῖς δὲ διαβήσεσθε εὐζωνοί. πρότεροι τῶν ἀδελφῶν ὑμῶν πᾶς ὁ ἰσχύων. καὶ συμμαχήσετε αὐτοῖς.

Au. Ver.—14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed [Heb., marshalled by five], all the mighty men of valour, and help them.

Before their brethren.

Pool.—Either, 1. In their presence [so Rosen.]. Or, 2. In the front of all of them [so Patrick]; which was but reasonable; partly, because they had the advantage of their brethren, having actually received their portion, which their brethren had only in hope, and therefore were obliged to more service, the rather to prevent the envy of the other tribes; partly, because they were freed from those impediments which the rest were exposed to, their wives, and children, and estates being safely lodged; and partly, to prevent their retreat and withdrawing themselves from the present service, which they otherwise should have had opportunity and temptation to do, because of the nearness of their habitations.

Armed. See notes on Exod. xiii. 18.

Rosen.—*וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים*, *Vos autem transite strenui*. Iis quæ de voce *חֲמִשִּׁים* diximus ad Exod. xiii. 18, addimus, verbum *חֲמִשִּׁים*, a quo illa est deducta, posse ejusdem

significationis esse cum Arabum *حَمَس*, *vehemens strenuusque valde fuit in prælio*. In parallelo Numerorum loco xxxii. 17, pro *חֲמִשִּׁים* legitur *הָשִׁים*, *festinantes*, i. e., *alacres*. Verba *וְאַתֶּם תַּעֲבְרוּ חֲמִשִּׁים* interpretanda potius videntur *coram patribus vestris*, quam *ante fratres vestros*, πρότερον τῶν ἀδελφῶν ὑμῶν, ut Græcus Alexandrinus reddidit. Neque enim verisimile est, duas illas tribus et dimidiam in prima acie ubique adversus hostes consistere debuissse, et ceterarum tribuum veluti

antesignanos fuisse, sed socii potius fuere. Nec *לִפְנֵי* semper locum anteriorem, sed *præsentiam* sæpe significat, *coram*, ut Exod. vii. 10, *לִפְנֵי פַרְעֹה וְלִפְנֵי עֲבָדָיו*, *coram Pharaone et coram servis ejus*, et in frequentissimo illo *לִפְנֵי יְהוָה*, *coram Jova*. Igitur his verbis hoc significatur: vos aderitis fratribus vestris strenui et expediti ad pugnandum, socia arma cum iis conjungetis, quod ipsum postrema hujus versus verba dicunt, וְעֲזָרְתֶּם אוֹתָם, *et adjuvetis eos*.

Ver. 16.

— כָּל אֲשֶׁר-צִוִּיתֵנִי בַעֲשֹׂתָהּ וְגו' —

— πάντα ὅσα ἐὰν ἐντελέῃ ἡμῖν ποιήσομεν, κ.τ.λ.

Au. Ver.—16 — All that thou com-mandest us we will do, &c.

All. Twelve MSS. read *כל*.—*Ken.*

Booth.—The genius of the language supports the various reading *כל*.

CHAP. II. 1.

וַיֵּשְׁלַח יְהוֹשֻׁעַ בְּרִינֹו מִן-הַשְּׂמִיטִים
שְׁנֵים אֲנָשִׁים מִבְּרָגִלִים הָרֶשֶׁת לְאַמֵּר לָהֶם
רְאוּ אֶת-הָאָרֶץ וְאֶת-יְרִיחוֹ וְגִלְגָּלוֹ וְנִבְאֹו
בֵּית-אֶשְׁרָה זֹנָה וְשָׂמָּה רָחַב וַיֵּשְׁבְּבוּ
שָׁמָּה :

καὶ ἀπέστειλεν Ἰησοῦς υἱὸς Ναυῆ ἐκ Σαττὶν δύο νεανίσκους κατασκοπεῦσαι, λέγων. ἀνάβητε καὶ ἴδετε τὴν γῆν καὶ τὴν Ἱεριχῶ. καὶ πορευθέντες οἱ δύο νεανίσκοι εἰσῆλθοσαν εἰς Ἱεριχῶ. καὶ εἰσῆλθοσαν εἰς οἰκίαν γυναικὸς πόρνης, ἣ ὄνομα Ραάβ. καὶ κατέλυσαν ἐκεῖ.

Au. Ver.—1 And Joshua the son of Nun sent [or, had sent] out of Shittim two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged [Heb., lay] there.

Sent. So Rosen.

Horsley, Ged., Booth., Clarke, and others.—Had sent.

Bp. Patrick.—[Joshua—sent.] Or, *had sent*, before the directions given to the officers, mentioned in the foregoing chapter, verses 10, 11, which best agrees with the twenty-second verse of this chapter, and the rest of the story.

Rosen.—*Deinde misit Josua, Nunis filius, ex Schittim duos viros explorantes clam*. Verbum *וַיֵּשְׁלַח* interpretum plures per plusquamperfectum reddunt, quia quæ hoc capite de exploratorum missione narrantur ante ea quæ cap. i. habentur facta existi-

mant, reversosque ad Josuam exploratores esse priusquam mandata ad populum dederit de trajiciendo post triduum Jordane. Nam si illa mandata dederit septimo die primi mensis, simulque ablegati exploratores Jerichuntem pervenerint, atque sub vesperam ad Rachabam diverterint, quum memorentur illi a Rachaba dimissi triduum in monte latuisse, et exercitus ad Jordanem alterum triduum consedissee; effici, interpretes illi dicunt, septem, ut minimum ab illo edicto ad tractionem usque Jordanis esse elapsos dies, aut saltem quinque, si apud flumen non esse moratos plus quam noctem unam dicamus. Verum recte jam observavit Masius, nihil ob stare, quo minus res ordine narrari statuamus, et quo die Josua triduum illud per præcones præstituebat populo, eodem die exploratores eum amandasse; neque tamen e Schittim versus Jordanem movisse, nisi postquam isti ad se revertissent. Nam si die septimo, quo jussit populum se comparare ad tractionem Jordanis post triduum, sint simul emissi exploratores Jerichuntem, facile fuit expeditis viris LX stadia, id est, unum et dimidium milliare Germanicum (vid *Handb. der Bibl. Alterthumsk.*, p. i., vol. i., p. 163), e Schittim ad Jordanem usque (tantum enim intervallum esse, scribit Josephus *Antiquit.*, l. v., cap. 1, § 1) et totidem stadia a Jordane ad Jerichuntem (vid Josephum *de bello Jud.*, l. iv., cap. 8, § 3) intra paucas horas conficere, atque ante vesperam sic satis speculari urbem. Diverterint igitur ad Rachabam sub noctem, atque mox ab ea per tenebras de muro demissi ad diem usque tertium, ex quo die ad Rachabam diverterant, h. e. ad eam vesperam usque, quæ diem octavum mensis Nisan sequitur, latuerint in montibus. Ergo quod ad speculatores dicit Rachaba infra vs. 16, *latebitis in monte tres dies*, est ac si dicat: usque ad diem tertium, quo die integrum vobis erit pergere. Jam vero ea nocte, quæ octavum diem mensis claudebat, et secundum Hebræos ad diem nonum pertinebat, redierunt ad Josuam in castra ad Schittim. Josua porro, percepta exploratorum narratione, mane castra ad Jordanem promovit. Postero denique, id est, decimo die, trajecit. Nihil hic est, quod narrationis cursum interpellare possit. Scribit quidem Josephus (*Antiqq. loco laud.*) hæsisse Israelitas biduum apud Jordanem, priusquam transierint, putatque, exploratores rediisse ad Josuam apud Jordanem morantem, totamque

hujus capitis narrationem non suo positam esse loco. Et tamen nihil vetat etiam ipsum fateri, eodem uno die speculatores abivisse Jerichuntem, et monitores viaticum populo imperasse, triduumque præfinivisse trajiciendi in Cananæam.

Harlot.—So Pool, Patrick, Michaëlis, Rosen., Gesen.

Dr. A. Clarke.—*Harlots and inn-keepers* seem to have been called by the same name, as no doubt many who followed this mode of life, from their exposed situation, were not the most correct in their morals. Among the ancients *women* generally kept houses of entertainment, and among the Egyptians and Greeks this was common. I shall subjoin a few proofs. Herodotus, speaking concerning the many differences between Egypt and other countries, and the peculiarity of their laws and customs, expressly says: *Ἐν τοῖσι αἱ μὲν γυναῖκες ἀγοράζουσι καὶ καπηλευοῦσι· οἱ δὲ ἀνδρες, κατ' οἴκου εἰσιν, ὑφαίνουσι.* "Among the Egyptians the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave." Herod. in Euterp., c. xxxv. Diodorus Siculus, lib. i., s. 8, and c. xxvii., asserts that "the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things." The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of *Isis*, who was afterwards deified among them.

Nymphodorus, quoted by the ancient scholiast on the *Œdipus Coloneus* of Sophocles, accounts for these customs: he says that "Sesostris, finding the population of Egypt rapidly increasing, fearing that he should not be able to govern the people or keep them united under one head, obliged the *men* to assume the occupations of women, in order that they might be rendered effeminate."

Sophocles confirms the account given by Herodotus; speaking of Egypt he says:

*Ἐκεῖ γὰρ οἱ μὲν ἀρσενες κατὰ στεγὰς
Θακύνων ἰσουργοῦντες· αἱ δὲ ξύννομοι
Τὰ ἕω βίου τροφεία πορσύνουσ' αἰ.*

Œdip. Col. v. 352.

"There the men stay in their houses weaving cloth, while the women *transact all business out of doors*, provide food for the

family," &c. It is on this passage that the scholiast cites *Nymphodorus* for the information given above, and which he says is found in the 13th chapter of his work "On the Customs of Barbarous Nations."

That the same custom prevailed among the *Greeks* we have the following proof from *Apuleius*: *Ego vero quod primum ingressui stabulum conspicatus sum, accessi, et de QUADAM ANU CAUPONA illico percontor.* —*Metam.* lib. i., p. 18, Edit. Bip. "Having entered into the first *inn* I met with, and there seeing a certain OLD WOMAN, the INN-KEEPER, I inquired of her."

It is very likely that women kept the places of public entertainment among the *Philistines*; and that it was with *such* an one, and not with an *harlot*, that Sampson lodged (see *Judges* xvi. 1, &c.); for as this custom certainly did prevail among the *Egyptians*, of which we have the fullest proof above, we may naturally expect it to have prevailed also among the *Canaanites* and *Philistines*, as we find from *Apuleius* that it did afterwards among the *Greeks*. Besides, there is more than presumptive proof that this custom obtained among the *Israelites* themselves, even in the most polished period of their history; for it is much more reasonable to suppose that the *two women*, who came to Solomon for judgment, relative to the *dead child* (*1 Kings* iii. 16, &c.), were *inn-keepers*, than that they were *harlots*. It is well known that common prostitutes, from their abandoned course of life, scarcely ever have children; and the laws were so strict against such in *Israel* (*Deut.* xxiii. 18), that if these had been of that class it is not at all likely they would have dared to appear before Solomon. All these circumstances considered, I am fully satisfied that the term זונה, *zonah*, in the text, which we translate *harlot*, should be rendered *tavern* or *inn-keeper*, or *hostess*. The *spies* who were sent out on this occasion were undoubtedly the most confidential persons that Joshua had in his host; they went on an errand of the most weighty importance, and which involved the greatest consequences. The risk they ran of losing their lives in this enterprise was extreme. Is it, therefore, likely that persons who could not escape apprehension and death, without the miraculous interference of God, should, in despite of that law which at this time must have been so well known unto

them, go into a place where they might expect, not the blessing, but the curse, of God? Is it not therefore more likely that they went rather to an *inn* to lodge than to a *brothel*? But what completes in my judgment the evidence on this point is, that this very *Rahab*, whom we call a *harlot*, was actually married to *Salmon*, a Jewish prince, see *Matt.* i. 5. And is it probable that a prince of *Judah* would have taken to wife such a person as our text represents *Rahab* to be?

It is granted that the Septuagint, who are followed by *Heb.* xi. 31, and *James* ii. 25, translate the Hebrew זונה, *zonah*, by πορνή, which generally signifies a *prostitute*: but it is not absolutely evident that the Septuagint used the word in this sense. Every scholar knows that the Greek word πορνή comes from πρῶναι, to *sell*, as this does from παρῶναι, to *pass from one to another*; *transire facio a me ad alterum*; *Damm.* But may not this be spoken as well of the woman's goods as of her person? In this sense the *Chaldee Targum* understood the term, and has therefore translated it אִתְּתָא פֻּנְדֵּקִיתָא, *ittetha pundekitha*, a woman, a TAVERN-KEEPER. That this is the true sense many eminent men are of opinion; and the preceding arguments render it at least very probable. To all this may be added, that as our blessed Lord came through the line of this woman, it cannot be a matter of little consequence to know what moral character she sustained; as an *inn-keeper* she might be *respectable*, if not *honourable*; as a *public prostitute* she could be neither; and it is not very likely that the providence of God would have suffered a person of such a notoriously bad character to enter into the sacred line of his genealogy. It is true that the cases of *Tamar* and *Bathsheba* may be thought sufficient to destroy this argument; but whoever considers these two cases maturely will see that they differ totally from that of *Rahab*, if we allow the word *harlot* to be legitimate. As to the objection that her husband is nowhere mentioned in the account here given; it appears to me to have little weight. She might have been either a *single woman* or a *widow*; and in either of these cases there could have been no mention of a husband; or if she even had a husband, it is not likely he would have been mentioned on this occasion, as the secret seems to have been kept

religiously between *her* and the *spies*. If she were a *married* woman, her husband might be included in the general terms, *all that she had*, and *all her kindred*, chap. vi. 23. But it is most likely that she was a *single woman*, or a *widow*, who got her bread honestly by *keeping a house of entertainment for strangers*.

Prof. Lee.—

וְנָחָה, f. pl. נָחָה. } Syr. Chald. ܢܚܐ, cibavit;
וְנָחָה, m. pl. נָחָה. } aluit. Cogn. ܢܚܐ, arma-

vit. Arab. زَنِ, r. زَنِ, ornavit, compsit. Chald. ܢܚܐ, negotiatus est. Pah. scortatus est. Syr. id. Arab. زَنِ, scortatus est.

The progress of the notion here is, from feeding to adorning; thence to fornication. Comp. Prov. ix. 17; Jer. v. 7, 8. Hence, I. *An innkeeper, hostess*, Josh. ii. 1. So from πρᾶω, *vendo*, πόρνη; *fœmina quæ corpus suum prostituit et veluti vendit*. Fornication is, therefore, a secondary sense in each case. See also Thes. Steph. under πόρνος; and ܢܚܐ above.

II. *A woman addicted to prostitution*, (a) in the proper sense of that term, Gen. xxxviii. 15; Deut. xxiii. 19; Lev. xxi. 7; Judg. xi. 1; Num. xxv. 1.

(b) *Metaph. Man, woman, &c., spiritually*; i. e., *given to idolatry*, Hos. iv. 15; Lev. xvii. 7; xx. 5; Numb. xv. 39; Ezek. vi. 9; xx. 30; Ps. lxxiii. 27.

Rosen.—*Iverunt igitur et venerunt in domum mulieris meretricis*. Nomen וְנָחָה sunt qui h. l. *cauponariam* denotare existiment, Chaldæum sequuti, qui ܢܚܐ posuit, quæ Græca vox est, πανδοκείτρια, hoc est, quæ diversorio quosvis exciperet, quasi derivanda vox esset a ܢܐ, quod Chaldæis *cibare*, *alere* denotat. Student enim et Judæi et Christiani hanc mulierem, illi quidem propter officium, quod populo Hebræo præstitit, hi vero quod ex ea Christus ortum duxerit (Matth. i. 5), quodque laudetur mulieris fides Hebr. xi. 31, scortationis crimine absolvere, et diversorii dominam, sed castam, facere. Ex re ipsa quidem liquet, mulierem peregrinos hospitio excipere solitam; sed nullum aliud proferri potest exemplum, ex quo constet, voce וְנָחָה cauponariam mulierem significari. Græcus Alexandrinus interpretatus est πόρνην, quem Epistolæ ad Hebræos auctor l. i. sequutus est. Hasse (*Aussichten zu künftigen Aufklärungen über das A. T.* p. 92) et Paulus

(*Bibl. exeget. Conservator.*, p. ii. p. 156) mulierem illam extra urbem vagantem, ut Thamar, Genes. xxxviii. 14, exploratoribus obviam factam esse conjiciunt. Erat ejusmodi mulieris domus præ aliis idonea, ad quam exploratores diverterent, præsertim quum in ipsis urbis mœnibus exstructa esset, unde, si patesceret, quo consilio Jerichuntem, venerint, facile evadere poterant. וְנָחָה, *Et nomen ejus erat Rachab*. Hanc eandem esse, quæ in Jesu Messiae genealogia Matth. i. 5, ut Salomonis uxor commemoratur, negavit G. Outhovius in *Biblioth. Bremensi*, Classis iii., p. 438 seqq.; sed argumentis infirmis, uti Wolfius et Elsnerus docuerunt, quibus junge C. F. A. Fritschii *Commentar. in Evangel. Matthæi*, p. 15.

Ver. 4.

וַתִּקַּח הָאִשָּׁה אֶת־שְׁנֵי הָאֲנָשִׁים וַתַּצְפֵּנָהּ וַתֹּאמֶר בֵּן בָּאָה אֵלַי הָאֲנָשִׁים
וְלֹא יָדַעְתִּי מֵאֵן הֵמָּה :

καὶ λαβοῦσα ἡ γυνὴ τοὺς δύο ἄνδρας ἔκρυψεν αὐτούς. καὶ εἶπεν αὐτοῖς, λέγουσα. εἰσεληλύθασι πρὸς μέ οἱ ἄνδρες.

Au. Ver.—4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

Took—and hid them.

Rosen.—Had taken—and hidden. *Acceperat autem mulier illa duos illos viros et occultaverat eos*. Verba sunt in plusquamperfecto reddenda. Ostendit enim ipsa narrationes series, Rachabam antea quam id, quod statim sequitur responsum viris a rege missis daret, imo paulo post quam ad eam divertissent exploratores, fuisse ab ea subductos in tectum et occultatos sub lino: quippe mulier conjiciens delationem, quum metueret inquisitionem, eos viros, ex quorum salute suam quoque et domus suæ universæ salutem pendere augurabatur, conservandos sibi aliqua ratione statuebat. Expectasse missos a rege ad ostium, dum occultarentur exploratores, verisimile non est; mora enim suspectam fecisset Rachabam. Sed cur non illico emittebat per fenestram? neque enim alio quibat extrudere, jam tum obseratis urbis portis. Responso expedita est: verabatur, ne subito inquisitorum interventu oppressa prius quam demitti ambo possent, sibi et aliis certissimum crearet exitum. וַתִּקַּח, *Acceperat*, i. e., duxerat manibus

eorum apprehensis. Ita Esth. ii. 8, 16, וְהִנֵּחַ, *et sumebatur*, i. e., adducebatur Esther ad domum regiam. וְהִצְפִּי, *Et occultaverat eum*, i. e., utrumque eorum. Pronomen masculinum singularis numeri sensu colectivo aut distributive est capiendum. Sic Jerem. xxxi. 15, *Rachel renuit consolationem admittere* וְהִצְפִּי לִי אֶת־בְּנֵי, *propter filios suos quia vacuitas ejus*, pro: *eorum*, i. e., nullus eorum adest. Vid. et Deut. xxi. 10, et ad eum loc. not.

Houb.—4 וְהִצְפִּי, *et abscondit eum*, numero sing. *eum*, cum tamen duo sint exploratores, quod contra normam esse videbant Rabbini ipsi Judæi. Nam R. Salomon existimat numerum singularem hic notare mulieris in occultando festinationem, et loci quo abdebantur, angustiam. RR. vero Kimki *et Levi*, non eodem uno illos loco, sed seorsim quemque collocatum, ne linum exstaret altius, si esset ambobus instratum, essetque suspecta eminentia. Ita cavillantur Magistri Judæi, ut menda, quæ non sentiant, interpretentur. Explodebat And. Masius Rabbimorum istorum nugas tales, idemque mendum, *Enallage* excusabat, cum crederet in Sacris Litteris frequentes esse numerorum *Enallagas*. Nos in Prolegomenis diximus, cur tales *Enallages* Codicum Descriptoribus, sint attribuéndæ, non Sacris ipsis Auctoribus. Hic vero facile est videre, Scribam similitudine deceptum posuisse וְהִצְפִּי pro וְהִצְפִּינָם quomodo legitur infra ver. 6. וְהִצְפִּינָם vide infra c. v. ver. 1, simile mendum וְהִצְפִּי pro וְהִצְפִּינָם quod a Masoretis fuit castigatum.

Ver. 6.

וְהָיָה הָעֵלְמָהּ הַגָּדוֹל וְהַמְּשָׁחִי בְּפִשְׁתֵּי הָעֵץ הַצְּרוֹת לָהּ עַל-הַגֶּגֶן :

αὕτη δὲ ἀνεβίβασεν αὐτοὺς ἐπὶ τὸ δῶμα, καὶ ἔκρυπεν αὐτοὺς ἐν τῇ λινοκαλάμῃ τῇ ἐστויβασμένη αὐτῇ ἐπὶ τοῦ δώματος.

Au. Ver.—6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

Stalks of flax.

Ged., Booth.—Raw flax.

Prof. Lee.—פִּשְׁתֵּי, f. aff. פִּשְׁתִּי, pl. פִּשְׁתִּים, aff. פִּשְׁתִּי. In the singular, (a) *The flax plant*. (b) *A lamp-wick, made of flax*. In the plural, (c) *Flax*. (d) *Linen*. (e) פִּשְׁתִּי, according to some, *Cotton*. (a) Exod. ix. 31; Hos. ii. 7, 11. (b) Is. xlii. 3; xliii. 17. (c) Judg. xv. 14; Prov. xxxi. 13;

Ezek. xl. 3. (d) Lev. xiii. 47; Ezek. xlv. 17, 18, &c. (e) Josh. ii. 6.

Rosen.—*Et occultavit eos in linis ligni*. Quibus verbis nonnulli illud lini genus significari existimant, quod Græci ξύλινον, *ligneum* dicunt. Abundat enim Syria Assyriaque eo frutice, quem alii *gossypium*, alii *xylum* appellant, ut ait Plinius, *Hist. Nat.*, l. xix., cap. 1. Sed videntur *linis ligni* potius lini virgulta denotari, de quibus cortices et stipulæ nondum sunt stupario malleo et carminatione decussæ depexæque. Nam fracto lini culmo in duas aut tres particulas, detrahitur cortex, ut et cannabi; ita ut ligneus culmus sat copiosus supersit. Potest hic Latine quoque *lignum* dici, teste Ulpiano *Digestor*, lib. xxii., lege 55, *ligni* § 5, *Lignorum appellatione in quibusdam regionibus, et in Ægypto, ubi arundine pro ligno utuntur: et arundines et papyrus comburitur, et herbula quædam, vel spina, vel vepres continerantur*. Et Græcus Alexandrinus interpretis suo λινοκαλάμη, quo hic utitur, linum a suo calamo nondum detusum videtur significare voluisse. Arabicus interpretis, qui حَطَبُ الْقُطْنِ, *lignum lini* posuit, num gossypium intellexerit, an lini culmos, incertum.

Ver. 7.

וְהַשְׂעָרִי סָגְרוּ אַחֲרָי פְּאִשְׁרֵי יִצְחָק הַדְּרָפִים אַחֲרֵיהֶם :

— καὶ ἡ πύλη ἐκλείσθη.

Au. Ver.—7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

As soon as.

Houbigant, Horsley, and Booth. omit אחרי. So three MSS.

אחרי נאשר. Non significat *postquam*. Itaque R. Isaïas, inquit Masius, litteram כ in voce נאשר supervacaneam esse censet, et recte, ut opinor. “Nos credimus supervacaneum esse potius אחרי quam נאשר, cum כ. Nam omnes codices habent notæ Orat. 42 scriptus ante annos 500, omittat אחרי. Nempe in eo sic legitur, וְהַשְׂעָרִי סָגְרוּ נאשר יצא, *et portas clausurunt (homines) tum, cum egressi sunt illi*. Legati ad Rahab missi. Verbum סָגְרוּ de illis enuntiatur, qui intra urbem erant; portæ enim intus occludebantur; verbum vero יצא, de illis, qui insequerantur duos

Israelitas. Quodsi retinentur נאשר et נאשר, legendum est נאשר, post eos, ut deinde apposite veniat נאשר separate, ac significans *tum cum, vel quo tempore.*—Houb.

Ver. 14.

וַיֹּאמְרוּ לָהּ הָאֲנָשִׁים נִפְשָׁנוּ
תְּחַתִּיכֶם לָמוֹת אֲנִי לֹא תִגְדְּרוּ אֶת־
דְּבָרֵנוּ זֶה וְהָיָה בְּתֵת יְהוָה לָנוּ אֶת־
הַדָּרָץ וְעֲשִׂינוּ עִמָּה חֶסֶד וְאֵמֶת :

καὶ εἶπαν αὐτῇ οἱ ἄνδρες. ἡ ψυχὴ ἡμῶν ἀνθ' ὑμῶν εἰς θάνατον. καὶ αὐτὴ εἶπεν. ὥς ἂν παραδῶ κύριος ὑμῖν τὴν πόλιν, ποιήσετε εἰς ἐμὲ ἔλεος καὶ ἀλήθειαν.

Au. Ver.—14 And the men answered her, Our life for yours [Heb., instead of you to die], if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

If ye utter not. So Rosen. and most commentators.

Ged., Booth.—If thou [Vulg., some copies of LXX, and above fifty MSS.] utter not.

Rosen.—Si non indicatis verbum nostrum hoc, i. e., nisi detuleritis hanc rem nostram, de qua inter nos actum. Significant, neque tesseram, quam sint daturi, neque colligendæ in Rachabæ ædes familiæ paternæ consilium prodi debere. Nam ista si rescivissent ceteri cives, in ipso rerum discrimine quotquot in mœnibus habitassent, similibus fuissent signis usi; alii in ædes Rachabæ irrupissent. Sane id videntur hac exceptione velle speculatores, facturos se plane quod illa petit, nisi ejus ipsius proditione obstaculum sibi opponatur. Pro פְּגִירי, secunda pluralis persona, in pluribus codicibus et libris editis legitur secunda singularis persona feminina, פְּגִירַי, ut mox vs. 20. Sed patet, pluralem comprehendere totam Rachabæ familiam.

Ver. 17.

וַיֹּאמְרוּ אֵלֶיהָ הָאֲנָשִׁים נִהְיֶה אִנְּךָ
מִשְׁבַּעֲתָהּ הַיְּהוָה אֲנִי הַשֶּׁבַע עִמָּה :

καὶ εἶπαν πρὸς αὐτὴν οἱ ἄνδρες. ἀθῶου ἐσμέν τῷ ὅρκῳ σου τούτῳ.

Au. Ver.—17 And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

Pool.—The men said, or, had said; namely, before she let them down; it being very improbable, either that she would dismiss them before the condition was expressed

and agreed; or that she would discourse with them, or they with her, about such secret and weighty things after they were let down, when others might overhear them; or that she should begin her discourse in her chamber, and not finish it till they were gone out of her house. *Object.* They spoke this after they were let down; for it follows, ver. 18, *this—thread—which thou didst let us down by.* *Answ.* Those words may be thus rendered, *which thou dost let us down by* [so Patrick; see notes on verse 18], i. e., art about to do it; it being frequent for the preter tense to be used of a thing about to be done, by an enallage of tenses, as Josh. x. 15.

נִהְיֶה.

Houb.—Codices Reg. xxix. et Orat. 57, cum duobus *Jod*, et similiter v. 19 et 20. Orat. idem; et recte id quidem. Nam נִי est numerus sing. Neque ulla causa est, cur alterum 'quod plur. numeri est, de medio tollatur. Sic עָנִי, *pauper*, habet עָנִים, *pauperes*, non עָנִים.

Ver. 18.

הִנֵּה אֲנִי בָּאָה בְּרֶגֶל אֶת־תְּהַנֵּת
חוּץ הַשֵּׁנִי הַיְּהוָה תִּקְשְׁרֵי בְּחִלּוֹן אֲנִי
הַיְּהוָה בְּזוֹ וּבִזְ

ו'צ

ἰδοὺ ἡμεῖς εἰσπορευόμεθα εἰς μέρος τῆς πόλεως, καὶ θήσεις τὸ σημεῖον, τὸ σπαρτίον τὸ κόκκινον τοῦτο ἐκδήσεις εἰς τὴν θυρίδα δι' ἧς κατεβίβασας ἡμᾶς δι' αὐτῆς, κ.τ.λ.

Au. Ver.—18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring [Heb., gather] thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

Scarlet.

Rosen.—Crimson. See notes on Exod. xxv. 4.

Bp. Patrick.—Bind this line of scarlet thread.] It is called a *cord* before, ver. 15, and no doubt consisted of so many threads twisted together, as made it a line strong enough to hold the weight of a man's body, and not break. But there are those who doubt whether the Hebrew word *sheni* signify any thing of the colour, but only a *twined* or *twisted* cord, funiculum con-duplicatum, or contortum; from *shanah* to double (see Gataker in his *Miscellanea*, cap. 40).

In the window which thou didst let us down by.] Or rather, "dost let us down by." For she was about to do it, but had not done it, when they had this discourse with her. Some refer this to the *window* at which she let them out; but it is most natural to refer it to the *line*. For by that they were let down; and it was to remain in the window, that the Israelites might see it, as the token that that was the house which was to be saved. Procopius Gazæus compares this scarlet line with the blood which Moses ordered to be struck upon the side posts of their doors, which was a token they should be preserved (Exod. xii. 7, 13).

Rosen.—18 *Ecce! nos venientes in hanc terram, i. e., cum hanc terram ingressi fuerimus. Sequitur ἀπόδοσις: tum restem filii coccinei hujus liga in fenestra, per quam nos dimisisti.* Nomen חַוָּה, quod alias *expectationem, spem* denotat, vid. Ruth i. 12; Job iv. 6; xvii. 15; hoc loco vix est dubium ejusdem cum חַוָּה, *funis* significationis esse. Eam significationem inter veteres Chaldæus per חַוָּה, et Arabicus interpres suo مَسَالِك

expressit. Græci interpretes, quos Vulgatus sequutus, σημεῖον, *signum* reddiderunt. Rem, non vocis significationem indicarunt. Masius nomen Hebraicum *textum* interpretatur ex significatione adfinis vocabuli חַוָּה, *textor*. Adstipulatur Masio Clericus, quod non satis conspicuus fuisset funiculus purpureus ad domum illico agnoscendam in expugnatione Jerichuntis; sed suspensio latiore quopiam limbo, aut texto coccineo, instar sudarii, facile ab aliis omnibus potuisse secerni, nec quisquam non visum a se funiculum causari. Sed חַוָּה a radice חָוָה, *contorsit* (Arabice قَوَى in Conjug. iv. est *partibus crassitie differentibus torsit funem*) videtur *restem crassiorem*, ex pluribus filis (חַוָּה) contortam denotare, quali usa fuerit Rachab ad demittendos exploratores. Ejusmodi funis rubri coloris signum erat satis conspicuum, quo Rachabæ domus dignosci potuit. De חַוָּה, *cocco* vid. not. ad Exod. xxv. 4, et *Handbuch der Bibl. Alterthumsk.*, vol. iv. s. *Bibl. Naturgesch.*, p. ii., p. 447. Pronomen masculinum הוּהָ ponitur pro feminino הוּהָ, spectat enim ad nomen femininum הוּהָ, quemadmodum vs. 17. Pronomen ad חַוָּה spectans eique postpositum ponitur masculinum. Ostendit autem pronomen hoc demonstrativum funem coc-

cineum, de quo loquuntur exploratores, in manibus Rachabæ, idemque, ut verisimile, fuisse, quo viros demisit.

Ver. 21.

וַתֹּאמֶר פְּדִיכֶם פְּדִיחוֹנָה וְנֹ

καὶ εἶπεν αὐτοῖς. κατὰ τὸ ῥῆμα ὑμῶν ἔστω, κ.τ.λ.

Au. Ver.—21 And she said, According unto your words, so be it.

So be it.

Houb.—Lege, כֵּן הִיא, in fem. genere, ut significetur neutrum genus, more Hebraico. Forsan etiam legendum הִיא, *esto*, ut Samaritani scribunt in Pentateucho.

Ver. 24.

וַיֹּאמְרוּ אֶל-יְהוֹשֻׁעַ כִּי-יָבִיאוּנוּ אֶת-כָּל-הָאָרֶץ וְנִסְמְנוּ בְּלִי-יְשֻׁבֵי הָאָרֶץ מִפְּנֵינוּ :

καὶ εἶπαν πρὸς Ἰησοῦν, ὅτι παραδεδωκε κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν, καὶ κατέπηχε πᾶς ὁ κατοικῶν τὴν γῆν ἐκείνην ἀφ' ἡμῶν.

Au. Ver.—24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint [Heb., melt, ver. 9] because of us.

Truly.

Rosen.—*Et dixerunt ad Josuam, quod dedit Jova in manum nostram totam hanc terram.* וְיָ sunt qui h. l. *nam, quia* interpretentur. Atque ii quidem statuunt, exploratores postquam Josuæ plura enarrassent, quæ facilis victoriæ spem afferrent, a scriptore ommissa, eos hisce verbis suo sermoni finem imposuisse. Sed valet וְיָ h. l. *quod*, præmittiturque verbis aliorum, quæ adducuntur, ut 1 Sam. x. 19, וַיֹּאמְרוּ לוֹ יְיָ מֶלֶךְ, *et vos dixistis ei, quod ponas regem super nos*; vid. et Ruth. i. 10. Eodem modo Syri usurpant suum ?, et Græci ὅτι, vid. Matth. ix. 18; Marc. i. 15.

CHAP. III. 1—14.

וַיִּשְׁעֶם יְהוֹשֻׁעַ בַּפֶּה וַיִּסְעוּ מִהַשָּׂטִים וַיָּבֵאוּ עַד-יְרִיחוֹ הוּא וְכָל-בְּנֵי יִשְׂרָאֵל וַיִּלְנוּ שָׁם מֵרֶם יַעֲבְדוּ :
וַיְהִי מִקֹּדֶה שְׁלֹשֶׁת יָמִים וַיַּעֲבְדוּ הַשָּׂטִים בְּקֶרֶב הַמַּחֲנֶה :
וַיִּשְׁעוּ אֶת-הָעָם לֵאמֹר פְּדִיכֶם אֶת אֶרֶץ בְּרִית-

יְהוָה אֱלֹהֵיכֶם וְהַקְּדֹנִים הַלְלוּם נְשָׂאִים
 אֹתוֹ וְאַתֶּם תִּסְעוּ מִפְּקֻדְכֶם וְהַלְכֶתֶם
 אַחֲרָיו : 4 אֵת 1 רְחוֹק יִהְיֶה בֵּינֵיכֶם
 וּבֵינֵנוּ כְּאַלְפִים אַמָּה בַּפָּדָה אֶל-תַּקְרָבוֹ
 אֵלָיו לִמְעַן אֲשֶׁר-תִּדְעוּ אֶת-יְהוָה אֲשֶׁר
 תִּלְכּוּ-בָּהּ כִּי לֹא עֲבַרְתֶּם בְּדֶרֶךְ מִתְמָוֶל
 שָׁלֹשׁ : 5 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-הָעָם
 הַהֶנְדְּפוּ כִּי מִחֹר יַעֲשֶׂה יְהוָה בְּקִרְבְּכֶם
 כְּפִלְאוֹת : 6 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-
 הַקְּדֹנִים לֵאמֹר שָׂאוּ אֶת-אֲרוֹן הַבְּרִית
 וְעִבְדוּ לִפְנֵי הָעָם וְנִשְׂאוּ אֶת-אֲרוֹן
 הַבְּרִית וַיִּלְכּוּ לִפְנֵי הָעָם : 7 וַיֹּאמֶר
 יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם הַזֶּה אֶחָל בְּדִלְךָ
 בְּעֵינֵי כָל-יִשְׂרָאֵל אֲשֶׁר יִדְּעוּ כִּי כָּאֲשֶׁר
 הִיָּיתִי עִם-מֹשֶׁה אֶתְּיָה עִמָּךְ : 8 וְאַתָּה
 תַּעֲבֹד אֶת-יְהוָה כִּי נִשְׂאִי אֲרוֹן-הַבְּרִית
 לֵאמֹר כְּבָאֲכֶם עַד-רֵמָזָה מִן הַיַּרְדֵּן
 בַּיַּרְדֵּן תַּעֲמִדוּ : 9 וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-
 בְּנֵי יִשְׂרָאֵל הַשֹּׁמֵר וְשֹׁמְעוּ אֶת-דְּבָרֵי
 יְהוָה אֱלֹהֵיכֶם : 10 וַיֹּאמֶר יְהוֹשֻׁעַ
 בְּזֹאת תִּדְּעוּ כִּי אֵל חַי בְּקִרְבְּכֶם
 וְהוֹרֵשׁ יוֹרֵשׁ מִפְּנֵיכֶם אֶת-יְהוָה עֲבָדֵי
 אֶת-יְהוָה וְאֶת-יְהוָה וְאֶת-יְהוָה וְאֶת-
 הַקְּדֹשִׁי וְהָאֱמֹרִי וְהַיּוֹסִי : 11 הַגֹּדֹ
 אֲרוֹן הַבְּרִית אֲדֹנָי פֶּלֶא-הָאָרֶץ עֲבֹר
 לִפְנֵיכֶם בַּיַּרְדֵּן : 12 וְעַתָּה קְחוּ לָכֶם
 שָׁנִי עֶשֶׂר אִישׁ מִשְׁבֵּטֵי יִשְׂרָאֵל אִישׁ-
 אֶחָד אִישׁ-אֶחָד לְשִׁבְטוֹ : 13 וְהָלַךְ
 בְּנֵי חַי פְּפוֹת רִגְלֵי הַקְּדֹנִים נִשְׂאִי אֲרוֹן
 יְהוָה אֲדֹנָי פֶּלֶא-הָאָרֶץ בְּמִי הַיַּרְדֵּן מִן
 הַיַּרְדֵּן וּבְרֵאיוֹ הַמַּיִם תִּרְדּוּ מִלְּמַעַלָּה
 וְנַעֲמְדוּ נָד אֶחָד : 14 וַיְהִי בִּנְסֹעַ הָעָם
 מֵאֶחָלֵיהֶם לְעֹבֵר אֶת-יְהוָה וְהַקְּדֹנִים
 נִשְׂאִי אֲרוֹן הַבְּרִית לִפְנֵי הָעָם :

v. 4. "ק" ובינו

1 καὶ ὤρθησεν Ἰησοῦς τοπρῶτ, καὶ ἀπῆρεν
 ἐκ Σαττίν, καὶ ἦλθονσαν ἕως τοῦ Ἰορδάνου, καὶ
 κατέλυσαν ἐκεῖ πρὸ τοῦ διαβήναι. 2 καὶ
 ἐγένετο μετὰ τρεῖς ἡμέρας διήλθον οἱ γραμ-
 ματεῖς διὰ τῆς παρεμβολῆς, 3 καὶ ἐνετείλαντο
 τῷ λαφ, λέγοντες, "Ὅταν ἴδῃτε τὴν κιβωτὸν
 τῆς διαθήκης Κυρίου τοῦ Θεοῦ ἡμῶν καὶ τοὺς
 ἱερεῖς ἡμῶν καὶ τοὺς Λευίτας αἰρונτας αὐτήν,

ἀπαρεῖτε ἀπὸ τῶν τόπων ὑμῶν, καὶ πορεύσεσθε
 ὀπίσω αὐτῆς. 4 Ἀλλὰ μακρὰν ἔστω ἀναμέσον
 ὑμῶν καὶ ἐκείνης, ὅσον διασχιλίους πήχεις
 στήσεσθε· μὴ προσεγγίσητε αὐτῇ, ἵνα ἐπί-
 στησθε τὴν ὁδὸν, ἣν πορεύσεσθε αὐτῇ· οὐ
 γὰρ πεπόρευσθε τὴν ὁδὸν ἀπ' ἐχθρῶν καὶ τρίτης
 ἡμέρας. 5 καὶ εἶπεν Ἰησοῦς τῷ λαφ, Ἀγνί-
 σασθε εἰς αὐρίον, ὅτι αὐρίον ποιήσει Κύριος
 ἐν ὑμῖν θαναμαστιά. 6 καὶ εἶπεν Ἰησοῦς τοῖς
 ἱερεῦσιν, Ἀρατε τὴν κιβωτὸν τῆς διαθήκης
 Κυρίου, καὶ προπορεύεσθε τοῦ λαοῦ· καὶ ἦσαν
 οἱ ἱερεῖς τὴν κιβωτὸν τῆς διαθήκης Κυρίου, καὶ
 ἐπορεύοντο ἔμπροσθεν τοῦ λαοῦ. 7 καὶ εἶπε
 Κύριος πρὸς Ἰησοῦν, Ἐν τῇ ἡμέρᾳ ταύτῃ
 ἄρχομαι ὑψώσαι σε κατενώπιον πάντων υἱῶν
 Ἰσραὴλ, ἵνα γινώσκιν ὅτι καθότι ἤμην μετὰ
 Μωυσῆ, οὕτως ἔσομαι καὶ μετὰ σοῦ. 8 καὶ
 νῦν ἐντεταίλα τοῖς ἱερεῦσι τοῖς αἰρουνσι τὴν
 κιβωτὸν τῆς διαθήκης, λέγων, Ὡς ἂν εἰσέλθῃτε
 ἐπὶ μέρους τοῦ ὕδατος τοῦ Ἰορδάνου, καὶ ἐν τῷ
 Ἰορδάνῳ στήσεσθε. 9 καὶ εἶπεν Ἰησοῦς τοῖς
 υἱοῖς Ἰσραὴλ, Προσαγάγετε ὧδε, καὶ ἀκούσατε
 τὸ ῥῆμα Κυρίου τοῦ Θεοῦ ἡμῶν. 10 ἐν τούτῳ
 γινώσεσθε, ὅτι θεὸς ζῶν ἐν ὑμῖν, καὶ ὀλοθρεύων
 ὀλοθρεύσει ἀπὸ προσώπου ἡμῶν τὸν Χαναανίον,
 καὶ τὸν Σετταῖον, καὶ τὸν Φερεαῖον, καὶ τὸν
 Εὐαῖον, καὶ τὸν Ἀμορραῖον, καὶ τὸν Γεργεσαῖον,
 καὶ τὸν Ἰεβουσαῖον, 11 ἰδοὺ ἡ κιβωτὸς δια-
 θήκης κυρίου πάσης τῆς γῆς διαβαίνει τὸν
 Ἰορδάνην. 12 προχειρίσαθε ὑμῖν δώδεκα
 ἄνδρας ἀπὸ τῶν υἱῶν Ἰσραὴλ, ἕνα ἀφ' ἐκάστης
 φυλῆς. 13 καὶ ἔσται ὡς ἂν καταπαύσωσιν οἱ
 πόδες τῶν ἱερέων τῶν αἰρύντων τὴν κιβωτὸν τῆς
 διαθήκης κυρίου πάσης τῆς γῆς ἐν τῷ ὕδατι τοῦ
 Ἰορδάνου, τὸ ὕδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ
 δὲ ὕδωρ τὸ καταβαῖνον στήσεται. 14 καὶ
 ἀπῆρεν ὁ λαὸς ἐκ τῶν σκηνομάτων αὐτῶν δια-
 βῆναι τὸν Ἰορδάνην, οἱ δὲ ἱερεῖς ἤρσαν τὴν
 κιβωτὸν τῆς διαθήκης κυρίου πρότεροι τοῦ
 λαοῦ.

Au. Ter.—1 And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye

have not passed *this* way heretofore [Heb., since yesterday, and the third day].

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan.

12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the LORD of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

14 And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people.

2 Officers. See notes on i. 10, &c.

11 Behold, the ark of the covenant of the LORD of all the earth.

Bp. Patrick.—The author of the book Cosri understands this as if the ark of the covenant was called “the Lord of the whole earth;” because God was so present with it, that where the ark was there were wonders wrought, which ceased in its absence (par. iv., sect. 3). D. Kimchi and Jos. Albo say the same; and I find Andreas Masius following

this fancy; because there is an accent after “the ark of the covenant,” distinguishing those words from what follows, which (say they) are therefore added by apposition. But Bonfrerius hath confuted this very judiciously, observing, that the accent is not of that nature; and therefore the LXX, the Chaldee, the Vulgar Latin, Symmachus, Aquila, the Syriac, and Arabic, translate it as we do, “the ark of the covenant of the Lord of the whole earth” (see Buxtorf, De Arca, cap. 1). And yet, I know not how it came to pass, some have been so bold as to alter our translation in some printed copies which I have met withal, where these words are thus translated, “the ark of the covenant, even the Lord of the whole earth.”

Ged., Booth.—Behold the ark of the covenant of Jehovah [Syr., Arab., and verse 12], Lord of the whole earth.

Rosen.—11 Ecce! arca fœderis, arca domini universæ terræ, transiens est ante vos per Jordanem. Græcus Alexandrinus interpres: ἰδοὺ ἡ κιβωτὸς τῆς διαθήκης Κυρίου πάσης τῆς γῆς, κ.τ.λ., eumque sequutus Vulgatus: arca fœderis domini universæ terræ. Sed accentus distinctivus major Saſkeph katon voci הָקֵרֶה eam vetat verbis quæ proxime sequuntur per statum constructum jungere. Hinc erant, qui verba הָקֵרֶה אֶת הָאֵלֹהִים sic interpretarentur: dominus totius terræ, quasi hæc verba epitheti loco arcæ per appositionem adicerentur. Ita Masius, qui “appositissime,” inquit, “ad rem nominat Imperator Arcam Dominum universæ terræ, ut penitus omnem ex animis populi non dicam diffidentiam, sed hæsitationem eliminat. Quis enim dubitat eum, qui omnium rerum dominus est, omniaque gubernat et moderatur, posse ipsam, quam condidit aquæ naturam, quamque imposuit ei legem, ad breve tempus vel mutare, vel certe suspendere?” Sane non desunt loca, quibus arcæ nomen Dei tribui videri possit, veluti Num. x. 35, 36. Cum cœpit proficisci arca, dicebat Moses: הָקֵרֶה הָאֵלֹהִים, surge, Jova! et dispergantur inimici tui! Quando vero requiescebat, dicebat: שׁוּבָה הָאֵלֹהִים, reduc, Jova! myriades Israelis. Vid. et 1 Sam. iv. 7; 2 Sam. vi. 2; Ps. xlvii. 6. Verum iis in locis nomen הָקֵרֶה nequaquam ad arcam, seu proprie, seu improprie, sed ad Deum ipsum, esse referendum, pluribus ostendit Jo. Buxtorfius fil. in *Histor. Arcæ fœder.*, cap. i. in ejus *Exercitatt.*, p. 8, seqq. Et ad hunc quidem locum quod attinet, ante הָקֵרֶה vix est dubium

repetendum esse יָרֵד, quod proxime præcessit, uti mox vs. 13 legitur: יָרֵד יְהוָה אֶת יְרֵמְיָהוּ, *arca Jovæ, domini universæ terræ.* Hic vero quod post verba *arca fæderis* additur: *arca domini universæ terræ*, orationi vim addit. Buxtorfius l. 1, p. 21 non repetito יָרֵד censet verba per ἀσυνδeton ita capi posse: *arca fæderis et dominus totius terræ*, collato Ps. cxxxii. 8, אֲתָהּ יְהוָה אֱלֹהֵינוּ, *tu, Jova, et arca potentiae tuæ.* Sed hoc loco Dei nomen arcæ postponeretur, quod minus concinne.

12 Mas., Houb., Horsley, Ged., Booth., and others, suppose that this verse is an interpolation from verse 2 of chap. iv. See below.

13 *That the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.*

Ged., Booth.—That the waters of Jordan which come down from above shall be cut off: and they shall stand, &c.

Houb.—*Aquæ illæ quæ superiori ex alveo descendunt, stabunt, et in cumulum unum assurgent.* Male punctum *Alhnac* sub מְלִכְעֵלָה, unde forsitan natum fuerit illud ו, quod in יַעֲמִדוּ superfluit, cum sit legendum יַעֲמִדוּ sine nexu, qui nexus melius collocetur ante מים ut sit והמים, *aquæ autem*, quomodo Græci Intt. τὸ δὲ ἔδω, deinde ἀσῆσεται stabit. Sic etiam Syrus, נִקְיִין, *consistent*, sine conjunctione.

Rosen.—13 יָרֵד יְהוָה, *Et futurum est, cum quieverint plantæ pedum sacerdotum, gestantium arcam Jovæ, domini universæ terræ, in aquis Jordanis, aquæ Jordanis discendentur*, uti vulgo reddunt. Malim: *abscinduntur*, ut ab una parte fluere desinant. Sequitur enim: הַמִּים הַיְדֵדִים מִלְּמַעְלָה, *aquas quod atinet descendentes e superiore parte, stabunt eæ cumulus unus*, fluxu earum cohibito. Sunt, qui מִלְּמַעְלָה jungant verbo יָרֵד, ut sensus prodeat hic: *abscinduntur aquæ descendentes ab iis quæ desuper sunt, sive a superioribus.* Cui interpretationi adversantur accentus; nam יָרֵד appositio accentu distinctivo majore *Sakeph katon* divellitur ab הַמִּים. Et מִלְּמַעְלָה conjungendum esse cum participio הַיְדֵדִים, quod proxime præcedit, ostendit vs. 16. Verba *מים הַיְדֵדִים מִלְּמַעְלָה* quem dicunt absolutum, constituunt, et Fav verbo יַעֲמִדוּ premissum designat ἀπόδωσω. Sensum recte expressit Græcus Alexandrinus: τὸ ὕδωρ τοῦ Ἰορδάνου ἐκλείψει, τὸ δὲ ἔδωρ τὸ καταβαίνον στήσεται, *aqua Jordanis deficiet,*

aqua vero descendens stabit. Sed minus accurate Vulgatus: *aquæ quæ inferiores sunt decurrent atque deficient, quæ autem desuper veniunt in una mole consistent.* De aquis inferioribus nihil dicunt Hebraica verba. Postrema versus verba, יָרֵד אֶת, a Græco Alexandrino interprete in codice Vaticano et Alexandrino non leguntur expressa; sed in aliis codicibus ab Holmesio enumeratis legitur εἰς σωπὸς, *unus cumulus*, in aliis ὡς σωπὸς, *sicut cumulus.* Infra vs. 16 voces illæ πῆγμα ἓν, *concretio una*, redditæ leguntur, nullo codicum dissensu. Sym-

machus et Syrus γὰρ ἄσκαμμα, ὄρεα, *utrem* reddiderunt, quasi נָדָר legissem, vel quod יָרֵד et נָדָר utris significatu convenire putarent. Comparisonem aquarum consistentium cum utre Theodoretus refert eo, quod aqua in morem utris intumescerent. Sed videtur potius hoc spectari, quod aquæ quasi utre continerentur, et prohiberentur ne defluerent. Ita et Ps. xxxiii. 7 veteres interpretes יָרֵד in re plane simili (sermo enim est de transitu Israelitarum per sinum Arabicum) *utrem* explicant; vid. not. ad eum loc.

Many commentators suppose that the order of the first fourteen verses of this chapter has been disturbed.

The following is Bp. Horsley's arrangement of them:—

II., I. 1 And it came to pass after three days, that they removed from Shittim, and came unto Jordan, Joshua and all the children of Israel, and there they passed the night, before they passed over.

v. 2 And Joshua said unto the people, Sanctify yourselves, for to-morrow Jehovah will perform wonders among you.

I., VII. 3 And Joshua arose early in the morning; and Jehovah said unto Joshua, This day will I begin to magnify thee in the eyes of all Israel, that they may understand that as I was with Moses I will be with thee.

VIII. 4 And thou, command the priests that bear the ark of the covenant, saying, When ye enter the brink of the water of Jordan, then stand ye still in Jordan.

II. 5 And the officers went through the camp;

III. 6 And they commanded the people, saying, So soon as ye shall see the

priests, the Levites, take up the ark of the covenant of Jehovah your God, then ye shall march from your place, and go after it.

iv. 7 Only there shall be a space between you and it. Ye shall not approach it within the distance of full two thousand cubits, in order that ye may know the way which ye must go, for ye have not passed this way heretofore.

vi. 8 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. So they took up the ark of the covenant, and marched before the people.

ix. 9 And Joshua said unto the children of Israel, Come hither, and hear the words of Jehovah your God.

x. 10 And Joshua said, By this ye shall know that the living God is among you, and assuredly he will drive out before you the Canaanite, and the Hittite, and the Hivite, and the Perizite, and the Amorite, and the Jebusite.

xi. 11 Behold the ark of the covenant of the Lord of the whole earth goeth on before you into Jordan.

xiii. 12 And it shall be, as soon as the soles of the feet of the priests bearing the ark of Jehovah the Lord of all the earth, shall rest in the waters of Jordan, the waters of Jordan shall be intercepted, the waters that come down from above, and they shall stand up in one heap.

xiv. 13, &c.

Houb.—2 *Post dies autem tres. 1 Josue summo mane surrexit, ipseque et universi filii Israel profecti sunt de Setim, veneruntque ad ripam Jordanis, ut ibi noctem ducerent. 7 Dominus autem Josue sic locutus est: nunc ego incipiam tibi gloriam dare in oculis filiorum Israel, ut cognoscant, quemadmodum cum Mose fui, sic me tecum futurum. 8 Tu sacerdotibus, qui Arcam fœderis ferunt, tale mandatum dabis; cum venietis ad aquas Jordanis extremas, ibi flumine in ipso consistetis. 9 Filiis autem Israel Josue sic locutus est: accedite huc, et Domini Dei vestri verba audite. 5 Deinde Josue populo dixit; curate, ut mundi sitis; cras enim Dominus faciet apud vos rem mirabilem. 10 Dixit deinde Josue; eo cognoscetis, apud vos esse*

Deum viventem, eumque expulsurum esse ante vos Chananæum, Helhæum, Hevæum, Pheresæum, Gergesæum, Amorrhæum, et Jebusæum. 11 En Jordanem ingreditur ante vos arca fœderis Domini universæ terræ. 13 Ubi primum sacerdotes, qui arcam ferent Domini universæ terræ, in aquâ Jordanis pedem ponent, aquæ Jordanis scindentur, et aquæ illæ, quæ superiori ex alveo descendunt, stabunt, et in cumulum unum assurgent. 2 Deinde populi procures per media castra euntes, 3 Populo sic mandârunt; cum videbitis sacerdotes, Levi filios, arcam fœderis Domini Dei vestri deferre, locum quisque vestrum relinquit, ut eam sequamini. 4 Sed erit inter vos Dominumque vestrum longum iter, et quasi cubitorum duâ millium; ad arcam non acceditis, ut viam, quam sequemini, cognoscatis, neque enim antea per viam istam ivitis. 6 Deinde Josue sacerdotibus dixit; ferte arcam fœderis, et populum antegredimini. Illi arcam fœderis tulerunt, et ante populum iverunt. 14 Cum autem tentoriis suis populus proficiscebatur, Jordanem transiturus, et cum sacerdotes arcam fœderis ante populum gestabant, &c.

2 *Accidit autem post tres dies. Vidit And. Masius, ordinem fuisse hoc capite perturbatum. "Cæterum (inquit) narrationis ordo admodum perturbatus, meo certè judicio, est hoc loco. Nam est vero simillimum, quæ à ver. 7 ad 14 usque narrantur, ea omnia esse acta priusquam ista edicta quæ, ver. 3 et 4 continentur, promulgarentur. Dico credibile esse, Josue primum a Deo certiore esse factum de transmittendi, fluminis ratione, id quod, ver. 7 et 8 explicatur; deinde verò ipsam, quam à Deo acceperat trajectûs rationem, eam populo patefecisse, ut memorare videntur, ver. 9, 10, 11, 12, et 13, actum demum esse populo edictum, ut simul atque viderent præferri sibi arcam, sequerentur, ut habet, ver. 3 et 4 moxque jussos esse sacerdotes, sublata arcâ, præire populo, quod ver. 6 narrat; atque deinceps eam succedere narrationem, quæ ver. 14 inchoatur."* Hæc Masius, Clerico multo sapientior, qui satis habet sic monere: "Ordinem temporis frequenter negligi in hisce narrationibus, nemo nescit;" nec erubescit Sacro Scriptori attribueri nec modò temporum negligentiam notandum, sed etiam rerum, quæ narrandæ sunt, nullam narrandi consequentiam. Nam quî cadere potuit in Scriptorem, non dico sacrum, sed profanum, modò non insipientem, ut narraret populi procures docuisse,

quomodo arcam sequi populus deberet, antequam narraret eosdem proceres ex Josue rescivisse arcam mox antegressuram, vel Josue tale mandatum fecisse? Quis unquam sanus scriptor antea narravit mandata quædam fuisse facta, quam memoraret fuisse data? Contra vero, quis nescit accidere sæpè, ut paginarum scribæ, quas describant, ordinem intervertant? Ergo in scribas culpæ tales, non vero in sacros scriptores, sunt conferendæ. Nos quidem docto Masio magnam partem assentimur, ut versus 9, 10, 11, 12, et 13 ante versus 3 et 4 collocentur; ut etiam versus duo 7 et 8 ante sextum. Itaque ordinem talem constituimus. Primum sumimus ex versu 2 hæc verba, *post tres dies*, quæ versum 1 non jam versum 2 incipiant; duas quidem ob causas: prima causa est, narrari versu 1 finiente, Israelitas in ripa fluminis noctem egisse, antequam transirent; quibus verbis planum sit, Israelitas postridie Jordanem trajecisse, neque dies tres fuisse in ripa commoratos; non igitur monitum fuisse a proceribus populum, *post eos dies tres*, quo ordine iter esset agendum, quam tamen sententiam præ se feret versus 2 si hæc verba, *post dies tres* in ejus fronte relinquuntur. Alteram causam addimus; nempe iis in verbis, *surrexit Josue summo mane*, non satis declarari, cujus diei *summo mane*, quia notatio diei nulla est in fine capituli antecedentis; cum contra, si legitur, *post dies autem tres surrexit Josue summo mane*, nihil jam incerti relinquitur, et in verbis, *post dies tres*, dies ille intelligitur, ante quem diem redierant exploratores, qui triduum Jericho et in montibus vicinis latuerant. Deinde rejectis, cum Masio, post versum 13 versibus 2, 3, et 4 collocamus versus 7, 8, et 9 postea versum 5. Nimirum versibus 7 et 8. Deus docet Josue, miraculum se facturum; et versu 5 Josue populum facit de ea re certiores ex Dei verbis; ut planum sit antecedere debere versibus 2, 3, et 4 versum 5 in quo Josue Dei mandata populo exponit; quoniam sua mandata Deus prius dederat, quam eadem Josue populum doceret. Porro id, quod ait Josue versu 5 *cras Dominus faciet rem mirabilem*, significat eum diem, qui noctem, quam in ripa Jordanis Israelitæ duxerant, proxime sequebatur, quo ipso die Israelitæ Jordanem trajecerunt. Ex quo sequitur, non igitur expectasse populi proceres *tres dies* ut populum de ratione profectionis admonerent, atque adeo illud, *post tres dies*, quod habet

versus 2 ab eodem versu, quod fecimus, fuisse abjudicandum. Præterea post versum 5 collocamus versus 10, 11, et 13, in quibus Josue populum docet planè et apertè, quæ sint res illæ mirabiles, quas Deus sit factururus. Relinquimus versum 12 quod cur faciamus, dicemus ad capitis sequentis versum tertium. Post versum 13 veniunt legitimo ordine versus 2, 3, et 4, in quibus populi proceres populo præscribunt, quâ ratione arcam antegredientem turmæ omnes sequi debeant. Quibus ad profectionem paratis jubet denique Josue ver. 6 ut sacerdotes arcam ferant et proficiscantur. Quem ordinem a nobis constitutum, passim sequuntur in suis narrationibus Sacri Scriptores. Ut non necesse habeamus, factæ perturbationis causas indagare; præsertim cum perturbatio hæc sit antiquissima, nec satis hodie sit exploratum, quam formam Veteres Codices haberent. Forsitan scribæ nacti sunt laceras hujus loci membranas, easque disjectas, quarum ordinem nativum non satis attenderunt.—Houb.

Dathe.—Masius putat ordinem narrationis in hoc capite usque ad vers. 14 valde esse perturbatum. Verisimilius videri ea quæ a vers. 7—14 narrantur esse prius acta quam ista edicta, quæ vers. 2, 3, 4, leguntur, promulgarentur. Credibile esse, Josuam primum certiores esse factum a Deo de ratione transmittendi fluminis, quod vers. 7, 8, explicatur; deinde vero ipsum, quam a Deo acceperat tractatus rationem populo indicasse, quod narratur vs. 9—13, ac tum demum populo esse edictum, ut simulac videret sibi arcam præferri sequeretur, vs. 2—5. Mox jussos esse sacerdotes sublata arca præire populo vs. 6. atque deinceps succedere narrationem quæ vs. 14 inchoatur. Cui assentitur Hubigantius ordinem tantum versuum paulo aliter constituens, nempe sic: E versu secundo verba: *post tres dies*; deinde 1, 7, 8, 9, 5, 10, 11, 13, 2, 3, 4, 6, 14, 15, 16, 17. Negari quidem non potest, hoc vel illo modo ordinem melius sibi constare, atque dubitari vix potest quin eo ordine res gestæ sint. Neque tamen propterea arbitror scribarum negligentia versuum ordinem esse turbatum, cum constet ex quam plurimis librorum historicorum exemplis, scriptores sacros in narrando minime eam ἀκρίβειαν adhibere, quam in scriptoribus Græcis et Latinis deprehendimus atque in primis ordinem temporis sæpè negligere. Simile exemplum jam adfuit. Cap. ii. 17, seqq.

Ged., Booth.—1 Now Joshua had risen early on the morning of the third day; and he and all the Israelites had removed from Shittim and come to the Jordan, and had lodged there before they passed over. [2, 3, 4, 5, as the Au. Ver.] 7 For Jehovah had said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee. 8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in the Jordan. 6 So Joshua spoke to the priests, saying, Take up the ark of the covenant [LXX, Syr., Ged., The covenant of the Lord], and pass over before the people. And they took up the ark of the covenant, and went before the people. 9 Then Joshua said to the Israelites, Come hither, and hear the words of Jehovah your God. 10 By this, said Joshua, ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hethites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Jebusites. 11 Behold the ark of the covenant of Jehovah [Syr., Arab., and ver. 12], Lord of the whole earth, passeth on before you unto the Jordan. 13 Now it shall be as soon as the soles of the feet of the priests who bear the ark of Jehovah, the Lord of the whole earth, shall rest in the waters of the Jordan, that the waters of the Jordan, which come down from above, shall be cut off, and they shall stand upon an heap. 14 And, &c.

Pool.—In the morning; not after the return of the spies, as may seem at first view; but after the three days, as it follows, ver. 2. After three days; either, 1. At the end of the three days mentioned Josh. i. 11, or upon the last of them, as this phrase is used. See on Deut. xv. 1. Or, 2. After those days were expired. See on Josh. i. 11. The officers went through the host the second time to give them more particular directions, as they had given them a general notice, Josh. i. 10, 11.

Bishop Patrick.—1 Joshua rose early in the morning.] The next morning after he had commanded the officers to warn the host to prepare for their removal (chapter i. 10, 11).

Lodged there.] The Hebrew word *jalinu*

doth not necessarily signify that they lodged there only one night, for it often denotes a longer time of abode; and therefore the Vulgar Latin translates it *morati sunt*, "they stayed there;" viz., three days, as it follows in the next verse.

2 In the end of the three days before mentioned (ch. i. 10, 11) [so Rosen.], he sent the same officers there mentioned to make a new proclamation; for it seems to me most reasonable to take all this story in the order wherein it is related, only supposing the spies to have been sent before the first proclamation made by the officers (as I observed, ii. 1, the words may be translated). And thus our great Primate of Ireland understands it. After Joshua was confirmed in his office (ch. i. 1, 2, &c.), he sent out the spies, and then commanding the people to provide themselves victuals, he marched from Shittim to Jordan; and the third day (after that command to provide themselves victuals) he gave a new command to prepare themselves to pass over Jordan the next day.

6 Joshua spake.] The next morning.

Rosen.—*Surrexitque Josua mane. Et profecti sunt e Schittim*, vid. ii. 1. *Veneruntque usque ad Jordanem ipse, et omnes filii Israelis.* Hoc factum fuisse postridie ejus diei, quo exploratores abierunt, clamat res ipsa. Nam si Josua e Schittimis castra movisset demum postquam exploratores reversi erant, vespérâ tertiî diei; vix potuisset tanta hominum multitudo una cum sarcinis et jumentis intra paucas horas usque ad Jordanem pervenire, nec poterant præcones per castra ambulare et quæ sequuntur vs. 3 promulgare. Non obstat quod additur: וַיָּלִינוּ שָׁם טָרֶם וַיַּעֲבִיר, et pernoctabant ibi, ad Jordanis ripam, nondum transiebant, s. priusquam transirent; unde quidam, veluti Masius, collegerunt, noctem modo unam esse transactam apud fluvium ante trajectionem. Sed constat, verbum לָן non tantum unam noctem aliquo loco transigere, sed etiam latiori sensu usurpari pro commorari, veluti in noto illo לָן בְּצִיּוֹן, commorari in felicitate, Ps. xxv. 13; xlix. 13; Job xli. 13, 14. Debuerat quidem scriptor plusquamperfecto uti, וַיִּהְיוּ שָׁם וַיַּעֲבִיר, sed recte observat Maurer, ob interjectam caput i. inter et hoc narrationem de exploratoribus, oblitum esse illum præteritum simplex וַיִּשְׁכְּמוּ, quo usus erat, in plusquamperfectum mutare.

2 *Et factum est a fine trium dierum*, elapsis tribus diebus, illis, puta, de quibus i. 11, vel, sub finem tertii diei, reversis exploratoribus. *Et pertransibant præfecti per medium castrorum*; de שְׂפָרָה vid. ad i. 10.

3 *Jusseruntque populum dicendo*, edictum promulgarunt populo hisce verbis: *cum videbitis arcam fœderis Jovæ, Dei vestri, et sacerdotes Levitæ bajulantes eam. Sacerdotes Levitæ*, i. e., Levitici generis, aut stirpis Leviticæ, uti Vulgatus posuit. Græcus Alexandrinus interposuit Conjunctionem: ἐπεὶς ἡµῶν καὶ τοὺς Λευίτας. In pluribus quoque codicibus manuscriptis legitur וְהַלְוִיִּים, copulamque exprimunt et Syrus, Chaldæus, et Arabs. Sed וְהַלְוִיִּים est appositio. Omnes quidem sacerdotes Levitæ erant, i. e., tribus Levi; sed tamen est, ubi Levitæ a sacerdotibus distinguuntur. Bajulare arcam Levitarum Kehatitarum erat, ut præcepit Moses Num. iv. 15, sacerdotum vero, omnia sacra vasa colligere, iisque bajulanda tradere. At nihil vetabat sacerdotes, qui sanctioribus muneribus fungebantur, et Kehatitæ quoque erant, bajulare etiam Arcam, si vellent. Ter quaterve id fecisse illi leguntur, ut hic, cum Jordanem transirent; tum, cum Jerichuntum urbem circumirent, infra vi. 6. Porro cum reducerent Arcam in locum suum quo tempore Davides fugiebat metu Absalonis, 2 Sam. xv. 24. Quartum locum addit Kimchi 1 Reg. viii. 3, cum e domo Davidissacerdotes Arcam inferrent in adytum, sub principatu Salomonis. Pro כְּבָרֵינוּ, quod libri typis expressi hic exhibent, in codicibus pluribus manuscriptis legitur כְּבָרֵינוּ בֶּת, præmisso Beth. Utramque illam Particulam, quando Infinitivo præmissam tempori designando inservit, in nota ad Exod. iii. 12, Mosen, Mendelii filium, sequuti, ita invicem differre diximus, ut 2 fere indicet tempus præteritum, 3 vero futurum. Maurer vero ad h. l. discrimen inter illas Particulas statuit potius hoc, ut 2, *dum* actionem aliquam certo cuidam temporis spatio, intra quod illa fit, vel facta est, ut infra v. 5, 13; Jesaj. l. 15, 3 vero, *cum*, *circa*, tempus quo quid fit vel factum est, in universum indicet, ut infra v. 1; vi. 20. Fatetur tamen Vir Doct. ipse, Particularum usum a se indicatum non semper tam accurate observari, quin interdum promiscue usurpentur, v. c. infra iv. 18; vi. 5, coll. vs. 20. *Tum vero movebitis castra e loco vestro, et ibitis post eam*, Arcam. Masius inde ab hoc loco narrationis ordinem per-

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turbatum existimat. Nam esse verissimilimum, quæ a versu 7 ad 14 usque narrantur, ea omnia esse acta prius, quam illa edicta, quæ versibus 3, 4, continentur, promulgarentur. Sed nihil necesse est, quidquam immutare, aut alium rerum gestarum ordinem statuere, quam quo hic narrantur. Neque enim in sequentibus ea a Deo præcepta Josuæ narrantur quæ hic fieri denuntiantur; et quamquam de transitu modo antea esset edoctus Josua, non tamen est necesse, ut de singulis circumstantiis ita instructus fuisset, quin potuerit postea de singulis speciatim et distinctius a Deo edoceri. Eichhornio (*Einleit. in das A. T.*, p. iii., p. 384) et Paulo (*Theol. exeget. Conservator.*, p. ii., p. 158), statuentibus, narrationem quæ inde ab hoc versu usque ad finem Capitis quarti sequitur, esse ex duobus monumentis compositam, altero sincero et incorrupto, eodem tempore, quo res narratæ acciderunt, conscripto, nihil mirifici referente, altero traditionibus turbato, unde seriori ætate narratio orta sit, miraculis plena, mythica, propterea quod in hac narratione alia repeterentur, alia invicem pugnarent, responderunt Claud. Henr. van Herwerden in *Disputat. de libro Josuæ*, p. 27, seqq. et Maurer, ostenderuntque, neque repetitiones, neque repugnantias in illa reperiri.

5 וְהִקְדַּשְׁתֶּם, *Sanctificate vos*, i. e., purificate vos ablutione corporum et vestium; vid. not. ad Exod. xix. 10. Quod præceptum die ante profectionem editum necesse est; nam in ipso itinere ei parere vix potuissent.

6 Sequuntur jam quæ quo die fluvium trajecerunt sunt facta; cf. הַיּוֹם הַזֶּה, *hoc die*, hodie, vs. 7.

12 וְנָתַתָּה לָהֶם שְׁנֵי־עָשָׂר אִישׁ מִשִּׁבְטֵי יִשְׂרָאֵל, *Et nunc capite, legite vobis duodecim viros e tribus Israelis*. Hoc versu interrupti narrationis ordinem cursumque, foreque illam dilucidiolem, si hic versus proximum sequeretur, visum est Masio. Maurer post Meyerum (in dem *Krit. Journal für theolog. Literat.*, a Bertholdto ed., p. ii., p. 341) con-jicit, scriptorem initio apud se constituisse, quæ infra iv. 2—9 leguntur jam hic afferre, postquam vero hunc versum 12 scripsisset, consilium illum mutasse, filumque versu 11 depositum versu 13 resumississe, neque tamen, quod fieri debuisset, deletu versu 12. Quod nobis quidem parum verosimile. Significare voluit scriptor, Josuam, ante quam trajecerint Israelitæ fluvium, jussisse duodecim viros ex singulis tribubus eligere, qui lapides

D

quam vallis Jordanica circa Jerichuntem excurrit, mare mortuum complexa (cf. not. ad Ezech. xlvii. 8), unde id ipsum הַיַּרְדֵּן vocatur hic, et Deut. iv. 29. Symmachus τῆς θαλάσσης, eumque sequutus Vulgatus solitudinis reddidit. Sunt enim loca campestris et plana in Orientis regionibus sæpe arida, hinc sterilia et deserta. Græcus Alexandrinus et Aquila Hebraicam vocem Ἀπαβα retinuerunt, quasi propriam loci appellationem. Videtur autem הַיַּרְדֵּן vetustior maris illius appellatio esse; subjungit enim scriptor, tanquam magis usitatum suæ ætatis lectoribus nomen הַיַּלְיָל, *mare salis*, i. e., salsum, ita vocatur propter insolentem salsedinem et amaritiem, quam illius aqua gustata habet. Vulgatus Latinus posuit: *quod nunc vocatur mortuum, quod nihil vivum nutriat, ne cochleas quidem, serpentes, anguillas, aut etiam vermes*, ut ait Hieronymus ad Ezechiel. xlvii. 9. Cf. libr. nostr. supra laudat., p. 184. הַיַּרְדֵּן עָבְרוּ יְהוָה, *Et populus transierunt e regione Jerichuntis*. Græcus Alexandrinus: καὶ ὁ λαὸς εἰσῆλκεν ἀπέναντι ἱερὶχω, *et populus stabat e regione Jerichuntis*. Vel pro עָבְרוּ legit interpres עָבְרוּ, litterarum quadam similitudine deceptus, vel *trajicere* cepit pro: *intentum ad trajicere stare*, eo quod animadverteret, ipsum trajectum versu proximo explicatius describi.

Ver. 17.

וַיַּעֲמֵד הַכֹּהֲנִים לְשֵׁי הָאָרוֹן בְּרִית־
יְהוָה בְּחֶרְבָּה בְּתוֹךְ הַיַּרְדֵּן הָכֹהֲנִים וְכָל־
יִשְׂרָאֵל עָבְרוּ בְּחֶרְבָּה עַד אֲשֶׁר־תָּמּוּ
קֶלֶחַי הַגּוֹי לַעֲבֹר אֶת־הַיַּרְדֵּן :

καὶ ἔστησαν οἱ ἱερεῖς οἱ αἰρόντες τὴν κυβωτὴν τῆς διαθήκης κυρίου ἐπὶ ξηρᾶς ἐν μέσῳ τοῦ Ἰορδάνου. καὶ πάντες οἱ υἱοὶ Ἰσραὴλ διέβαινον διὰ ξηρᾶς, ὥς συνετέλεσε πᾶς ὁ λαὸς διαβαίνων τὸν Ἰορδάνην.

Au. Ver.—17 And the priests that bare the ark of the covenant of the Lord stood above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconveniency, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the

Stood firm. So Pool, Patrick, Gesen. Inf. abs. עָבְרוּ עָבְרוּ adv. *firm, firmly*, Josh. iii. 17; iv. 3.—*Gesen.*

Rosen.—עָבְרוּ, *Stare faciendo*, scil. *gressum sum* (coll. Prov. xvi. 9; Jerem. x. 23, עָבְרוּ), sive pedes, aut, se ipsos, i. e., firmiter, Infinitivo absoluto pro Adverbio posito. Significatur, pedes illorum non dubios stetisse

aut labasse in luto solo alvei Jordanis. Alii: *parando*, scil. multitudini commodam trajectionem. Suâ enim illi morâ refrænabant superiores aquas. Aquila et Symmachus reddiderunt ἐτοιμοί, *parati*, quod imitatus Vulgatus *accincti* posuit, i. e., eo modo, quo sese primum itineri dare cœperant. Orientalibus enim in faciendo itinere mos est vestem accingere. Chaldæus מְסֻכִּים, *dispositi* vertit, quod Jarchi מְסֻכִּים וְנִצְבִּים, *directi et collocati alter e regione alterius* explicavit. Idem voluit Arabicus interpres, qui بَرْتَرِيب, *in ordine dispositi* transtulit.

Pool.—*Stood firm.*] This may be opposed unto their other *standing in the brink of the water* when they came to it, commanded ver. 8, which was but for a while, till the waters were divided and gone away; and then they were to go farther, even into the midst of Jordan, as it is here said, where they are to stand *constantly and fixedly*, as this Hebrew word signifies, *until all were passed over*. If it be said that what is prescribed ver. 8, is here said to be executed, and therefore the *midst of Jordan* here is the same place with the *brink of the water of Jordan*, ver. 8; it may be answered, that the manifest variation of the phrase shows that it is not absolutely the same thing or place which is spoken of there and here; but what is there enjoined is here executed with advantage; for when it is said that they *stood firm—in the midst of Jordan*, it must needs be supposed that they first *came to the brink of the water*, and that they *stood* there for a season, till the waters were cut off and dried up, as appears from the nature of the thing; and that then they went farther, even into the midst of Jordan.

In the midst of Jordan: either, 1. Within Jordan [so Rosen., Ged.], as it is expressed above, ver. 8; for that phrase doth not always signify the exact middle of a place, but any part within it, as appears from Gen. xlv. 6; Exod. viii. 22; xxiv. 18; Josh. vii. 13; x. 13; Prov. xxx. 19. Or rather, 2. In the middle and deepest part of the river. For, 1. Words should be taken properly, where they may without any inconveniency, which is the case here. 2. The ark went before them to direct, and encourage, and secure them in the dangers of their passages, for which ends the middle was the fittest place. 3. In this sense the

peractum sit, decem primis hujus Capitis versusus fusiis exponitur. Primum hujus versusus hemistichium repetit postremum versusus ultimi capitis præcedentis hemistichium; quæ vero sequuntur versusus hujus primi hemistichio posteriore una cum versusibus 2, 3 sunt interclusio, qua mandatum a Deo ante tractionem fluvii Josuæ datum, supra iii. 12 breviter commemoratum, plenius exponitur. Narratio eorum, quæ post transitum facta sunt, continuatur versu quarto, qui igitur cum priore versusus primi hemistichio cohæret, hoc modo: *postquam universus populus absolvisset trajicere Jordanem; vocavit Josua duodecim illos viros rel.* Quæ altero versusus primi hemistichio habentur וַיִּקְרָא יְהוֹשֻׁעַ שְׁנָיִם וְיָמִין sunt in plusquamperfecto reddenda: *dixerat autem Jova Josuæ, cet.* Post prius hemistichium, quod voce הִנֵּה clauditur, in codicibus Hebraicis spatium vacuum est, de quo monent Masorethæ ad marginem hisce verbis: *הַיָּמִין הַזֶּה צִיּוּן הַפֶּסַח, Cessatio, i.e., pausa, spatium in medio versusus.* Et quum post versum tertium in pluribus codicibus, etiam iis, qui typis sunt descripti, veluti in Bibliis Athianis anni 1661, Jablonskianis Berol. 1699, Opitianis Kil. 1709, Michaelisianis Hal. 1720, simile spatium exstet; suspicari quis possit, fuisse olim codices, in quibus interpositio illa inde a versusus primi hemistichio secundo, usque ad finem versusus tertii utroque illo spatio designata fuerit. Sunt tamen loca plura alia, quibus *Piska* reperitur, ubi nulla, qualis hic, interpositio. Videtur spatio illo *Piska* vocato nil aliud indicari nisi hoc, esse iis locis, ubi illud reperitur, ex nonnullorum Criticorum sententia versum claudendum apposito signo Silluk. Cf. Cappelli *Crit. S.*, l. iii., cap. 18, p. i., p. 458, edit. Hal.

3 וַיִּצְוֵם יְהוֹשֻׁעַ אֶת־הָאֲבָנִים, *Et mandate iis dicendo, i.e., quæ sequuntur: tollite vobis hinc, e medio Jordanis, e loco quo steterunt pedes sacerdotum, parando* [see notes on iii. 17], *s. aptando duodecim lapides.* כִּבְיָ, *locus stationis* pedum sacerdotum non est locus, quem pedes illorum circumscribebant vestigiis, sed propinquus, intra alveum fluminis tamen. Infinitivus הִנֵּן, Latine per Gerundium reddendus, post וַיִּצְוֵם, *tollite vobis* redundare videri possit. Sed videtur eo indicari, eligendos esse lapides idoneos erigendo monumento, satis magnos quidem, sed qui singuli a singulis hominibus bajulari possent.

4 De nexu hujus versusus cum versu 1 vide notam ad eundem. *Quos paraverat e filiis*

Israel. Parasse eos dicitur, quia paratos adesse jusserat ad suum nutum, cum eos tribules ipsi designassent (iii. 12), vel quia eas designationes ipse approbasset, et quodammodo una designasse videri poterat.

Ver. 6.

Au. Ver.—6 That this may be a sign among you, *that* when your children ask *their fathers* in time to come [Heb., tomorrow], saying, What *mean* ye by these stones?

Ask their fathers.

Ged.—Ask you.

Rosen.—וַיִּשְׁאַלְוּ בְנֵי־יִשְׂרָאֵל קִרְיָהֶם, *Cum, quando, interrogabunt filii vestri cras, i.e., posthac; complectitur enim hæc vox omne tempus futurum ἀποριστεῖς, ut Genes. xxx. 33; Exod. xiii. 14. Post קִרְיָהֶם in Bibliis Bombergianis anni 1518 et nonnullis aliis seculi xvi. Bibliis additum legitur אֲבֹתֵיהֶם, patres ipsorum. Verum hæc lectio, quæ in codicibus manuscriptis, De-Rossio observante, infirmam habet auctoritatem, in veteribus translationibus nullam, dimanavit procul dubio e versu 21.*

Ver. 7.

Au. Ver.—7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

Shall be.

Ged., Booth.—Are.

Houb.—Extant.

Rosen.—וַיִּשְׁעוּם עַד־עוֹלָם — וְהָיוּ, *Eruntque, sive: sint lapides illi in memoriam filiis Israel usque ad æternum, in omnem posteritatem.*

Ver. 9.

וַיִּשְׁתָּם יְהוֹשֻׁעַ אֶת־הָאֲבָנִים הַהֵם וַיִּשְׁתָּם בְּתוֹךְ הַיַּרְדֵּן תַּחַת מַצֵּב רַגְלֵי הַכֹּהֲנִים לָשֵׂא אֲרוֹן תְּכָרִית וַיְהִי שָׁם עַד הַיּוֹם הַזֶּה :

ἔστησε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους ἐν αὐτῷ τῷ Ἰορδάνῃ ἐν τῷ γενομένῳ τόπῳ ὑπὸ τοὺς πόδας τῶν ἱερέων τῶν αἱρόντων τὴν κιβωτὸν τῆς διαθήκης κυρίου, καὶ εἰσὶν ἐκεῖ ἕως τῆς σήμερον ἡμέρας.

Au. Ver.—9 And Joshua set up twelve stones in the midst of Jordan, in the place

where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Twelve stones.

Dathe, Ged., Booth.—Twelve *other* stones.

Between verses 9 and 10, Houbigant inserts verses 21, 22, 23, and 24. See his note below.

Ken.—It is well known that when Joshua led the Israelites over Jordan, he was commanded to take *twelve stones* out of the *midst of Jordan*, to be a memorial that the ground in the very *midst* of that river had been made dry, and the river miraculously divided on that occasion. But *where* was this memorial to be set up? The ninth verse says: *Joshua set up these stones in the midst of Jordan.* But is it likely that the stones should be placed or set down *where* they were *taken up*; and that the memorial should be erected there *where*, when the river was again united, it would be *concealed*, and of course could be *no memorial* at all? This, however, flatly contradicts the rest of the chapter, which says these stones were pitched in *Gilgal*, where Israel lodged in Canaan for the first time. The solution of this difficulty is, that *בְּרִיחַ*, *in the midst*, should be here *מִבְּרִיחַ*, *from the midst*, as in ver. 3, 8, 20, and as the word is here also in the *Syriac* Version. The true rendering therefore is, *And Joshua set up the twelve stones* (taken) *from the midst of Jordan*, &c. See verse preceding.

Dr. A. Clarke.—*And Joshua set up twelve stones in the midst of Jordan.*] It seems from this chapter that there were *two sets* of stones erected as a memorial of this great event; twelve at *Gilgal*, ver. 20, and twelve in the bed of Jordan [so Houb., *Dathe*, *Pool*, *Patrick*, *Ged.*, *Booth.*], ver. 9. The twelve stones in the bed of Jordan might have been so placed on a base of strong stone-work so high as always to be visible, and serve to mark the very spot where the priests stood with the ark. The twelve stones set up at *Gilgal* would stand as a monument of the place of the *first encampment* after this miraculous passage. Though this appears to me to be the meaning of this place, yet *Dr. Kennicott's* criticism here should not be passed by [see above]. I confess I see no need for this criticism, which is not supported by a single MS. either in his own or *De Rossi's* collection,

although they amount to *four hundred and ninety-four* in number. Twelve stones might be *gathered* in different parts of the bed of the Jordan, and be set up as a pillar in another, and be a continual visible memorial of this grand event. And if twelve were set up in *Gilgal* as a memorial of their first encampment in Canaan, it is still more likely that twelve would be set up in the bed of the river to show where it had been divided, and the place where the whole Israelitish host had passed over dry-shod. The reader may follow the opinion he judges most likely.

Pool.—9 *In the midst of Jordan*; properly so called, as Josh. iii. 17. *Quest.* How could these stones be a monument of this work, when they were not seen, but generally covered with the waters of Jordan? *Answ.* These stones are not the same with those which a man could carry upon his shoulders, verse 5, and therefore might be very much larger; and being set up in two rows one above another, they might possibly be seen, at least sometimes when the water was low, and especially where the water was commonly more shallow, as it might be ordinarily in this place, though not at this time, when Jordan overflowed all its banks. Add to this, that the waters of Jordan are said to be very pure and clear; and therefore these stones, though they did not appear above it, might be seen in it, either by those who stood upon the shore, because that river was not broad; or at least by those that passed in boats upon the river, who could easily discern by the peculiar noise and motion of the water occasioned by that heap of stones. And this was sufficient, especially considering that there was another more distinct and visible monument of this miracle set up in *Gilgal*. *They are there unto this day*: this might be written, either, 1. By Joshua, who wrote this book near twenty years after this was done; or, 2. By some other holy man, divinely inspired and approved of by the whole Jewish church, who inserted this and some such passages, both in this book, and in the writings of Moses.

Houb.—9 *Duodecim autem lapides.* Alii nunc lapides aguntur, quam illi, de quibus supra, quique in *Galgala* erant asportandi. Id demonstrat ipsum verbum *וְהָיוּ לְאִשְׁמֵנוּ* sine ה demonstrativo positum, quod ה non abest ver. 21 ubi legitur *וְהָיוּ לְאִשְׁמֵנוּ*, de illis lapidibus

dictum de quibus supra mandatum fuit. Eos lapides erexit Josue in monumentum medio in Jordanis alveo, בִּרְיֵךְ הַיַּרְדֵּן et loco eo ipso, *ubi stabant pedes sacerdotum*. מִצַּב רַגְלֵי הַכֹּהֲנִים. Id sacra pagina tam aperte loquitur, ut excusationem non habeant illi interpretes, qui volunt eos lapides fuisse a Josue in Jordanis extremâ orâ collocatos. Nam eadem verba hic sunt, quæ suprâ ver. 3, ubi jubet Josue tolli lapides duodecim, ex loco ipso in quo stant pedes sacerdotum. Et infra versu 10 diserte narratur, sacerdotes stetisse medio in Jordane, donec completa essent, quæ Josue, ut fierent, ex Dei verbis imperarat; quod idem sonat, ac si diceretur, donec lapides medio in Jordane ad sacerdotum pedes erecti essent. Tamen contrâ dicit doctus Masius. "Nam (inquit) cum illud flumen altius, quam latius fluat, quod referunt oculati testes, quis existimet vel in medio lapides illos fuisse positos alveo, ubi nunquam apparerent, vel tam fuisse magnos, ut supra profundissimi fluminis aquas exstarent?" Masio respondetur, lapides istos vel fuisse grandes, ut super aquas eminere possent (neque enim de istis, ut de aliis, narratur, fuisse unumquemque lapidem ab uno homine sublatus) vel fuisse de Josue mandato firmiter collocatos in basi, et cæmento junctos, quomodo et fuit monumentum in Galgala erectum quod quidem ætate Eusebii et Hieronymii adhuc extabat, quodque adeò in basi firma fuerat exstructum. Cæterum post versum 9 collocamus versus 21, 22, 23, et 24. Nempe ordinem fuisse hîc etiam perturbatum, non uno signo apparet. Nam post versum 9 non memoratur in ordine eo, quem nunc habemus, cur Josue medio in Jordane monumentum erexerit, cum contra bis narretur, in quem finem monumentum in *Galgala* fuerit collocatum, nempe versibus 7 et 8 et versibus 21, 22, 23, et 24. Et pertinere quæ his quatuor versibus dicuntur, ad monumentum in Jordanis alveo positum, non vero ad illud, quod *Galgala*, docet ipsum verbum בִּינְיָה, *in sicco* (ver. 22) quod de loco dicitur, qui *fuit siccatus*, non de *Galgala*, qui locus erat extra Jordanis ripam. Non negabat Masius, non dissimilem esse istam Josue *conciunculam*, quæ legitur versibus 22, 23, &c. à superiore illâ, quæ versibus 7 et 8 commemoratur. Sed tamen aliquo modo esse diversam statuebat. "Nam illa (inquit) dam tollerentur lapides, et potissimum ad ipsos bajulos habebatur; hæc vero, cum ab imperatore illi statuuntur, et ad populum

universum." Sed cum sequatur, ver. 8, *et sic fecerunt filii Israel*, liquet primâ in concione Josue bajulos sic fuisse primum allocutum, ut ad populum etiam universum sermonem haberet, et quidem jam inde a versu 6 ubi Josue sic loquitur, *eo ut sit signum*, בְּקִרְבְּכֶם, *apud vos*, quæ conveniunt in Israelitis universos. Nec probabilem causam attulit Masius, cur de monumento in *Galgala* erecto bis narretur, in quem finem fuerit positum; de eo, quod medio in Jordane, ne semel quidem.

Horsley and Rosenmüller consider this verse to be an interpolation.

Horsley.—See notes on verse 20.

Rosen.—9 *Et duodecim lapides statuit Josua in medio Jordanis, sub eo loco, quo stabant pedes sacerdotum portantium arcam fœderis*. Eos lapides alios fuisse ab iis, de quibus versu antecedente sermo erat, docet res ipsa. Absonum enim fuisset, si lapides e Jordanis alveo deportatos ad locum quo pernoctabant, retro portassent, ut iis in Jordanis alveo monumentum erigerent. Quod quum intelligeret Græcus Alexandrinus interpretes, Hebræa sic reddidit: ἔστηκε δὲ Ἰησοῦς καὶ ἄλλους δώδεκα λίθους. Quod sequutus Latinus Vulgatus: *alios quoque duodecim lapides posuit Josua*. Ita duo monumenta posita essent; alterum in Jordanis alveo, alterum *Gilgale*. Idem statuit Van Herwerden in *Disputat. de libro Josue*, p. 29. Sed mirandum est, Virum Doctissimum nihil difficultatis deprehendisse in eo quod medio in amne dicitur positum congestis lapidibus monumentum, quod fluctuantibus undis vix paucos dies resistere potuit. Haud desunt quidem monumenta in stagnante aqua posita, quale est illud, quod in memoriam victoriæ de classe Turcica apud Tschesme anno 1772 a principe Orlovio reportatæ, in horto imperiali Sarscoe-Selo prope Petropolim Catharina II. imperatrix in lacu seu piscina exstrui curavit, quodque exhibet columnam navalem rostris navium ornatam. Sed in aquis fluminis, quale est Jordanes, cujus fluctus singulis æstatibus, liquescente Libani nive, vehementiore impetu volvuntur, monumentum erigere, vix cuiquam in mentem venisse credibile est. Præterea monumentum, quod nonnisi duodecim lapidibus, a totidem viris allatis constaret, supra undas haudquaquam eminuisset. Masius quidem, ut iis quæ hoc loco narrantur fidem faciat, arcam non intra fluvii alveum, sed in extrema ejus ora instituisse perhibet, et

אֱלֹהֵיהֶם מִשָּׁה : 13 פָּאֶרְפָּעִים אֶלֶף
חִלּוּצֵי הַצָּבָא עָבְרוּ לַפְּנֵי יְהוָה
לְמַלְחָמָה אֶל עִרְבֹת יְרִיחוֹ : 14 בַּיּוֹם
הַהוּא גָּדַל יְהוָה אֶת־יְהוֹשֻׁעַ בְּעֵינֵי
כָּל־יִשְׂרָאֵל וַיֵּרָא אֹתוֹ בְּאֶשֶׁר יָרָא אֶת־
מֹשֶׁה כָּל־יָמֵי חַיָּו : 15 וַיָּאֵמֶר יְהוָה
אֶל־יְהוֹשֻׁעַ לֵאמֹר : 16 צִוָּה אֶת־
הַכֹּהֲנִים נִשְׂאִי אֲרוֹן הָעֵדוּת וַיַּעֲלוּ
מִן־הַיַּרְדֵּן : 17 וַיָּצֵו יְהוֹשֻׁעַ אֶת־
הַכֹּהֲנִים לֵאמֹר עָלוּ מִן־הַיַּרְדֵּן :
18 וַיְהִי כַּעֲלֹת הַכֹּהֲנִים נִשְׂאִי אֲרוֹן
בְּרִית־יְהוָה מִתּוֹךְ הַיַּרְדֵּן נִתְּקוּ בַּפּוֹת
רַגְלֵי הַכֹּהֲנִים אֶל הָחֶרֶבָה וַיֵּשְׁבוּ מִן־
הַיַּרְדֵּן לְמַקּוֹמָם וַיָּלְכוּ כְּהַמּוֹלֵשִׁשׁוֹם
עַל־כָּל־גִּדּוּחָיו : 19 וַהֲעָם עָלָה מִן־
הַיַּרְדֵּן בְּעֶשְׂרֵת הַלֹּחֶשׁ הָרִאשׁוֹן וַיַּחֲנֶה
בְּגִלְגָּל בְּזִמְזָה מִזְכָּה יְרִיחוֹ :

v. 18. כעיוה קר.

10 εἰστήκεισαν δὲ οἱ ἱερεῖς οἱ αἵροντες τὴν
κιβωτὸν τῆς διαθήκης ἐν τῷ Ἰορδάνῃ, ἕως οὗ
συνετέλεσεν Ἰησοῦς πάντα ἃ ἐνετείλατο Κύριος
ἀναγγεῖλαι τῷ λαῷ· καὶ ἔσπευσεν ὁ λαὸς, καὶ
διέβησαν. 11 καὶ ἐγένετο ὡς συνετέλεσε πᾶς
ὁ λαὸς διαβῆναι, καὶ διέβη ἡ κιβωτὸς τῆς δια-
θήκης Κυρίου, καὶ οἱ λίθοι ἔμπροσθεν αὐτῶν.
12 καὶ διέβησαν οἱ υἱοὶ Ῥουβὴν, καὶ οἱ υἱοὶ
Γὰδ, καὶ οἱ ἡμίσεις φυλῆς Μανασσὴ διεσκευ-
ασμένοι ἔμπροσθεν τῶν υἱῶν Ἰσραὴλ, καθάπερ
ἐνετείλατο αὐτοῖς Μωσῆς. 13 τετρακισμῦριοι
εὗζωνοι εἰς μάχην διέβησαν ἐναντίον Κυρίου
εἰς πόλεμον πρὸς τὴν Ἱεριχὺ πόλιν. 14 Ἐν
ἐκείνῃ τῇ ἡμέρᾳ ἠύξησε Κύριος τὸν Ἰησοῦν
ἐναντίον τοῦ παντὸς γένους Ἰσραὴλ, καὶ ἐφο-
βοῦντο αὐτὸν, ὥσπερ Μωσῆν, ὅσον χρόνον
ἔσται. 15 καὶ εἶπε Κύριος τῷ Ἰησοῖ, λέγων,
16 Ἐντείλαι τοῖς ἱερεῦσι τοῖς αἵρουσι τὴν
κιβωτὸν τῆς διαθήκης τοῦ μαρτυρίου Κυρίου,
ἐκβῆναι ἐκ τοῦ Ἰορδάνου. 17 καὶ ἐνετείλατο
Ἰησοῦς τοῖς ἱερεῦσι, λέγων, Ἐκβῆτε ἐκ τοῦ
Ἰορδάνου. 18 καὶ ἐγένετο ὡς ἐξέβησαν οἱ
ἱερεῖς οἱ αἵροντες τὴν κιβωτὸν τῆς διαθήκης
Κυρίου ἐκ τοῦ Ἰορδάνου, καὶ ἔξηκαν τοὺς
πόδας ἐπὶ τῆς γῆς, ὥρμησε τὸ ὕδωρ τοῦ Ἰορ-
δάνου κατὰ χώραν, καὶ ἔπορεύετο καθὰ χεῖς
καὶ τρίτην ἡμέραν δι' ὅλης τῆς κρηπίδος.
19 καὶ ὁ λαὸς ἀνέβη ἐκ τοῦ Ἰορδάνου δεκάτῃ
τοῦ μηνὸς τοῦ πρώτου· καὶ κατεστρατοπέδευσαν
οἱ υἱοὶ Ἰσραὴλ ἐν Γαλγὰλοις κατὰ μέρος τὸ
πρὸς ἡλίου ἀνατολὰς ἀπὸ τῆς Ἱερῆχά.

VOL. II.

Au. Ver.—10 For the priests which bare
the ark stood in the midst of Jordan, until
every thing was finished that the Lord com-
manded Joshua to speak unto the people,
according to all that Moses commanded
Joshua: and the people hastened and passed
over.

11 And it came to pass, when all the
people were clean passed over, that the ark
of the Lord passed over, and the priests, in
the presence of the people.

12 And the children of Reuben, and the
children of Gad, and half the tribe of
Manasseh, passed over armed before the
children of Israel, as Moses spake unto
them:

13 About forty thousand prepared for
war passed over before the Lord unto battle,
to the plains of Jericho.

14 On that day the Lord magnified
Joshua in the sight of all Israel; and they
feared him, as they feared Moses, all the
days of his life.

15 And the Lord spake unto Joshua,
saying,

16 Command the priests that bear the
ark of the testimony, that they come up out
of Jordan,

17 Joshua therefore commanded the
priests, saying, Come ye up out of Jordan.

18 And it came to pass, when the priests
that bare the ark of the covenant of the
Lord were come up out of the midst of
Jordan, and the soles of the priests' feet
were lifted up [Heb., plucked up] unto the
dry land, that the waters of Jordan returned
unto their place, and flowed [Heb., went]
over all his banks, as they did before.

19 And the people came up out of Jordan
on the tenth day of the first month, and
encamped in Gilgal, in the east border of
Jericho.

Houb.—10 Sacerdotes igitur, qui arcam
gestabant, medio in Jordane constiterunt,
donec omnia completa essent quæ, ut fierent,
Dominus Josue mandarat. Interea populus
Jordane celeriter trajiciebat. 15 Dominus
autem Josue sic locutus est. 16 Mandatum
fac sacerdotibus, qui arcam testimonii sup-
portant, ut Jordane egrediantur. 17 Josue man-
datum fecit, ut sacerdotes Jordane egredierentur.
18 Et, quo tempore sacerdotes, qui arcam fæ-
deris Domini, portabant, Jordanis alveo dis-
cesserunt, pedemque in sicco posuerunt, aquæ
regressæ sunt in locum suum, et plenæ, ut
antea, ripis defluerunt. 14 Itaque illo die

E

Dominus dedit gloriam Josue in oculis omnis Israel, qui eum reveriti sunt, quomodo Moſen, cùm viveret, reverebantur. 11 *Postquam omnis populus transisset, transivit etiam arca Domini, et antegressi sunt populum sacerdotes.* 12 *Tam filii Ruben et Gad dimidiaque Manasse tribus iter fecerunt armati in primâ acie filiorum Israel, ut eis præceperat Moyses.* 13 *Illi erant circiter quadraginta millia, et ante Dominum ierunt ad pugnam parati usque ad locos Jericho campeſtres.* 19 *Populus autem Jordane discessit, &c.*

10 *Sacerdotes igitur...* Hujus versûs pars prior constat iisdem ferè verbis, quibus pars prior versus 17 capitis superioris. Enimvero nunc resumitur narratio transitûs Jordanis, quam suspenderant mandata Josue de monumentis erigendis, ab eodem versu 17 usque ad hunc versum 10 et sequente versu continuatur narratio, in exitu populi et arcæ ex alveo Jordanis.

11 *ויצבר ארץ ירדן, transivit arca Domini (et sacerdotes ante populum).* Nunc narratur transisse arcam, sive, exisſe ex Jordane, ut antegrederetur populum, qui Jordaneſ jam trajecerat. Infra ver. 16 et 17 jubet Josuæ, Dei ex mandato, ut sacerdotes ex Jordane ascendant. Sed cadere in sacrum scriptorem non potuit, ut narraret mandatum aliquod, quod fieret, fuisse a Deo datum, postquam jam narrasset, idem, quanquam Deo non mandante, fuisse antea factum. Recte igitur statuebat Edm. Calmet, versus 15, 16, 17, et 18 ante versus 13 et 14 fuisse collocandos; ut postquam populos (ver. 11) Jordanem trajecit, tam sacerdotes jubebantur (ver. 15, 16, et 17) Jordanem relinquare; deinde narretur (ver. 18) ut aquæ Jordanis in alveum siccum redierint; postea (ver. 14) ut Dominus his miraculis magnam gloriam Josuæ fecerit; denique (ver. 11) ut arca populum anteiverit; et ut filii Reuben et Gad (ver. 12 et 13) ante arcam armati processerint; ut notetur denique (ver. 19 et 20) quo mense et quo die Israelitæ Jordanem trajecerint, et ut postea lapides duodecim in Galgala erecti fuerint. Perturbationes ordinis tales dissimulant sacri interpretes; seu nimium confidunt Judæis librariis, seu res tractatas non satis attendunt; sive denique, ordinem, quem vident fuisse perturbatum, quomodo restituant, non multum curant.

Dathe supposes the Com. 15, 16, 17, are repeated according to the ancient manner of narration, on account of the remark which follows.—Booth.

For the priests commanded.

Ged., Booth.—Now the priests—had commanded.

The ark.

Ged.—The ark of the covenant of the Lord [LXX].

According to all that Moses commanded Joshua.

Houb., Ged., and Booth. reject this clause as an interpolation. "We nowhere read that Moses gave Joshua a charge respecting the passage of the Jordan; or concerning the taking from its bed twelve stones, as a monument to perpetuate the miracle wrought."—Booth.

Houb.—10 *Juxta omnia, quæ præceperat Moyses Josue.* Hæc verba præposterè veniunt, postquam hæc antecesserunt, *juxta hæc quæ præceperat Dominus Josue.* Itaque etiam hæc non legebant Græci Intt. nec sunt legenda. Nihil enim Moyses præcepisse legitur de iis, quæ hoc capite narrantur.

Rosen.—*Sacerdotes autem ferentes arcam stantes erant in medio alveo Jordanis usque ad absolvere, i. e., donec perfectum fuisset omne verbum, i. e., quicquid Jova jusserat Josuam populo edicere, secundum omne quod mandaverat Moyses Josuæ, i. e., sicut Moyses nomine Jovæ hoc officio injunxerat Josuæ, ut is ediceret populo, quicquid Deus præcepturus esset.* Præceperat enim Moyses Josuæ, ut Dei mandata in ducendo populo sequeretur Num. xxvii. 21. Alii explicationem petunt e versu 12, in quo refertur exsequutio mandati quod Num. xxxii. 28 legitur. Sane hæc non ad peculiare aliquod præceptum, quod Moyses de erigendo monumento Josuæ dederit, ut quidam volunt, sunt referenda.

12 *Armed.* See notes on i. 14, and on Exod. xiii. 18.

Rosen.—*Et transierunt filii Ruben, et filii Gad, et dimidia pars tribus Menasse strenui ante filios Israel reliquos.* De voce *יִצְבְּרִים* vid. not. ad i. 14. *Quemadmodum dixerat ad eos, iis præceperat Moyses, Num. xxxii. 20, 29.*

13 *Before the Lord.*

Pool.—Either, 1. Before the ark [so Patrick], by which they, as well as the rest, passed when they went over Jordan. Or, 2. In the presence of God, who diligently observed whether they would keep their promise and covenant made with their brethren, or not.

Rosen.—13 *Circa quadraginta millia ac-*

cincti ad militiam. Processerunt coram Jova ad bellum, s. pugnam. Coram Jova, quem arca repræsentabat, quæ erat præsentiaë numinis quasi signum. Sed Masius hanc formulam hic eo sensu capit, quo Genes. x. 9. גִּבּוֹר צִיד לְפָנֵי יְהוָה, validus venator coram Jova dicitur præstans, excellens venator, ita ut hic insignis præstantia roboris et militaris alacritatis illorum sociorum commendetur. Aut, addit, si id malis, ut spectabilis ordo aciesque instructissima, qua illi procedebant, notetur. Quod Vulgatus sensisse videtur, qui sic transtulit: per turnus et cuneos.

Ged.—14 On that day, the Lord so magnified Joshuah, in the sight of all the Israelites that they revered him, as they had revered Moses, all the days of his life. 15 For when the Lord spoke to Joshuah, saying: 16 "Command the priests, who carry the testimonial-ark, to come up out of the Jordan;" 17 and when Joshuah gave that command to the priests, saying: 18 "Come up out of the Jordan:" as soon as the priests, who carried the ark of the covenant of the Lord, were come out of the Jordan, and the soles of their feet had reached the dry land, the waters of the Jordan returned into their own place, and overflowed, as before, all its banks!

Rosen.—*Die illo magnificavit Jova Josuam in oculis omnis Israelis.* גִּבּוֹר אִתּוֹ, *Et timerunt, reveriti sunt eum, paruerunt ei ut imperatori a Deo constituto.*

15 Hicæ quatuor deinceps versibus 13—18 explicatius narratur quod vs. 11 (inchoatum fuerat.) Non est igitur, cur cum Meyero et Paulo statuamus, quæ vss. 15—17 habentur, desumta esse ex alio monumento quam eo ex quo vss. 11—14 sint hausta. Quoniam autem illustrat miraculum, quod Josuæ jussu sacerdotes, ut ante ingressi in aquas subito eas divisere, ita egressi rursus committunt, similiter atque in tractu sinus Arabici Moses suâ virgâ ut aquas ante diduxerat, ita eâdem, cum vellet, denuo conjungebat; ideo vocis נִאֲמָר copula interpretanda est per conjunctionem causalem: *dixerat enim.* Indicatur, quemadmodum Moses ita et Josuam omnia divino jussu suscepisse, ac proinde ipsum omnes ut Dei administrum reveritos esse.

Houb.—18 בַּעֲלוֹתָ, *cum ascenderet male Masora כַּעֲלוֹתָ, lege כַּעֲלוֹתָ, tanquam בעֲלוֹתָ, cum litterâ ב in mendo esset.* Non semel accidit, ut Scripturæ *Kerioth*, ibi ad marginem notentur, ubi tam benè legitur τὸ

Cetib quam τὸ *Keri* sed hæc notabant codicum emendatores, qui unum codicem præ ceteris præcipuum habebant, ad quem cæteros omnes exigi vellent.

Rosen.—Pro בעֲלוֹתָ ad marginem legendum præcipitur בעֲלוֹתָ (per Caph), nullo sensus discrimine. Cf. de ב et כ infinitivis præmissis ad tempus, intra quod aliquid sit, significandum not. ad iii. 3.

Ver. 21.

Au. Ver.—21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come [Heb., to-morrow], saying, What mean these stones?

Their fathers. So the Heb.

Ged., Booth.—You [LXX, Syr., Arab.].

CHAP. V. 1.

וַיְהִי כַשְׁמֵעַ בְּלִמְלָכֵי הָאֱמֹרִי אֲשֶׁר בְּעֶבֶר הַיַּרְדֵּן וְכָל־מֶלֶךְ הַכְּנַעֲנִי אֲשֶׁר עֲלֵיהֶם אֵת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי הַיַּרְדֵּן מִפָּנֵי בְנֵי־יִשְׂרָאֵל עַד־עֲבָרָם וַיִּמָּס לְבָבָם וְלֹא־הָיָה בָּם עוֹד רֹחַ מִפָּנֵי בְנֵי־יִשְׂרָאֵל :
עֲנַם קִי

καὶ ἐγένετο ὡς ἤκουσαν οἱ βασιλεῖς τῶν Ἀμορραίων οἱ ἦσαν πέραν τοῦ Ἰορδάνου, καὶ οἱ βασιλεῖς τῆς Φοινίκης οἱ παρὰ τὴν θάλασσαν, ὅτι ἀπεξήρανε κύριος ὁ θεὸς τὸν Ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν νιῶν Ἰσραὴλ ἐν τῷ διαβαίνειν αὐτοὺς, καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλήγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν νιῶν Ἰσραὴλ.

Au. Ver.—1 And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

Until we were passed over.

Masius, Houb., Horsley, Ged., Booth.—Until they were passed over.

Ken.—On these words Dr. Wall remarks thus. "If the word (*we*) be a right reading; this must have been written by Joshua, or some one present at the passing. But as the writer never speaks in the first person,

but at this place in Hebrew, and not at all in the Greek or Vulg., the reading in them seems more probable—till they were passed over. So, ver. 6; where Eng. is that he would give us, Vulg., is them, and the Greek reads, *their fathers*." It must be added, that the preceding correction of *we were passed to they were passed* is confirmed by twenty-seven Hebrew copies.

Rosen.—*Donec transiissemus*. Pro עֲצָרָם ad marginem legi præcipitur עֲצָרָם, *donec transiissemus*, quod de Israelitis in tertia persona loquitur. Sed est nihil hujusmodi personarum mistione apud Hebræos frequentius. Sic infra vs. 6: *juravit Jova patribus eorum dare nobis*. Et Ps. lxvi. 6, ubi de hoc Jordanis tractu: *transierunt fluvium pedibus*, non tranatarunt, וְשָׁם נִשְׁמָחָה בּוֹ, *tunc letati sumus eo*; cf. not. ad eum loc.

Their heart melted.

Bp. Patrick.—*That their heart melted.* They quite lost their courage; which began to fail them before, as we read ch. ii. ver. 11. Or, as the LXX expound it, "their understanding failed them;" and they were in such a consternation, that none knew what to advise for their safety.

Rosen.—*Tum liquefactum est cor eorum, nec erat in iis adhuc spiritus propter filios Israel*. Corde hic significatur animi fortitudo et constantia, spiritu vero animi illa vis, qua sapimus, et quid agendum, quid omittendum sit, dispicimus et deliberamus, quam Græcus Alexandrinus hic nominat φρόνησις, *prudentiam*.

Ver. 2.

בַּעֲתָ הַחַיִּים אֶמָּר יְהוָה אֱלֹהֵינוּשֶׁעָשָׂה לָּהּ תִּדְבָּרֹת צָרִים וְשׁוּב מִלִּאֲתֵר־בְּנֵי־יִשְׂרָאֵל שִׁנִּית׃

ὑπὸ δὲ τοῦτον τὸν καιρὸν εἶπε κύριος τῷ Ἰησοῦ. ποιήσουσαν σεαυτῷ μαχαίρας πετρίνας ἐκ πέτρων ἀκροτόμου, καὶ καθίσας περίτεμε τοὺς υἱοὺς Ἰσραὴλ ἐκ δυνέρου.

Au. Ver.—2 At that time the Lord said unto Joshua, Make thee sharp knives [or, knives of flints], and circumcise again the children of Israel the second time.

Sharp knives.

Bp. Patrick and others.—Knives of flint.

Houb.—Cultros lapideos.

Pool.—*Make thee sharp knives*; or, *prepare*, or *make ready*, as this word is sometimes used. As it was not necessary for those who had such knives already to make

others for that use; so it is not probable that such were commanded to do so, but only to make them sharp and fit for that work. They are called in Hebrew *knives of flints*, not as if they were all necessarily to be made of flints, but because such were commonly used, especially in those parts, where there was but little iron; and because such knives were oft used in this work, as the Jewish doctors note, and in such like works, as the heathen writers relate. Thus we call that an *ink-horn* which is made of silver, because those utensils are commonly made of horn.

Gesen.—צֶרֶם m. (r. צור i. 3) plur. צָרִים, once צִירוֹ Job xxviii. 10. 1. *a rock*. 2. *edge*, see the root no. 3 a [Rt. צור 3. *to cut, to carve*: a) pp. by pressing upon with a knife, comp. נָדָר, no. 1, 2. Hence צור edge, sharp rock]. Ps. lxxxix. 44 צִיר הָרֶבֶץ, *edge of the sword*; according to which analogy Josh. v. 2, 3, חֲרָבוֹת צָרִים are *sharp knives*; comp. צֶר Ex. iv. 25, and so Targ. But Sept., Vulg., Syr., Arab. understand *knives of stone* (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. ii. 86, Plin. xxxv. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. xxiv. 30, ἐκεῖ ἔθηκεν μετ' αὐτοῦ εἰς τὸ μῆμα εἰς δὲ ἔθαψαν αὐτὸν [Joshua] ἐκεῖ τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ὥς τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.

Rosen.—*Fac, para tibi cultros petrarum, s. silicum, i. e., saxeos*. Nomen חֲרָב in univ. quodvis instrumentum, quo secatur, sive ex ferro sit, sive ex lapide acuto, denotat. צָרִים interpretum plures *acierum* reddunt, ut *cultri acierum* sint acuti. Ita Chaldaeus: אֲחִינֹחַן חֲרָבִין. Sane nomen צֶר Ps. lxxxix. 44 non est dubium *aciem* denotare (cf. Arabicum صُور, *aissecuit*); dicitur enim ibi: אֲחִינֹחַשׁ צֶר חֲרָבוֹ, *etiam retrorsum vertis aciem gladii ejus*. Sed ut Josue præcipiatur acutos adhibere cultellos, minime erat necesse. Recte igitur veteres interpretes, præter Chaldaeum, צָרִים, *lapidum* significatu ceperunt, quem צֶר obtinere Jesaj. viii. 14; Job xxii. 24 (cf. Arabicum ظَر, *lapis*, peculiariter *acutus*, *cultri instar*), et *cultros lapideos* interpretati sunt.

Græcus Alexandrinus: *μαχαίρας ἐκ πέτρης ἀκροτόμους*, cultros de petra acutos, ut vetus Itala reddidit; Vulgatus: *cultros lapideos*; Syrus: *cultrum siliceum*. Arabs: *cultros ex lapide duro solido*. Silice acuto, כֶּלֶבֶד dicto, usa est et Zippora, Mosis uxor, ad circumcidendum filium suum, Exod. iv. 25, ad quem loc. cf. not. ubi plura de cultris lapideis attulimus. Vid. et *das alte u neue Morgenland*, p. i., p. 268. Quod vero et postquam cultri ferrei et chalybei in usu essent, ad circumcidendum lapidei cultri adhiberentur, causa erat hæc, ut in ritu religioso mos a majoribus observatus retineretur. Unde et Alnajah, gens Æthiopum, cultris lapideis circumcisionem peragit, referente Ludolfo *Histor. Æthiop.*, l. iii., cap. i., § 21. Cf. Antenrieth *Abhandlung über den Ursprung der Beschneidung* (Tübing. 1829), p. 48.

Circumcise again.

Pool.—He calleth this a *second circumcison*, not as if these same persons had been circumcised once before, either by Joshua, or by any other, for the contrary is affirmed below, ver. 7; but with respect unto the body of the people, whereof one part had been circumcised before, and the other at this time, which is called a *second time*, in relation to some former time wherein they were circumcised; either, 1. In Egypt, when many of the people, who possibly for fear or favour of the Egyptians had neglected this duty, were by the command of Moses (who had been awakened by the remembrance of his own neglect and danger thereupon) circumcised; which during the ten plagues, and the grievous confusion and consternation of the Egyptians, they might easily find opportunity to do. Or, 2. At Sinai [so Bp. Patrick], when they received the passover, Numb. ix. 5, which no uncircumcised person might do, Exod. xii. 48; and therefore it may not seem improbable, that all the children born in that first year after their coming out of Egypt, and all they who peradventure might come out of Egypt in their uncircumcision, were now circumcised. *Object.* 1. *All that came out of Egypt were circumcised*, ver. 5. *Answ.* 1. This may be true, but he doth not say when and where they were circumcised; nor doth he deny that this was done to some of them, either in time of the plagues in Egypt, or at Sinai. 2. *All* is very oft used of the greatest part, as is confessed. *Object.* 2. *All the*

people that were born in the wilderness were not circumcised, ver. 5. *Answ.* 1. Understand this also of the greatest part. 2. This is limited to them that were born *by the way*, as it is said there, and emphatically repeated, ver. 7, i. e., in their journeys and travelings; which insinuates the reason why they were not circumcised, because they were always uncertain of their stay in any place, and were constantly to be in a readiness for a removal when God took up the cloud: but this reason ceased at Sinai, where they knew they were to abide for a considerable time; and seeing they took that opportunity for the celebration of the passover, it is likely they would improve it also to the circumcision of their children or others, which they ought to prize highly, and to embrace all occasions offered for it; which though the people might, it is not likely that Moses would neglect. *Object.* 3. *They are said to have remained uncircumcised forty whole years in the wilderness*, ver. 6. *Answ.* i. e., For almost forty years; as the same phrase is used Numb. xiv. 33, 34; xxxii. 13, when there was above one year of that number past and gone. Or, 3. In Abraham [so Rosen.]; and so the sense may be, The first circumcision conferred upon Abraham, and continued in his posterity, hath been for many years neglected or omitted; and so that great and solemn pledge of my covenant with you is in a manner wholly lost, and therefore it is but fit and necessary to have this long-interrupted practice of circumcision revived, and to have Abraham's posterity circumcised a second time for the renewing of the covenant between them and me again.

Rosen.—*Et redi circumcide*, iterum circumcide *filiis Israelis secunda vice*. Quorum verborum sensus non est hic, circumcidendos iterum esse eos, qui jam circumcisi essent, quod rei natura non patitur; sed, uti e versu 5 patet, hoc sibi volunt illa verba, circumcidendi ritum, in longo per desertum itinere intermissum, instaurandum esse. Igitur *circumcide secunda vice* perinde est ac si diceret: *secunda vice incipito circumcidere*; primum enim circumcisionis initium ab Abrahamo factum est. Præterea id facere hic dicitur Josua, quod ab aliis curavit fieri; neque enim ipse tanti populi masculos omnes incircumcisos potuit circumcidere. Duorum imperativorum וָשׁב וְעָלָה prior adverbii vim habet, *denuo, iterum*; ut omnino verbum

שוב, *redire* in omnibus modis et temporibus adverbii illius vicem obtinere constat; vid. Gesenii *Lehrgeb.*, p. 823. Imperativum posteriorem, כָּל, formā apocopatā toni acuendi causa positum esse, Maurer verisimile reddit aliis locis, quibus itidem duorum imperativorum posterior formā apocopatā ponitur, ut Mich. iv. 10. חָלִי נָחִי, *parturi et enitere*, et Exod. iv. 19. לֵךְ שָׁב, *i redi*. שְׁנִי, *secunda vice* hic redundat, ut Jesaj. xi. 11. יוֹסֵף אֶרְצִי קָדִי, *addet Dominus secunda vice manum suam*. Loco verborum Hebraicorum כָּל שָׁב Græcus Alexandrinus dedit hæc: καὶ καθίσας περίτεμε, *et sedens circumcide*, ac si שָׁב legisset.

Ver. 6.

Au. Ver.—6 For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. *Us.*

Houb., Ged., Booth.—Them [Syr., Arab., some copies of LXX, and eleven MSS.]. Melius להם, *illis*, ut Syrus Interpres להון, *ipsis*. Nam in persona tertia insistit tota hujus loci series.—*Houb.*

Rosen.—Loco להני codices nonnulli legunt להם, *dare iis*, quod et Chaldæus, Syrus et Arabs expresserunt. Sed vulgare להני est rei convenientius. *Promiserat enim Deus majoribus Hebræorum, se eorum posteris terram Cananæam daturum esse: quare Noster recte scripsit: dare nobis.*

Ver. 9.

וַיֹּאמֶר יְהוָה אֶל-יְהוֹשֻׁעַ הַיּוֹם זִלְזֵל אֶת-חֶרֶפַת מִצְרַיִם מִפְּעֻלֵּיכֶם וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא גִלְגָּל עַד הַיּוֹם הַזֶּה:

καὶ εἶπε κύριος τῷ Ἰησοῦ νύφ Ναυῆ. ἐν τῇ σήμερον ἡμέρᾳ ἀφεῖλον τὸν ἀνεῖςμον Αἰγύπτου ἀφ' ὑμῶν. καὶ ἐκάλεσε τὸ ὄνομα τοῦ τόπου ἐκείνου, Γάλγαλα.

Au. Ver.—9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal [*that is, rolling*] unto this day.

Pool.—The reproach of Egypt, i. e., uncircumcision. Although this was a reproach

common to most nations of the world, yet it is particularly called *the reproach of Egypt*; either, 1. Because the other neighbouring nations, being the children of Abraham by the concubines, are supposed to have been circumcised, which the Egyptians at this time were not, as may be gathered from Exod. ii. 6, where they knew the child to be an Hebrew by this mark. Or, 2. Because they came out of Egypt, and were esteemed to be a sort of Egyptians, Numb. xxii. 5, which they justly thought a great reproach; but by their circumcision they were now distinguished from them, and manifested to be another kind of people. Or, 3. Because many of them lay under this reproach in Egypt, having wickedly neglected this duty there for worldly reasons; and others of them continued in the same shameful condition for many years in the wilderness.

Bp. Patrick.—It is commonly thought, that by *the reproach of Egypt* is meant nothing else but uncircumcision, with which the Israelites always reproached other people, particularly the Egyptians, among whom they had long dwelt, and with whom they were best acquainted. But our learned Dr. Spencer thinks “the reproach of Egypt” is the slavery to which they had been there long subject, but now were fully declared a free people by receiving the mark of the seed of Abraham, and made heirs of the promised land. This he very often repeats, lib. i. De Leg. Hebr. Ritual., cap. iv., pp. 44, 51, 55.

Rosen.—9 *Hodie devolvi probrum Ægypti a vobis. Opprobrium alicujus* tum active, tum passive dicitur, id est, tum ejus, qui alteri facit convitium, tum ejus, qui patitur. Hoc loco non dubium, quin active dicatur, ut Ezech. xvi. 57, הָרַפְסָה בְּנוֹת־אֲרָם, *opprobrium filiarum Aram* est illud, quo Aramæi Hebræos affecerunt. Vid. et Ezech. xxxvi. 15; Ps. xxxix. 9. Quum Ægypti ipsi circumcisi essent (vid. ad Genes. xvii. 10); ceteras gentes vocabant *incircumcisas*, per contentum, præputiumque iis instar probri objiciebant, ut postea fecerunt Judæi erga alias gentes. Igitur *probrum Ægypti* est illud quod tanquam probrosum quid Ægyptii aliis objiciebant, id est, hoc quidem loco, præputium. *Devolvare* est amovere, auferre, ut Catullus lxiii. 5, in re simili, ubi de Atide; *devolvit*, abstulit *lenta acuto sibi pondera* (i. e., testiculos) *silice*. Quod Ægyptii Hebræis præputium probro darent, C. Ch. de Flatt in Additamentis ad Auten-

riethii Commentationem supra ad vs. 2, laudatam (p. 58), in eo positum existimat, quod eos militiae ineptos esse significarent; fuisse enim circumcisionem apud Ægyptios ordinis militaris insigne, ostendisse Autenriethum, p. 31, Deumque dicentem, se probrum Ægyptiorum ab Hebræis amovisse, hoc voluisse: ego eo quod vos circumcisione meos milites consecravi, liberavi vos a probro, quod Ægyptii vobis impingunt, vos belli militiam non sustinere. Verum circumcisionem fuisse apud Ægyptios ordinis militaris insigne, Autenrieth nullo solido argumento probavit. Nec veterum ullus id tradidit. Sed circumcisionem apud Ægyptios fuisse ritum religiosum, signum et veluti tesseram singularis in religione puritatis et castimonie, unde ad circumcisionem tenebantur sacerdotes mysteriis religiosis initiandi, quem ritum tamen et alii observarunt, ostendit P. E. Jablonski in *Panth. Ægypt. Prolegom.* p. xiv. seqq. וַיִּקְרָא—דָּוִד, *Et vocavit Josua*, aut: *vocans*, i. e., vocabatur (ut Genes. xi. 9; xvi. 14, cf. Gesenii *Lehrgeb.*, p. 791, 3 a) *nomen loci illius Gilgal*, i. e., amotio, *usque ad hunc diem*, i. e., retinuit nomen hoc usque ad tempus, quo hic liber scriptus est.

Ver. 10.

Au. Ver.—10 And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

The month.

Ged.—*The first* [fifty-four Heb. and eight Chald. MSS.] *month*, i. e., Nisan. Comp. Exod. xii. 6.

Ver. 11, 12.

וַיֹּאכְלוּ מִצֶּבֶד הָאָרֶץ מִמַּחֲרַת
הַפֶּסַח מִצֹּת וְקֹלֵי בָעֲצִים הַיּוֹם הַזֶּה :
וַיֵּשְׁבֹת תַּמּוֹן מִמַּחֲרַת בְּאַקְלָם מִצֶּבֶד
הָאָרֶץ וְגו' 11

11 καὶ ἐφάγοντες ἀπὸ τοῦ σίτου τῆς γῆς
ἀζύμα καὶ νέα. 12 ἐν ταύτῃ τῇ ἡμέρᾳ ἐξέλιπε
τὸ μάννα μετὰ τὸ βεβρωκέναι αὐτοὺς ἐκ τοῦ
σίτου τῆς γῆς, κ. τ. λ.

Au. Ver.—11 And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

In the selfsame day.

Houb.—12 *Illo verò ipso postero die manna cessavit, dum terræ frugibus vescantur, &c.* Nos verba היום היה ביום, *illico ipso die*, quæ sententiam absolvunt versu 11 adjungimus ad versum 12, cujus sententiam exordiantur; quod fecere Græci interpretes. Et versu 12 pro וישב, legimus cum iisdem וישב, *cessare facta est*, nisi mavis וישב, *cessavit*. Cur Græcos sequamur, causam hanc habemus, quod ea loquendi forma, notationem adhibetur, sententiam semper inchoat, nunquam claudit, et absolvit, ut videre licet, Gen. vii. 13 et aliis in locis: adi, si juvat, concordantias Buxtorfianas.

Ver. 13, 14.

וַיִּלָּךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ
הֲלֹכִי אִתָּה אֲסִיְיָרְכִנִּי : 14 וַיֹּאמֶר
לֹא כִי אֲנִי שֹׂרֵץ־בָּאִיְיָהָ עִתָּה בָאֲתִי
וַיִּפֹּל יְהוֹשֻׁעַ אֶל־פָּנָיו אֶרְצָהּ וַיִּשְׁתָּחֶה
וַיֹּאמֶר לוֹ מָה אֲדֹנִי מִדְּבַר אֶל־עַבְדִּי :
ו. 14. קרץ בו'

— καὶ προσελθὼν Ἰησοῦς, εἶπεν αὐτῷ, Ἠμέτερος εἶ, ἢ τῶν ὑπανταντίων; 14 ὁ δὲ εἶπεν αὐτῷ. ἐγὼ ἀρχιστράτηγος δυνάμεως κυρίου, νυνὶ παραγέγονα. καὶ Ἰησοῦς ἔπεσεν ἐπὶ πρόσωπον ἐπὶ τῇ γῇ, καὶ εἶπεν αὐτῷ. δέσποτα, τί προστάσεις τῷ σῷ οἰκέτῃ;

Au. Ver.—13 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?*

14 And he said, Nay; but *as* captain [*or*, prince] of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

Pool.—14 *He said, Nay*, I am neither Israelite nor Canaanite. *Captain of the host of the Lord*; either, 1. Of all creatures in heaven and earth, which are God's hosts. Or, 2. Of the angels [so Rosen.], who are called *the host of heaven*, 1 Kings xxii. 19; 2 Chron. xviii. 18; Luke ii. 13. Or, 3. Of the host or people of Israel [so Patrick], which are called *the Lord's host*, Exod. xii. 41. The sense is, I am the chief Captain of this people, and will conduct and assist thee and them in this great under-

taking. Now this person is none other than *Michael the Prince*, Dan. x. 21; xii. 1; not a created angel, but the Son of God, who went along with the Israelites in this expedition, 1 Cor. x. 4; not surely as an underling, but as their Chief and Captain. And this appears, 1. By his acceptance of adoration here, which a created angel durst not admit of, Rev. xxii. 8, 9. 2. Because the place was made holy by his presence, ver. 15, which was God's prerogative, Exod. iii. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. vi. 2.

Bp. Horsley.—But as captain of the host of the Lord am I now come; rather, *Verily I am the prince [or leader, or captain] of the host, Jehovah. Now am I come.* But why now? "Now, at this season, am I come." What rendered this extraordinary appearance particularly seasonable at this time? Surely the situation of the Israelites, and their recent dedication of themselves to the God of their father Abraham, in the rite of circumcision, and to their redeemer from the Egyptian servitude in the celebration of the passover. The Israelites having entered the promised land, and thus devoted themselves to the true God, Jehovah comes in person to give them seisin, as it were, of their inheritance, and prepared to dispossess the Canaanites by force.

Rosen.—13 הֲיָנִי אֶתָּה אֱלֹהֵי אֲבוֹתֵינוּ, num nobis tu es, an hostibus nostris? num nostratum es tu, an hostium nostrorum? Græcus Alexandrinus: ἡμέτερος εἶ, ἢ τῶν ὑπερναντίων; Chaldaeus: הֲיָנִי אֶתָּה אֱלֹהֵינוּ אִם לְבָנֵי דְנִבְנָא, num, ut nobis opem feras, venisti, an ut hostibus nostris? Sed Josua priusquam quo fine vir ille advenerit, percontaretur, sciscitatum esse credibile est, quis et qualis fuerit ille, qui sese ipsi tam inopinato conspiciendum præbuit. Quare simplex verborum Hebræorum sensus est retinendus.

14 וַיֹּאמֶר לוֹ, Dixitque vir ille qui Josuæ se conspiciendum dedit: non, i. e., nec sum vestratum aliquis, nec sum aliquis hostium vestrorum. Sunt, qui illo non posteriorem tantum quæstionis disjunctivæ partem negari existiment, ut diceret vir ille, se non esse aliquem hostilis exercitus. Sed ex iis quæ sequuntur facile colligitur, virum illum, quem pro gregario milite Josua habuit, significare, se nec exiisse ex ordine et numero Israelitarum, nec exercitus hostilis aliquem sed majoris dignitatis, et supra humanam sortem longissime evectum. Græcus Alex-

andrinus interpres reddidit: ὁ δὲ εἶπεν αὐτῷ, quasi pro ἢ legisset ἢ, ei, quocum Syrus convenit. Exstant quoque etiamnum codices haud pauci, qui ἢ exhibent. Sed inter xv. illa loca, quibus Masorethæ notant, pro ἢ legendum esse (קִי) ἢ, noster locus non comparet. Præferendum ἢ duxit Lillienthal in *Descript. duor. codd. Regiomontanor.*, p. 149, in quam sententiam et propensus est Dathius, etsi se ἢ non prorsus improbare dicit. Nec dubium, esse ἢ retinendum. Nam adscito ἢ, vir ille, qui Josuæ apparuit, ad ejus interrogationem non directe respondisset. Quærebat Josua, num ex Israelitarum exercitu, an ex hostium turba esset? quam quæstionem vir ille, adscito ἢ, prorsus præterivisset. præterea conjunctionis וְ tum nullus foret usus; quare Græcus interpres illam non expressit. Sed retento ἢ, causam nunc reddit vir ille negationis: וְאֵי שִׁרְצָנִי יְהוָה, nam ego sum princeps exercitus Jovæ. Ita interpretes nonnulli appellari existimant castra Israelitarum et exercitum, qui *Dei exercitus* ideo dicatur, quod Israelitæ Dei essent administri in exercenda vindicta de Cananæis sumenda. Sane Exod. vii. 4 legimus Deum dicentem: *educam agmina mea, populum meum, filios Israel ex Ægypto*, et xii. 41, *egressi sunt filii agminum Jovæ ex Ægypto*. Sed hoc loco וְאֵי שִׁרְצָנִי nequit esse Israelitarum exercitus; ejus enim princeps. dux erat Josua. Alius igitur cujusdam exercitus principem fuisse oportet ille, qui Josuæ apparuit, *angelorum*, puta, qui *exercitus Jovæ* vocantur Ps. ciii. 21. *Laudate Jovam omnes exercitus ejus, ministri ejus facientes voluntatem ejus*. Et Ps. cxlviii. 2, *laudate eum omnes angeli ejus, laudate eum universus ejus exercitus*. Et Genes. xxxii. qui vs. 2, *angelus Dei*, iidem vs. 3, *castra*, i. e., exercitus Dei vocantur. Addit ille exercitus divini dux: *Ecce nunc veni*, te tuosque adjuturus. Animum addit Josuæ bellum adversus Cananæos jam aggredienti. Quemadmodum olim Mosi cælestis nuntius apparuit, qui eum ad suum populum liberandum excitavit, et quæ ratione illud negotii ab eo sit suscipiendum, edocuit, Exod. iii. 2, seqq.; ita nunc Josuæ, dum in eo esset, ut primam, trajecto Jordane, Cananæorum urbem oppugnaret; conspiciendum se præbet cæleste numen, et exponit, quomodo illius oppugnatio ipsi sit suscipienda, vi. 2, seqq. וַיֹּשֶׁעַ אֶת־פָּנָיו אֶרְצָה, *Prociditque Josua in faciem suam ad*

terram, et adoravit illum, quomodo Orientales honorare solent homines dignitate superiores, uti legimus 2 Sam. ix. 6, 8, de Mephibosetho Davidem salutatur, de Absalomo 2 Sam. xiv. 33, de Salomone matrem suam Bathsebam salutante, 1 Reg. ii. 19. Sequitur nostro loco: וַיֹּאמֶר לוֹ יְהוָה אֱלֹהֵי יְדִידֶיךָ אֵלֶיךָ, *Dixitque ei Josua: quid loquens, loquutus est dominus meus ad servum ejus, i. e., ad me. Sunt hæc reverentiæ verba, qualibus et homines inter se uti solebant, non cultus religiosi.*

Ver. 15.

וַיֹּאמֶר עַרְצָבָא יְהוָה אֱלֹהֵי יְדִידֶיךָ וְגו' *kai légei ó archistrátēgos kuríou prós 'Iησοῦν, κ.τ.λ.*

Au. Ver.—15 And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

And the captain of the Lord's host. So most commentators.

*Bp. Horsley.—*Rather, "And the captain of the host, Jehovahah."

CHAP. VI. 1—5.

וַיִּרְיַח סָנֶרֶת וּמִסְכְּרַת מִפְּנֵי בְנֵי יִשְׂרָאֵל אֵין יוֹצֵא וְאֵין בָּא : 2 וַיֹּאמֶר יְהוָה אֱלֹהֵי יְדִידֶיךָ רָאָה נִתְּתִי בְּיָדְךָ : 3 וּבְפִתָּהּ אֶת־הָעִיר כֹּל אֲנָשֵׁי הַמִּלְחָמָה הָקִיף אֶת־הָעִיר פָּעַם אַחַת כֹּה תַעֲשֶׂה נְשִׂאת יָמִים : 4 וְשִׁבְעָה כְּהֹלִים וְשִׁאֵר שִׁבְעָה שְׁוֹפְרוֹת הַיּוֹבְלִים לִפְנֵי הָאֵזֶן וּבִיּוֹם הַשְּׁבִיעִי תִּסָּבֵב אֶת־הָעִיר נִשְׁבַּע פְּעָמִים וְהַפְּחִיז יְהוָה בְּשׁוֹפְרוֹת : 5 וְהָיָה בַּמָּשָׁח 1 בְּהֶרֶן הַיּוֹבֵל בְּשִׁמְעֶכֶם אֶת־קוֹל הַשּׁוֹפָר וְרִיעוֹ כְּלִי־הָעֵם תִּרְוֶעַה בְּרוֹלָה וְנִפְלְאָה חֹמַת הָעִיר תִּתְּחַתֵּי וְעָלוּ הָעָם אִישׁ בְּרֵדּוֹ :

v. 5 שמעכם קרי 5

1 καὶ Ἱεριχὼ συγκεκλεισμένη καὶ ὠχυρωμένη, καὶ οὐδεὶς ἐξεπορεύετο ἐξ αὐτῆς, οὐδὲ εἰσπορεύετο. 2 καὶ ἔπεε Κύριος πρὸς Ἰησοῦν, Ἰδοὺ ἐγὼ παραδίδωμι ὑποχείριόν σοι τὴν Ἱεριχὼ, καὶ τὸν βασιλεῖα αὐτῆς τὸν ἐν αὐτῇ, δυνατοὺς ὄντας ἐν ἰσχύϊ. 3 Σὺ δὲ περιστήσῃς αὐτὴν τοὺς μαχίμους κύκλῳ. 4 καὶ ἔσται ὡς ἂν σαλπίσσητε τῇ σάλπιγγι, ἀνακραγέτω πᾶς ὁ λαὸς ἅμα, 5 καὶ ἀνακραγόντων αὐτῶν πεσεῖται

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αὐτόματα τὰ τείχη τῆς πόλεως, καὶ εἰσελεύσεται πᾶς ὁ λαὸς ὁρμήσας ἕκαστος κατὰ πρόσωπον εἰς τὴν πόλιν.

Au. Ver.—1 Now Jericho was straitly shut up [Heb., did shut up, and was shut up] because of the children of Israel: none went out, and none came in.

2 And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

3 And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat [Heb., under it], and the people shall ascend up every man straight before him.

Horsley and Booth. join the first five verses of this chapter to the preceding chapter.

Rosen. places the first verse in a parenthesis. See below.

1 *Straitly shut up.*

*Bp. Horsley.—*Rather, *Was shut, and blockaded.* The city was shut by the inhabitants that none might enter, and it was blockaded by the enemy that none could get out. *Shut up, and closed,* Queen Elizabeth's Bible.

*Rosen.—*1 Cohæret hujus capitis initium cum tribus postremis præcedentis capitis versibus; primus autem versus per parenthesis est interpositus, quo ostenditur, cur nova illa confirmatione eguerit Josuæ animus, quippe qui difficultate expugnandæ urbis Hierichuntinæ a proposito deterri potuerit. Dicitur enim: וַיִּרְיַח סָנֶרֶת וּמִסְכְּרַת בְּנֵי יִשְׂרָאֵל, *Jericho autem claudens erat, quippe portas suas, et clausa erat a conspectu filiorum Israelis.* Sistitur urbs tanquam agens, quæ cives suos concluderet, ne exire possent, et ut patiens, quæ vectibus et repagulis præclusa esset Israelitis hostibus. Posteriora versus verba sunt ἐπεξήγησις priorum, אֵין יוֹצֵא וְאֵין בָּא, *non erat egrediens nec erat veniens, i. e., urbs tam acriter munita et præclusa, ut nemo civium emitteretur, nec hostium quis insinuare se posset.* Veteres geminatione verbi שָׁבַר diversa forma aciores

F

custodes munitionesque significari existimant. Græcus Alexandrinus: καὶ Ἱεραὶ συγκαλεισμένη καὶ ὠχυρωμένη, et Vulgatus: *Jericho autem clausa erat et munita*. *Jericho autem clausa erat et munita*, qui patendi notione et cepit Chaldaeus, qui totum versum hac paraphrasi explicavit: וַיִּרְדּוּ אֲחֵיהֶם הָיָה בְּרָשִׁין דְּפָחֵלָא וּמִחֲפָא בְּעִרְיָן דְּנִהָשׁ כִּין קָרָם בְּנֵי יִשְׂרָאֵל לִיחַ דְּנָפֶק מִכָּה וְלִיחַ דְּעָלָל בְּנִיה לְמִשְׁאֵל בְּשָׁלָמָא, *erat autem Jericho occlusa foribus ferreis, et obserata vectibus ferreis ante filios Israel. Non erat, qui exiret ex ea ad pugnandum, neque qui intraret ad paciscendum de pace.*

2 (And) the mighty men of valour.

Houb., Ged., Booth.—And all its [Syr. and partly LXX and Vulg., with one MS.] mighty men of valour.

Desideratur nexus orationis et verba quædam viderentur fuisse ommissa. Certe plenior contextum habuit Syrus, apud quem hæc leguntur, et regem ejus, et omnem exercitum ejus, ambitum urbis, omnes viros bellatores. Plenior etiam Græci Interpretes qui, post regem ejus, addunt, qui in ea est; quæ ultima verba, ut otiosa sunt post regem ejus, ita optime clauderent sententiam, hoc modo: וְיֵאָמֶר גְּבוּרֵי הָיָה אִשָּׁר, *et viros fortes, qui sunt in ea.*—Houbigan.

3 Once.

Rosen.—Vice una singulis diebus. פַּעַם אֶחָד proprie: gressu uno Aquila μὴ ὁδῶ, una via, Symmachus μὴ περιώδῳ una circuitione reddidit.

4, 6, 8, 13, Trumpets of rams' horns. See notes on Levit. xxv. 10.

Bp. Horsley.—Trumpets of jubilee.

Ged., Booth.—4 And seven priests shall bear seven jubilee-trumpets, and shall blow them, before the ark.

Houb.—4 Septem Sacerdotes tubas septem, quibus clangent, gestabunt ante Arcam, &c., היובלים, nos quibus clangent: Verbum pro verbo, clangentes; nam ה demonstrativum Participio Benoni aliquandò præponitur. Habet יביל modo clangorem, modo clangentem, pro voluntate orationis: hic quidem clangentes, ne omittat Pagina Sacra narrare, Sacerdotes prioribus sex diebus tubâ claxisse. Nam id eos fecisse constat ex infrâ dictis.

Rosen.—4 Et septem sacerdotes ferent septem tubas clangorum ante Arcam. Nomen יביל a יביל, processit (unde Syris Pael ܝܒܝܠ, est adduxit) proprie quod procedit denotat, usurpatur autem speciatim de sono proce-

dente, i. e., longe producto et tardiore, ut Exod. xix. 13, de sono illo majestatico in Legis promulgatione audito, nullo instrumento musico edito, בְּכֹשֶׁף הַיּוֹבֵל, cum protrahetur sonus quidam in longum productus. Tubis, quæ ejusmodi sonum edebant, quum quinquagesimus quisque annus promulgari solebat, is ipse היובל שָׁנָה, annus clangoris vocatur Levit. xxv. 13, ad quem loc. cf. not. Hinc factum, quod Hieronymus nostro loco in jobeleo reddidit. שׁוֹפָרוֹת הַיּוֹבֵלִים, Die autem septimo circumibitis urbem septem vicibus, et sacerdotes clangent tubis. Quæ postrema verba non tantum ad septimum diem referenda sunt, verum et ad sex priores, uti patet e vss. 8, 9, 13. יִהְיֶה בְּשׁוֹפָרוֹת, propr. ferient tubis i. e., aëre in eas intruso, in eas flando canant. Ita de tubis inflandis תָּקַע sæpius dicitur, ut Jesai. xxvii. 13; Joel. ii. 1.

5 Ram's-horn. See notes on Lev. xxv. 10.

Bp. Horsley.—Jubilee-horn.

Rosen.—5 הַיּוֹבֵל בְּכֹשֶׁף בְּקֶרֶן הַיּוֹבֵל, Fietque in trahendo in cornu, s. cum cornu clangoris, i. e., cum sacerdotes tubas gestantes iis clangent. Verbum מָשַׁךְ, trahere hic usurpat de proferendo sono illo tardiore et in longum producto, qui versu superiore יביל dicitur. קֶרֶן, Cornu collective hic capiendum pro שׁוֹפָרוֹת, vs. 4, et mox pro קֶרֶן dicitur שׁוֹפָר. Unde tamen non tuto colligitur, fuisse hoc musicum instrumentum ex bovillo cornu factum; poterat ex aere confectum esse, sed nomen a forma incurva nactum.

Ver. 6.

Au. Ver.—The ark of the covenant.

Ged.—The ark of the covenant of the Lord [Syr., Arab., and some copies of LXX].

Ver. 8.

Au. Ver.—Before the Lord.

Rosen., Ged.—Before the ark of [Syr., Vulg., Targ., and thirteen MSS.] the Lord.

Ver. 9.

וַיִּתְּחִלּוּ אֲחֵיהֶם לִכְנֹף הַכְּהֻנִּים הַלְוִיִּם וַיִּשְׁוֹפְרוּ וַתִּמְצָאֶם הַלֵּל אֲחֵרֵי הָאָרֶץ הַלֵּל וְהַקּוֹץ בְּשׁוֹפָרוֹת :

קֹץ ק"

οἱ δὲ μάχιμοι παραπορευέσθωσαν ἔμπροσθεν, καὶ οἱ ἱερεῖς οἱ οὐραγοῦντες ὀπίσω τῆς κιβωτοῦ τῆς διαθήκης Κυρίου σαλπίζοντες.

Au. Ver.—9 And the armed men went before the priests that blew with the trumpets, and the rereward [Heb., gathering

host] came after the ark, *the priests* going on, and blowing with the trumpets.

Pool.—*The rereward* being opposed to *the armed men*, may seem to note the unarmed people, who were desirous to be spectators of this wonderful work. *The priests*; which is rightly supplied here from ver. 4.

Bp. Patrick.—*The rereward came after the ark*.] That is, the rest of the people who had no arms, old men, women, and children, came in the rear of the ark. Concerning the word *measseph* (which we translate *rereward*), see Numb. x. 25. From whence may be gathered that by this *rereward* is meant the tribe of Dan; as the Targum, Rasi, and Kimchi, understand it; who by the *armed men* before mentioned, understand the Reubenites, Gadites, and Manassites, who were engaged by Moses to go "armed before the Lord to war," Numb. xxxii. 20, and renewed this engagement to Joshua, i. 12, &c.

The priests going on, and blowing.] The word *priests* is not in the Hebrew, which made the Vulgar to translate the words in such a manner as if the whole multitude before mentioned made a sound with trumpets [so *Bp. Horsley*, *Rosen*.], "buccinis omnia concrepabant." But there being no order for any to blow with trumpets but only the *priests*, our translators have done well to supply that word from ver. 4 as they do also ver. 13, where this is again repeated.

Bp. Horsley.—9, 13 *The priests*. Expunge these words, which are not in the Hebrew. The Hebrew expresses that the whole rear blew with trumpets as they marched along; and this is the sense given by the Vulgate [so *Rosen*.].

Ged.—9 But a party of armed men marched before the priests, who blew the trumpets; and the rest marched after the ark; the trumpets sounding, while they marched.

Booth.—9 And a party of armed men marched before the priests who blew the trumpets, and the rest marched after the ark, they still going on, and blowing the trumpets.

Rosen.—9 Pro השפוחות הנהגות, *clangentes tubis*, ut legendum esse in margine præcipitur, in textu est השפוחות הנהגות qui *clangebant tubis*, ita ut ante verbum subaudiatur אֲשֶׁר, quod tamen in prosa oratione post substantivum in casu recto positum alias non omittitur, observante Gesenio *Lehrgeb.*, p. 747, unde Maurerius הנהגות præferendum judicat; idque ea quoque de causa, quod

quum verbum הנהגות in hac narratione vss. 4, 8, 9, 13 (bis) et vs. 16 constanter per 3 cum nomine השפוחות construat, hoc loco præmissus ei nomini articulus statum regiminis הנהגות arguat. והנהגות, *Et qui claudens erat agmen*, collective sumendum, cohors militum agmen claudens, ut Num. x. 25; Jesaj. lii. 12. Notio verbi הנהגות, *agmen claudere* repetenda est vel a radice cognatarum, הנהג, הנהג and הנהג significatione *finiendi*, vel est metaphorica, a re messoria, ubi ii, qui messorios pone sequebantur et omnia istorum manibus elapsa in fasciculos colligebant, ne quid perirent, dicebantur הנהגות, *colligentes*, Ruth ii. 7; Jerem. ix. 21. Græcus Alexandrinus הנהגות aptissimo vocabulo οὐραγούοντες, i. e., qui extremum agmen ducunt, et quasi caudam efficiunt, expressit. Eos fuisse Danitas, Hebræi colligunt inde, quod Num. x. 25 ea tribus in itinere per desertum הנהגות totius exercitus *agmen claudens* dicitur: primum agmen vero effecisse Rubenitas, Gaditas et tribum dimidiam Manassis, quia illi supra iv. 12, 13, הנהגות הנהגות appellantur. Sed in hac urbis Hierichuntinæ circumitione videntur quotquot ex quavis tribu armis instructi essent, ante arcam incessisse, inermes vero, et qui e vulgo una circumire volebant, eos arcam esse sequutos. Hinc Vulgatus Latinus *et reliquum vulgus* reddidit. Verba versus postrema השפוחות הנהגות, *eundo et clangendo tubis* nec ad solos præcedentes armatos, nec ad postremos solos pertinent, sed ad totam pompam, atque sicintelligenda: inter procedendum clangebatur tubis.

Ver. 17.

וְהַיְיָהָה הָעִיר חָרָם הִיא וְכָל-אֲשֶׁר-
בָּהּ לַיהוָה רֶחֶם רַחֵם הַזֹּנוֹת תְּהִיָּה הִיא
וְכָל-אֲשֶׁר אִתָּהּ בְּפִית כִּי הִחַבְתָּתָהּ
אֶת-הַמְּלָאכִים אֲשֶׁר שָׁלְחָנוּ :

17 καὶ ἔσται ἡ πόλις ἀνάθεμα, αὐτὴ καὶ πάντα ὅσα ἐστὶν ἐν αὐτῇ, κυρίῳ Σαβαώθ. πλὴν Ραάβ τὴν πόρνην περιποιήσασθε αὐτήν, καὶ πάντα ὅσα ἐστὶν ἐν τῷ οἴκῳ αὐτῆς.

Au. Fer.—17 And the city shall be accursed [or, devoted], even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

17, 18 *Accursed*.

Ged., *Booth*.—Devoted.

Rosen.—17 *וְהָיָה לְךָ*, *Eritque hæc urbs devotio*, s. res devota ipsa et quodcunque in ea est Jovæ. Nomen הָיָה אַרָבִיבִּי, Arabibus

حَرَمٌ, *prohibuit, vetuit, proprie prohibitionem denotat, hinc rem Deo sacratam et ei ita devotam, ut nulli hominum ea uti liceret.* Ita Levit. xxvii. 21, *שְׁנֵה הַחֵרֶם*, *ager devotionis* est ager qui numquam redimi potest. Vid. et ibidem vs. 28, ubi dicitur: *כָּל־הָיָה קִדְשִׁי*, *omnis res devota*

sacrosancta est Jovæ. Ita Arabice حَرَمٌ est res sacra, quam nefas est rapere. Jam quia apud Hebræos res Deo devotæ in nullius hominis bonis esse poterant, homines vero morte addicendi erant (Lev. xxvii. 29), factum est, ut הָיָה, *res et personas inter-necioni devotas* denotet, Græcis ἀνάθεμα, que voce et Alexandrinus hic usus est. Significat igitur Josua, urbem Hierichuntinam prorsus esse delendam. Fuit quidem a Mose præceptum, in captis Cananæorum urbibus nemini esse parcendum, vid. Deut. vii. 2; xx. 17. At vero de ipsa etiam urbe delenda et perdenda quod mandat Josua (cf. infra vs. 24, 26), id singulare, nec in aliis Cananæorum urbibus factum est. *Duntaxat Rachab meretrix salva sit, ipsa et omne quod cum ea est in ea domo.* Verbum קָדַד, *vivere*, hic *salvum esse* interpretandum est, quia non solum de hominibus, verum et de suppellectile conservando hæc accipienda esse docent quæ infra vs. 23, dicuntur. *Quia occultavit nuncios, quos misimus, exploratores*, vid. supra, ii. 1, 6. Verbum הִסְתִּירָה sunt qui *studiose occultavit* interpretentur, quia adfixum He paragogicum emphasin inferat, ut 2 Sam. i. 26, *גִּבְיָהָ* sit *singularis plane et admirabilis fuit* amor tuus. Quod tamen argutius videtur. Infra vs. 25, ponitur forma simplex הִסְתִּירָה. Quam hic habemus imitatur verba tertiæ radicalis ה, vid. Gesenii *Lehrgeb.* p. 418.

Ver. 18.

וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי

ἀλλὰ ὑμεῖς φυλάξεσθε σφόδρα ἀπὸ τοῦ ἀναθέματος, μήποτε ἐνθυμηθέντες ὑμεῖς αὐτοὶ λάβητε ἀπὸ τοῦ ἀναθέματος καὶ ποιήσητε τὴν παρεμβολὴν τῶν υἱῶν Ἰσραὴλ ἀνάθεμα, καὶ ἐκτρίψητε ἡμᾶς.

Au. Ver.—18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

Lest ye make yourselves accursed, when ye take of the accursed thing.

Bp. Horsley.—Rather, “lest when ye should utterly destroy, ye purloin aught of the devoted thing.”

Houb.—18 *Vos vero ab anathemate sedulò abstinete; ne fortè si quidquam delendæ urbe, de anathemate subtraxeritis, castra ipsa Israel sint propter vos, anathemate obnoxia et perturbata.* נֹס חֲרִיבֵינוּ Nos, ne, urbe, delendâ...Hoc est, ne, cum internecionem facietis, quidquam de rebus mortis devotis subtrahatis. Est *Hiphel* הָיָה, *anathema* facere, seu morte omnia delere; idem ac *Kal* הָיָה, *et perturbetis eum*, pertinet affixum וְהָיָה, *locum castrorum.* Codex Orat. 42 אַרָבִיבִּי, *eos*, quasi affixum pertineret ad יִשְׂרָאֵל Israel.

Rosen.—*Et tantum vos custodite vosmet ipsos et unusquisque alterum ab anathemate.* Nam si unus vestrum de rebus devotis quid abstulerit, vos omnes, propter incuriam, pœnas luetis. נֹס חֲרִיבֵינוּ וְהָיָה לְךָ שְׁמִי, *Ne devoveatis* quidem Deo urbem et quæ in ea sunt (vs. 21), et postea tamen *sumalis* in vestrum usum *ex anathemate*, ut factum, vid. vii. 1. *Et ponatis*, facietis *castra Israelis devotioni*, i. e., subjiciatis exitio et internecioni, quæ devotionem consequi solet, vid. not. ad vs. 17, וְהָיָה לְךָ שְׁמִי, *Et conturbetis eum*, Israel, i. e., calamitatem, cladem ei inferatis, quod Achanis culpa mox contigit, ut capite proximo narrabitur. In verbo וְהָיָה est κατὰ παρονομασίαν veluti præludium ejus rei, quam capite vii. enarratum legemus. Nam vir ille qui quam hic Josua sancit legem violavit, infra vii. 2, עָנָן vocatus, appellatur 1 Chron. ii. 7, עָנָן, additurque: וְהָיָה לְךָ שְׁמִי, *conturbans Israel.* Cf. infra vii. 25.

Ver. 20.

וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי
וְהָיָה לְךָ שְׁמִי וְהָיָה לְךָ שְׁמִי

καὶ ἐσάλπισαν ταῖς σάλπιγξιν οἱ ἱερεῖς. ὥς δὲ ἤκουσεν ὁ λαὸς τῶν σάλπιγγων, ἠλάλαξε πᾶς ὁ λαὸς ἅμα ἀλαλαγμῷ μεγάλῳ καὶ ἰσχυρῷ.

καὶ ἔπρσεν ἅπαν τὸ τεῖχος κύκλῳ. καὶ ἀνέβη
πᾶς ὁ λαὸς εἰς τὴν πόλιν.

Au. Ver.—20 So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat [Heb., under it], so that the people went up into the city, every man straight before him, and they took the city.

Houb., Ged., Booth.—So the priests blew [LXX] the trumpets; and when the people heard the sound of the trumpets, then all [LXX and four MSS.] the people shouted with a great shout, and the wall fell down, so that the people went into the city, every one straight before him, and they took the city.

The people shouted.] The common text is irreconcilable with itself; and the omission of these words in the Sept. is warranted by the connexion, and the command, ver. 5.—*Booth.*

Houbigant.—20 וירע העם, et populus vociferatus est. Id stare non potest cum eo. Quod sequitur, et populus, cum auditur sonitum tubæ, vociferatus est. Nam populus si vociferatur, et si præterea tubā canit (וירעו) qui tandem potest aures suas sacerdotibus dare ut, cum illi tubā clangerint, ipse vociferetur, quod Josue modo jusserat? Vide et confer versum 5, in quo jubet Josue ut populus vociferetur, audito clangore tubæ, et ut sacerdotes tubā canant, non autem populus; ut planum sit hoc versu 20 falsam sententiam habiturum וירעו et clangerunt, si de populo efferetur. Propterea nos obsecuti sumus Græcis Interpretibus apud quos legimus, καὶ ἐσάλπισαν σάλπιγγιν οἱ ἱερεῖς, et tubis cecinerunt sacerdotes. Quique opinionem afferunt se, pro וירעו העם וירע, legisse, et וירעו, et sacerdotes clangerunt. Nam oratione ita constitutā, non jam narratur clamasse populum, antequam audierit tubarum sonum, nec iterum subjungitur, auditis tubis, vociferatum fuisse eundem populum. Mendi aliquam suspicionem dabat וירע, suo intermedio mutilatum. Nam hoc capite semper legitur, וירעו וירעו, non sine '.

Rosen.—20 וירעו העם וירעו, Conclamavit igitur populus (vs. 16) et clangerunt tubis, quod tamen, quum tubarum clangor præcederet clamorem, quasi se ipse corrigens, statim accuratius sic explicat: וירעו — וירעו videlicet factum est, ut simulac audiret populus sonum tubæ, conclamaret populus clamore magno.

Ver. 23.

Au. Ver.—23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred [Heb., families], and left them without the camp of Israel.

Went in—brought—left.

Ged., Booth.—Had gone in—had brought—had placed.

Ver. 25.

Au. Ver.—25 And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.

Ged. and Booth. place this verse before verse 24.

And Joshua.

Ged., Booth.—Thus Joshua.

Unto this day. See notes on iv. 9.

Rosen.—Et habitavit Rachaba in medio Israelis usque ad hunc diem, i. e., Rachabæ posteritas inter Israelitas etiam dum communi jure atque religione vivebat, quando post aliquot ætates hæc litteris sunt consignata. Num hæc Rachaba eadem sit, quæ in genealogia Christi, Matth. i. 5 commemoratur, incertum.

Ver. 26.

וַיִּשָּׁבַע יְהוֹשֻׁעַ בְּעֵת הַהִיא לְאַמֵּר
אֶרְוֵר הָאִישׁ לִפְנֵי יְהוָה אֱשֶׁר זָקָם
וּבְכָה אֶת־הָעִיר הַזֹּאת אֶת־יְרִיחוֹ
בְּכַלֵּרָו יִסְדְּנָהּ וּבְצַעֲרֵהּ יַצִּיב דְּלָתֶיהָ:

καὶ ὤρκισεν Ἰησοῦς ἐν τῇ ἡμέρᾳ ἐκείνῃ
ἐναντίον κυρίου, λέγων. ἐπικατάρατος ὁ ἄνθρωπος, ὃς οἰκοδομήσει τὴν πόλιν ἐκείνην. ἐν τῷ πρωτοτόκῳ αὐτοῦ θεμελιώσῃ αὐτήν, καὶ ἐν τῷ ἐλαχίστῳ αὐτοῦ ἐπιστήσῃ τὰς πύλας αὐτῆς. καὶ οὕτως ἐποίησεν Ὁς ἂν ὁ ἐκ Βαυθῆλ. ἐν τῷ Ἀβιρὼν τῷ πρωτοτόκῳ ἐθεμελιώσῃ αὐτήν, καὶ ἐν τῷ ἐλαχίστῳ διασωθέντι ἐπέστησῃ τὰς πύλας αὐτῆς.

Au. Ver.—26 And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it.

Rosen.—Et adjuravit Josua, scil. Israelites, ut quædam volunt, aut Rachabæ posteros, exsecratione eos obligavit, ne instaurarent

eam urbem. Sed h. l. הַשָּׂרִיץ valet *diras est imprecatus*, adhibito Dei nomine, qua re imprecatio iurijurando affinis est. *Exsecratus sit ille vir coram Jova, qui surrexerit et ædificaverit hanc urbem, Hierichuntem.* לְפָנֵי יְהוָה, *Coram Jova*, i. e., Jova ipso judicante et puniente. Verbum כָּנָה cum בָּנָה junctum valet *aggredi ædificare*, ut Nehem. ii. 18, בָּנִים וְכָנִים, *aggrediamur ædificare*. Et ibid. iii. 1 וַיִּכְנֶה — וַיִּבְנֶה, *et surrexit Eljachib, Pontifex, et frutres ejus sacerdotes*, i. e., aggressi sunt ædificare portam pecoris. Nostro loco pro בָּנִים Theodotion dedit ἀναστήσει, quod Vulgatus Latinus sequutus interpretatus est *suscitaverit*. Videtur ille בָּנִים legisse; minus bene, uti docent loci paralleli quos adduximus. *Primogenito suo*, i. e., ejus jactura, sive pretio, *fundabit, fundet eam, et parvo*, i. e., natu minimo suo, ejus jactura, *collocet fores illius, urbis*, i. e., quisquis olim aggressus fuerit urbem instaurare, id ei in liberorum suorum omnium cedat exitium; sic ut operis auspiciū ipsi sit mors filii natu maximi, inter ædificandum vero intereant ceteri, neque extremam addat manum, nisi cum minimi natu filii pernicie.

CHAP. VII. 1.

וַיַּמְעֵלוּ בְּנֵי־יִשְׂרָאֵל מַעַל בַּחֶרֶם וַיִּקַּח
צָבָדִי בֶן־זֶרַח בְּנוֹ־זֶרַח לְמַטֵּה
יְהוּדָה מִן־הַחֶרֶם וַיִּחַרְאֶף יְהוָה בְּבָנֵי
יִשְׂרָאֵל :

καὶ ἐπλημύνθησαν οἱ υἱοὶ Ἰσραὴλ πλημύνειαν μεγάλην, καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος. καὶ ἔλαβεν Ἀχαρ υἱὸς Χαρμὶ υἱοῦ Ζαμβρὶ υἱοῦ Ζαρά ἐκ τῆς φυλῆς Ἰούδα ἀπὸ τοῦ ἀναθέματος. καὶ ἐθυμώθη κύριος ὀργῇ τοῖς υἱοῖς Ἰσραὴλ.

Au. Ver.—1 But the children of Israel committed a trespass in the accursed thing: for Achan [Achar], the son of Carmi, the son of Zabdi [or Zimri], the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

Achan.

Houb., Ged., Booth., and others.—Achar.

Houb.—Græci Intt. in Codice Rom. legunt עֶר, *Achar*, quod et legendum. Nam cum Josue dicat, ver. 25, יַעֲכָר יְהוָה, *Dominus conturbabit te*, liquet id ab ipso nomine *Achar* esse ductum; quod tamen ex eo duci non poterit, si legitur עֶר præsertim cum non narretur, nomen *Achan* fuisse in *Achar*

mutatum, ut narrari solet, cum fiunt ex mutato nomine novæ appellationes. Sic lib. i. Paral. ii. 7, legitur עֶר עֶר עֶר יִשְׂרָאֵל, *filiū autem Charmi Achar, qui turbavit Israel.*

The children of Israel.

Pool.—*The children of Israel*, i. e., one of them [so Rosen.], by a very usual synecdoche or enallage, as Gen. viii. 4; xix. 29; Matt. xxvi. 8, where that is ascribed to the disciples, which belonged to Judas only, John xii. 4.

Dr. A. Clarke.—*The children of Israel committed a trespass.* It is certain that *one* only was guilty; and yet the trespass is imputed here to the whole congregation; and the whole congregation soon suffered shame and disgrace on the account, as their armies were defeated, thirty-six persons slain, and general terror spread through the whole camp. Being one body, God attributes the crime of the individual to the whole till the trespass was discovered, and by a public act of justice inflicted on the culprit the congregation had purged itself of the iniquity. This was done to render every man extremely cautious, and to make the people watchful over each other that sin might be nowhere tolerated or connived at, as one transgression might bring down the wrath of God upon the whole camp.

Committed a trespass.

Gesen.—מַעַל, 1. *to cover*, whence מַעַל. Elsewhere trop. 2. *to act covertly, treacherously, to be faithless*, Prov. xvi. 10; 2 Chr. xxvi. 18; xxix. 6; Neh. i. 8; more fully מַעַל מַעַל, Lev. v. 15; 2 Chr. xxxvi. 14; Ez. xiv. 13. Spec. a) Seq. 3 of pers. *to deal treacherously, faithlessly, with any one*, e. g. an adulterous woman against her husband, Num. v. 12, 27; so too מַעַל בַּיהוָה, *to deal treacherously with Jehovah*, to sin against him, Deut. xxxii. 51; 2 Chr. xii. 2; xxx. 7; Neh. xiii. 27, al. Often in the construction מַעַל מַעַל בַּיהוָה, 1 Chr. x. 13; 2 Chr. xxviii. 19; Ez. xvii. 20 b) Seq. 3 of thing, *to take by stealth, to steal any thing*, Josh. vii. 1; xxii. 20; 1 Chr. ii. 7.—Comp. under the

verb עָלָה. Corresponding are Arab. مَعَلَّ, to whisper, to backbite, مَعَالَة, perfidy, fraud; also مَعَلَّ, to steal.

Prof. Lee.—מַעַל. Constr. med. 3, pers. or thing, it. abs. Ezek. xviii. 24; 2 Chron.

xxvi. 18, &c. *Do perversely, wickedly, rebel*, Lev. vi. 2; xxvi. 40; Num. v. 12, &c. — in some certain thing, Josh. xxii. 20; 1 Chron. ii. 7; Prov. xvi. 10.

Rosen.—*Admiserunt vero Israelitæ delictum in iis quæ Deo devota essent.* Verbum *בָּרָא*, Jo. Simonis in *Lexico* proprie *fraudulenter, perfide egit* valere ait, collato Arabico *مَلَم*, *susurravit, detulit accusando.* Malim

Arabicum *مَلَم* conferre, *rapuit, abripuit rem, deperperavit negotium, corripuit.* Hebræi suum *בָּרָא* usurpant potissimum de gravioribus peccatis, quæ in summum Numen committuntur, vid. Deut. xxxii. 5; Nehem. i. 8; 2 Chron. xxvi. 18, ut hic, ubi de sacrilegio dicitur, id enim voce *בָּרָא* indicatur, *in re devota, s. in rebus Deo devotis*, vid. ad vi. 17. Hic accipitur de præcepto, quod de rebus devotis illo loco est datum, contra quod Israelitæ egerunt, sacrilegium committentes. Græcus Alexandrinus Hebræa verba sic reddidit: *καὶ ἐπλημμέλειαν οἱ υἱοὶ Ἰσραὴλ πλημμέλειαν, et peccaverunt filii Israel peccatum*, et ut esset sententia explicatio addidit de suo: *καὶ ἐνοσφίσαντο, furtim detraxerunt sibi que usurparunt, ἀπὸ τοῦ ἀναθέματος*, quo *בָּרָא* expressit. Latinus Vulgatus: *Filii autem Israel prævaricati sunt mandatum, et usurpaverunt de anathemate.* Quod vero solus Achan commisit sacrilegium hic omnibus Israelitis tribuitur, quo loquendi genere scriptores et V. et N. T. et alias utuntur, quando de coetu hominum societate vitæ ita inter se conjunctorum est mentio, ut tanquam corpus unum ex membris diversis coagmentatum esse videatur. Tunc enim ut communis vitæ conditionis, ita et virtutum et vitiorum, item actionum omnium societas omnibus cum singulis esse censetur. Sic Matthæus xxvi. 8 discipulos esse indignatos ob profusum in caput Jesu unguentum memorat, quamvis ejus culpæ unum Judam reum faciat Joannes xii. 4. Et Matthæus xxvii. 44 crucifixis latronibus tribuit quod alteri tantum eorum conveniebat. Noster vero quod dixit, Israelitas delictum admisisse *בָּרָא*, nunc accuratius exponit: *cepit enim Achan, filius Carmi, filii Sabdi, filii Serachi, e tribu Judæ, e rebus Deo devotis aliquid.* Qui hic *בָּרָא* is 1 Chr. ii. 7 vocatur *בָּרָא*, allusione simul facta ad hoc ejus factum, addito *בָּרָא*, *qui turbavit Israel, quod deliquit in præceptum de anathemate.* Similis est allusio infra vs. 25, sed

obscurior. A Josepho *Antiqq.* l. v. cap. i. § 10. *Ἀχας* dicitur, ut ab interprete Græco Alexandrino in codice Vaticano, in codice Alexandrino vero est *Ἀχάω*. Clericus verum viri nomen fuisse *Achan* conjicit fuisse; sed mutatum in *Achar*, propter hoc factum, ut *בֵּיתֵי*, *domus Dei* dicta est contumeliose *בֵּיתֵי*, *domus peccati*, propter idolorum cultum ibi institutum, Hos. iv. 15; x. 5. Qui hic *בָּרָא* is 1 Chron. ii. 6 *בָּרָא* vocatur. Serach fuit Judæ filius, cum fratre Perez ex Thamare, ejusdem Judæ nuru, Genes. xxxviii. 30. Itaque a Juda hic Achan fuerit quintus. Pauciores vero numero hæ sunt generationes, quam ut distribuuntur in totum tempus commorationis in Ægypto, quod Exod. xii. 40 quadringentorum triginta annorum esse dicitur. Plurium igitur stirpium Achanem inter et Serachum memoriam intercidissee necesse est; cf. not. ad laudat. Exodi locum. *בָּרָא*, *Et*, i. e., quamobrem *excaudit ira Jovæ in filios Israel.* Id non dici *κατὰ συνεκδοχὴν*, ut quod supra dicitur: *precarunt Israelitæ*; sed proprio sensu intelligendum esse, patet inde, quod infra xxii. 20. Pinehas dicit: *delictum admisit Achan per sacrilegium, et contra universum coetum Israelis erat ira Dei.* Clericus existimat, forsitan plures conscios fuisse delicti Achanis, aut certe diligentiam non adhibuisse, ne lex a Deo data perfringeretur. Sed erat hæc communis antiquorum populorum opinio, de vindicta divina, eam interdum non pluribus insonitibus una cum scelesto degentibus parcere. Vid. Jon. i. 7 et ibid. not.

Ver. 2.

Au. Ver.—2 And Joshua sent, &c.

Rosen., Ged., Booth.—Now Joshua had sent.

Ver. 3.

— *יָעֲלֶה וְיִכָּרְוּ אֶת־הָעָם וְהָיָה*

— *ἀναβήτωσαν καὶ ἐκπολιορκήσωσαν τὴν πόλιν, κ.τ.λ.*

Au. Ver.—3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men [Heb., about 2,000 men, or, about 3,000 men] go up and smite Ai; and make not all the people to labour thither; for they are but few.

Let—smite.

Rosen.—Et percutient.

Ged.—If about two or three thousand men go up, they may smite Hai, &c.

Ver. 4.

Au. Ver.—And they fled.*Rosen., Ged., Booth.*—But they fled.

Ver. 5.

וַיִּכּוּ מִחָם אֲנָשֵׁי הָעִי בְּשִׁלְשִׁים
וַיִּשְׁאַל אִישׁ וַיִּדְּכֶם לִפְנֵי הַשְּׂעִר עַד-
הַשְּׂבָרִים וַיָּקִים בְּמוֹרָד וַיִּמָּס לְבַב-הָעָם
וַיִּהְיֶה לָּמָּם :

καὶ ἀπέκτειναν ἀπ' αὐτῶν ἄνδρες Γαί εἰς
τριακονταεξ ἄνδρας, καὶ κατεδίωξαν αὐτοὺς ἀπὸ
τῆς πύλης, καὶ συνέτριψαν αὐτοὺς ἀπὸ τοῦ
καταφεροῦς· καὶ ἐπτόθη ἡ καρδιά τοῦ λαοῦ,
καὶ ἐγένετο ὡς περ ὕδωρ.

Au. Ver.—5 And the men of Ai smote
of them about thirty and six men: for they
chased them *from* before the gate *even* unto
Shebarim, and smote them in the going
down [*or*, in *Morad*]: wherefore the hearts
of the people melted, and became as water.

Unto Shebarim.

Bp. Patrick.—*Unto Shebarim.*] A place,
I suppose, between Ai and Jericho; which
the Targum thinks had its name from the
rout of the Israelites there.

Ged.—*To the barriers*; probably the
rивulet, or ravine at the bottom of the hill
on which Hai stood.

Dr. A. Clarke.—שִׁבְרִים *Shebarim* signifies
breaches or broken places, and may here
apply to the ranks of the Israelites, which
were broken by the men of *Ai*; for the
people were totally routed, though there
were but few slain. They were panic-
struck, and fled in the utmost confusion.

Rosen.—*Et percusserunt*, interfecerunt *ex*
illis viri Ajæ circa triginta et sex viros, et
persecuti sunt eos ante portam, a porta
urbis inde usque ad Schebarim. השְׂבָרִים
Græcus Alexandrinus cepit pro nomine ap-
pellativo. Sic enim Hebræa interpretatus
est: καὶ κατεδίωξαν αὐτοὺς ἀπὸ τῆς πύλης,
ἕως συνέτριψαν αὐτοὺς, *persecuti sunt eos a*
porta usque dum contrivissent eos. Sed pro
ἕως, quod præter codicem Alexandrinum et
plures alii codices exhibent, in codice
Vaticano legitur καὶ, quod et vetus Italia
exprimit: *et contribulaverunt illos.* Pro ap-
pellativo השְׂבָרִים ceperunt et Syrus et Chal-
dæus, quorum hic דִּםְבָּרִין עַד, *usque con-*

trivissent eos, ille חָצַבְוּ לָהֶם חֲצָצִים, *usque*
confracti essent interpretatus est. Quem in-
terpretem tamen non est necesse השְׂבָרִים,

infinitivum Niphal, legisse, uti Dathius con-
jecit, qui id ei quod nostri codices habent,
הַשְּׂבָרִים, præferendum existimavit. Arabs:
ad locum usque confractionis. Sed quis
dicat, trium millium exercitum contritum
esse, cum triginta sex viri cæsi sunt? nisi
quis *contritis* fusos, fugatos intelligat.
Neque tamen sic satis apte dicitur, Ajenses
persecutos esse Israelitas *usque eo* ut
fugerent. Et eos fugisse significatum erat
jam versu superiore verbo וַיִּכּוּ. Simulac
vero fugæ se dederunt Israelitæ et inse-
quentes habuerunt Ajenses, sese et dissipasse
necesse est. Quare miror, Maurerum com-
probasse Arabis et reliquorum veterum,
quam attulimus, interpretationem. Recte
Latinus Vulgatus, i. e., Hieronymus השְׂבָרִים
cepit pro loci nomine proprio, veritque
usque ad Sabarim. Kimchi quoque bene
observat, verba Hebræa dicere hoc, cum ad
portam usque oppugnandæ urbis causa pro-
gressi fuissent Israelitæ, illico ab erumpen-
tibus oppidanis fugatos esse usque ad Sche-
barim, locum Ajam inter Hierichuntem.
Neque enim longius ab oppido suo discedere
hostemque persequi isti sunt ausi. Ceterum
הַשְּׂבָרִים, *fractiones* sitne loci alicujus prærupti,
rupisve per fragmenta divisæ, an vero pagi
tali in loco siti nomen, incertum est. וַיִּכּוּ
בְּמוֹרָד, *Et percusserunt eos in hoc descensu*
montis illius, in quo Ai sita erat. Hie-
ronymus: *et ceciderunt per prona fugientes.*
Verbum וַיִּכּוּ Græcus Alexandrinus non ex-
pressit. Nam quod in editione complutensi
et in codicibus nonnullis a Parsons enume-
ratis legitur καὶ ἐπάταξαν αὐτοὺς, ex alio
quodam Græco interprete insertum est.

Ver. 11.

חָטָא וַיִּשְׂרָאֵל וְגַם עַבְדּוֹ אֶת-בְּרִיתִי
וַאֲשֶׁר צִוִּיתִי אוֹתָם וְגַם לָקְחוּ מִן-הַחֲרָם
וְגַם גָּנְבוּ וְגַם כִּתְּשׁוּ וְגַם שָׁמוּ בְּכָל-יָהֳם :

ἡμάρτηκεν ὁ λαὸς καὶ παρέβη τὴν διαθήκην,
ἣν διεθέμην πρὸς αὐτοὺς, κλέψαντες ἀπὸ τοῦ
ἀναθέματος ἐνέβαλον εἰς τὰ σκεύη αὐτῶν, κ.τ.λ.

Au. Ver.—11 Israel hath sinned, and
they have also transgressed my covenant
which I commanded them: for they have
even taken of the accursed thing, and have
also stolen, and dissembled also, and they
have put it even among their own stuff.

And dissembled also.

Booth.—This clause, though in all the
versions except the *ó*, I suspect to be an
interpolation. We do not read that any in-

quisition had been made, and of course no occasion had been given to lie concerning it. The deed had been done in secret; and no suspicion even attached to the person who had done it.

Pool.—Dissembled. Possibly Achan might be suspected; and being accused, had denied it, or was resolved to deny it.

Bp. Patrick.—I suppose Joshua, after the destruction of Jericho, had made inquiry, whether the silver and gold, &c., were brought into the treasury, and whether they had destroyed all other things, as God commanded; and they all answered that they had.

Rosen.—Et etiam mentiti sunt. Quod aliqui sic intelligunt, negasse qui de anathemate quid surripuerunt furtum idque interrogatos dissimulasse. Ita jam aliquos furti commissi suspectos fuisse necesse est. Sed videntur potius mentitos esse ideo dici, quia Josua severe inhibente, ne quid de anathemate sibi usurparent (supra vi. 18), omnes vel expresse, vel tacite visi erant promittere se morem gesturos.

Ver. 12.

וְלֹא יָכֻלוּ בְנֵי יִשְׂרָאֵל לָקֹחַ לַפָּנִי
אֲבִיבֵיהֶם עֶרְפָּה וַיִּפְּנוּ לַפָּנִי אֲבִיבֵיהֶם כִּי
הָיוּ לַחֶרֶם לֹא אוֹסִיף לָהֵנוּת עִמָּכֶם
אִם־לֹא תִשְׁמְדוּ הַחֶרֶם מִקִּרְבְּכֶם :

καὶ οὐ μὴ δύνωνται οἱ υἱοὶ Ἰσραὴλ ὑποστήναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν. αὐχένα ὑποστρέψουσιν ἔναντι τῶν ἐχθρῶν αὐτῶν, ὅτι ἐγενήθησαν ἀνάθεμα. οὐ προσθήσω ἔτι εἶναι μετ' ὑμῶν, ἐὰν μὴ ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν.

Au. Fer.—12 Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Could not.

Ged., Booth.—Cannot.

Rosen.—Nec poterunt.

Turned their backs.

Rosen., Booth.—Will turn.

Because they were accursed.

Ged.—Because they have incurred the guilt of sacrilege.

Booth.—Because they have incurred the curse.

Rosen.—Quia res devota facti sunt.

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Except ye destroy the accursed from among you.

Rosen.—Non addam, pergam, esse vobiscum, si non deleveritis rem devotam e medio vestri, a vobis. Intelliguntur non res tantum devotæ, verum et Achan cum suis, qui suo delicto internecioni devoti erant.

Ver. 13.

Au. Fer.—Accursed thing.

Ged.—Sacrilege.

Booth.—Devoted thing. See notes on vi. 17.

Ver. 15.

וְהָיָה הַכֶּלֶךְ בַּחֶרֶם יִשְׂרָאֵל בְּאֵשׁ אֶת־כָּל־יִשְׂרָאֵל כִּי עָבַד אֶת־בְּרִית יִהְיֶה וְכִי־עָנָה כָּלָה בְּיִשְׂרָאֵל :

καὶ ὅς ἂν ἐνδειχθῇ, κατακαυθήσεται ἐν πυρὶ, καὶ πάντα ὅσα ἐστὶν αὐτῷ. ὅτι παρέβη τὴν διαθήκην κυρίου, καὶ ἐποίησεν ἀνόμημα ἐν Ἰσραὴλ.

Au. Fer.—15 And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly [or, wickedness] in Israel.

Taken with the accursed thing.

Ged.—Convicted of sacrilege.

Rosen.—Fietque ut qui deprehensus fuerit in anathemate, i. e., reus interservæ rei devotæ, comburatur igne, ipse et omne quod ei. Nota, verbum passivum ἦν nomina eorum qui sint comburendi post se habere in accusativo posita, quum poni debuissent in nominativo. Sed recte observavit C. B. Michaëlis in *Dissertatione, qua solæcismus Generis ab Ebraismo S. Codic. depellitur* (Halæ, 1738), § 38, verba passiva dupliciter ab Hebræis fuisse spectata, ut *personalia* modo, modo ut *impersonalia*, priori respectu post se habent nominativum, ad notandum passionis subiectum, posteriori vero accusativum, ad notandum actionis objectum. Cui observationi addit in *Dissert. qua solæcismus casuum ab Ebraismo S. Cod. depellitur* (Hal. 1739), § 20, passiva ab activis suis dupliciter formari, primo directe, v. g. *colligi, dividi*, a *colligere, dividere*; deinde vero veluti per obliquum et circumscriptionem, retenta videlicet significatione activa, sed cum adjecto fieri, v. c. *colligere fieri, dividere fieri*; posteriori igitur casu, si præcedat, vel sequatur accusativus, hic quidem

ut objectum pendet a *colligere*, non vero ut subiectum a *fieri*. Proinde si Genes. iv. 18 in verbis אֶת־עֵדֶר יִלְדָּר לְהוֹנָן reddendis proprietatem dictionis Hebraicæ sequi velles, ea sic reddenda forent: *et factum est parere Henoch* (puta, uxorem ejus) *Irادم*. Et Num. xi. 22, אִם אֶת־יְדִדְגִי הָיִם יִאֶסֶף, *num fiet universos pisces maris colligere quemquam?* Nec non Num. xxvi. 15. *Sorte tantum אֶת־הָאָרֶץ יִחְלֹק, fiet dividere hanc terram*, i. e., curabitur, ut ii, quibus id negotii incumbit, dividant hanc terram. Cf. Jerem. xxxv. 14. Eodem modo et hoc loco: curabitur, sive fiet, ut igne comburant eum et quæ ejus sunt. Similis loquendi mos obtinet apud Arabes in verbis dupliciter transitivis quando in *passivum* transeunt, vid. *Institut. ad fundamenta ling. Arab.* Syntax. Reg. cliv., p. 344, et hanc constructionem pluribus expositam a Silv. de Sacy *Grammaire Arabe*, t. ii., p. 126, ed. sec. *Et quia fecit nefas in Israele*. נִבְלָה, non solum *stultitiam*, verum et *impietatem*, *scelus* denotat.

Ver. 17.

וַיִּקְרַב אֶת־מִשְׁפַּחַת יְהוּדָה וַיִּלְכְּדוּ אֶת־מִשְׁפַּחַת הַזַּרְחִי וַיִּקְרַב אֶת־מִשְׁפַּחַת הַזַּרְחִי לְנֶבְדִּי וַיִּלְכְּדוּ זַבְדִּי :

17 καὶ προσήχθη κατὰ δῆμους, καὶ ἐνείχθη δῆμος Ζαραΐ.

Au. Ver.—17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

17 The family of Judah.

Pool.—*The family of Judah*; either, 1. The tribe or people, as the word *family* sometimes signifies, as Judg. xiii. 2; Zech. xii. 13; Amos iii. 1; Acts iii. 25, compared with Rev. i. 7. Or, 2. The families, as ver. 14, the singular number for the plural, the chief of each of their five families, Numb. xxvi. 20, 21.

Houb., Dathe, Rosen., Ged., Booth.—*The families of Judah*. Pro singulari מִשְׁפַּחָה legendum esse pluralem מִשְׁפָּחוֹת, quem et septem codices exhibent (vid. De-Rossi in Append. *Varr. Lectt.*, vol. iv., p. 227), clamat res ipsa, vid. vs. 14. Habet et

Græcus Alexandrinus κατὰ δῆμους, et Hieronymus: *juxta familias*.—*Rosen.*

17 And he took the family of the Zarhites. So Rosen.

Ged., Booth.—And the family of the Zarhites was taken.

Rosen.—*Et deprehendit* scil. Jova (cf. vs. 14), i. e., sors a Jova directa, *familiam Serachicam*. Pro וַיִּלְכְּדוּ, futuro Kal, codex manuscriptus Erfurtensis primus, notante J. H. Michaelis in Annotatt. critt. ad h. l. legit וַיִּזְכֹּר, *deprehensus est*, in Niphal, quod statim hoc versu et versu proximo adhibetur.

17 And he brought the family of the Zarhites man by man; and Zabdi was taken.

Ken., Horsley, Ged., Booth.—And he brought the family of the Zarhites by households [Syr., Vulg., some copies of LXX, and nine MSS.], and the household of [Arab. and some copies of LXX] Zabdi was taken.

Ken.—In verse 14 is an exact description of the method commanded for discovering a transgressor; which method was undoubtedly followed. All Israel came near by *tribes*, and one tribe was fixed on: then, that tribe came by its *families*, and one family was fixed on: then came that family by its *households*, and one household was fixed on: and then, that household coming *man by man*, one man was fixed on. Yet, according to the present text, in the execution of this command, all Israel came, and the tribe of Judah was fixed on: 2dly, came the families of Judah, and the family of the Zarhites was fixed on: 3dly, came the family of the Zarhites *man by man*, and Zabdi was fixed on: and

4thly, came the household of Zabdi, *man by man*, and Achan was fixed on. So that in the third article, the word for *by households* is most certainly left out, and the fourth article *man by man* is improperly expressed twice. Instead of לְנֶבְדִּי, *man by man*, in ver. 17, the true word לְבָהִים, *by households* is preserved in six Hebrew copies and the Syr. version. By this method was discovered Achan, as he is called here five times; though the valley, in which he was stoned, is called Achor: he is also called Achar (in the text and all the versions) in 1 Chron. ii. 7. He is Achar, in the five places of Joshua, in the Syr. version; also in all five, in the Greek of the Vatican MS., and twice in the Alex. MS.: and so Josephus.

Rosen.—Pro לְנֶבְדִּי legendum esse לְבָהִים,

secundum domos, ostendit et ordo sortitionis vs. 14 præscriptus, et versus proximi initium, אֲחֵיהֶם לְנָבִי, et *accedere jussit domum suam virilim*. לְנָבִי habent quoque septem codices et duo libri typis descripti. Sed אֲחֵיהֶם hoc versus 17 est antiquissima corruptio, quandoquidem Græcus Alexandrinus hic habet: καὶ προσήχθη κατ' ἄνδρας. Sed in editione Aldina est κατ' οἴκους, quod et vetus Itala et Hieronymus (*per domos*) refferunt, consentiente Syro interprete.

18, 20, 24, &c. *Achan.*

Others.—Achar. See notes on verse 1 and note of Ken. on verse 17.

Ver. 21.

וַיִּבְרָא אֱלֹהִים בְּשֵׁלֶל אֲדָרָת שְׁשָׁרָה
 שׁוֹכֵה וַיִּמְאֲרִים שְׁתָּלִים פֶּסֶח וּלְשׁוֹן זָהָב
 אֲחֹד חֲמֵשִׁים שְׁתָּלִים מִשְׁתָּלֵי וַאֲחֵד מִן
 וַאֲחֵדֵם וְהֵם שְׁמֵנִים בְּאַרְצָ בְּתוֹךְ
 הַהָאֵלִי וְהַפֶּסֶח תַּחֲתֵיהֶם :

ואמר מר

εἶδον ἐν τῇ προνομῇ ψιλὴν ποικιλήν, καὶ
διακόσια δίδραχμα ἀργυρίου, καὶ γλώσσαν
μίαν χρυσὴν πεντηκοντα διδράχμων, καὶ ἐνθυ-
μηθεὶς αὐτῶν ἔλαβον. καὶ ἰδοὺ αὐτὰ ἐγκέ-
κρυπται ἐν τῇ σκηνῇ μου, καὶ τοὺς ἀργύριον
κέκρυπται ὑποκάτω αὐτῶν.

Au. Ver.—21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge [Heb., tongue] of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

Babylonish garment.

Bp. Patrick.—There are a great many opinions about this garment; which Bochartus most probably judges to have been a *various garment*, as the LXX translate it; that is, of *divers colours*, wherein were several figures either woven or wrought with a needle: for which sort of work Babylon was famous, insomuch that they were called *painted garments*; which made a most glorious show, and therefore was very inviting to the eye of Achan: who was tempted by its lustre, to reserve one of these garments for his own use, or to sell; for they were of an immense price. See him in his Phaleg., lib. i., cap. 6, where he hath a long dissertation about this garment.

Gesen.—אֲדִיר, 1 pp. fem. of adj. אָדִיר,

large, great, mighty. 2. *A wide cloak, mantle, pallium,* 1 K. xix. 13, 19; 2 K. ii. 13, 14; Jon. iii. 6. *אֶפְרָתָיִם, a Babylonish mantle,* Josh. vii. 21, i.e., variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. viii. 48.

Prof. Lee.—כִּתְּמָה, 1. *Abundance*, as of fruit, Ezek. xvii. 8, &c. 2. *A robe* worn for the sake of distinction, as, כִּתְּמָה כִּתְּמָה, *a robe of Shinar*; i. e., richly wrought; LXX, *φιλή ποικιλῇ*. See Plin., lib. viii., cap. xlviii. (lxxiv.): "*Colores diversos picturæ intexere Babylon maxime celebavit, et nomen imposuit...Metellus Scipio triclinaria Babylonica sestertium octingentis millibus venisse jam tunc, posuit in Catonis carminibus,*" &c. Hom. II., iii. 125. Helen is introduced working such robes, which Eustathius says is ἐμποικίλλειν, and ζωγραφεῖν. Whence, as Winer well remarks, will be seen the weakness of the conjectures of Kennicott and Michaëlis on Josh. vii. 21.

21, 24, *A wedge of gold.* So Pool, Patrick,
Gesen., Lee.

Dr. A. Clarke.—*A wedge of gold.*] A tongue of gold, יֶשֶׁן *ishan*, what we commonly call an *ingot of gold*, a corruption of the word *lingot*, signifying a *little tongue*, of *fifty shekels weight*. These *fifty shekels*, in weight 29 oz. 15 15-31 gr., at 2*l.* 5*s.* 2½ 42-93*d.* per shekel, would be worth about 113*l.* 0*s.* 10½*d.*

Rosen.—*Et linguam auri unam, cujus pondus quinquaginta est siclorum. Lingua aurea videtur ornamentum fuisse, quod linguæ formam haberet. Gellius Noctt. Attic., l. x., cap. 25, linguam ait veteres dixisse gladiolum oblongum in speciem linguæ factum. Fuit igitur fortassis gladiolus aureus, quo deorum suorum aliquem armarunt Hierichuntini. Vulgatus reddidit regulam auream, id est, oblongam planamque instar linguæ auri massam, laminam.*

Hid in the earth in the midst of my tent.

Rosen.—רִמְיָא est *defossa* reddendum. Nam verbum רִמַּץ non simpliciter *abdere*, sed *sub terra occultare* sonare, liquet ex Genes. xxxv. 4, ubi de idolis et ornamentis a Jacobo sub terebintho defossis, et ex Exod. ii. 12, ubi de occiso a Mose Ægyptio sub arena obruto dicitur. Nomini רִמְיָא cum adjecto pronomine suffixo hic et articulus est præmissus, instar adverbii demonstrativi, uti Maurerus observat, ut מִן supra vs. 11, valet-

que: in medio illius tabernaculi mei (in der Mitte dort meines Zeltes). Cf. הַחֵצִי infra viii. 33.

Under it.

Bp. Patrick.—It was hid in his tent, and the silver under it.] They found the Babylonish garment (as was said before) hid in the earth, and the silver and gold under it. The LXX indeed, understand it, as if the gold and Babylonish garment were uppermost, and the silver under them: for so they translate these words both here and in the foregoing verse, τὸ ἀργύριον ὑποκάτω αὐτῶν, "the silver under them." The wedge of gold, perhaps, was wrapped in the Babylonish garment; and so the silver might be said to lie either under it, or under them.

Houb.—Græci interpretes υποκάτω αὐτῶν, sub illis; nimirum legunt ὑποκάτω, numero plur. qui refertur ad שמנים, quod antecessit; et quis non videt ita esse legendum? Achar argentum propterea subitus ponit quia majus spatium occupabat, cum esset siclorum decentorum. Errandi occasionem fuisse arbitror in verbo חחרה, quod proximo versu legitur, et est legendum. Nam bene v. 22 חחרה, quoniam antecedit שמנה generis feminini.

Rosen.—Et argentum sub illis. Pronomen suffixum generis feminini פְּחֻתִּי interpretum plures referunt ad אָחִיר initio versus, ut argentum sub pallio splendido in cistula incluso occultatum dicatur. Quia tamen substantivum אָחִיר longius huc evocatum videtur, quum plura alia sint interjecta, alii interpretes suffixum illud femininum referunt ad nomen אָרָץ, quod proxime præcedit. Ita Vulgatus: *argentumque fossa humo operui*. Sed quo minus suffixum illud ad אָרָץ referatur vetat illud, quod in fine versus proximi, ubi verba וְהִסְתֵּרָהּ וְהִסְתֵּרָהּ repetuntur, suffixum femininum aperte ad שמנה, quod ibi præcedit, spectat; nomen אָרָץ enim eo versu non exstat. Verum est nostro versu 21 suffixum femininum neutraliter et collective capiendum et ad שמנים referendum, pro quo vs. 22 singulare femininum שמנה, itidem neutraliter capiendum, ponitur. Constat enim, ad genus neutrum exprimendum Hebræos uti nomine et pronomine feminino, ut infra x. 13, הִיא חֲרֻקָה, hoc est scriptum; cf. Gesenii *Lehrgeb.*, p. 661 et 731. Spectat igitur suffixum vocis פְּחֻתִּי ad utrumque, pallium et linguam auream, ut recte interpretatus est Græcus Alexandrinus ὑποκάτω

αὐτῶν, et Chaldæus חַחְרָה, subtilus ea. Dicit igitur Achan: quin etiam argentum defodi, et quidem sub pallio et lingua aurea, ne quis putaret argentum, cujus quotidianus in commutationibus erat usus, cum ceteris se in terra non deposuisse.

Ver. 24, 25.

24 וַיִּקַּח יְהוֹשֻׁעַ אֶת-עֶכָן בֶּן-אָחִיר וְאֶת-הַכֶּסֶף וְאֶת-הָאֲבֵרֶת וְאֶת-לְשׁוֹן הַזָּהָב וְאֶת-בָּנָיו וְאֶת-בָּתָּיו וְאֶת-שׁוֹרֹ וְאֶת-חֲמֹרֹ וְאֶת-צֹאֲנוֹ וְאֶת-אֶהֱלוֹ וְאֶת-כָּל-אֲשֶׁר-לֹו וְכָל-יִשְׂרָאֵל עָמָו וַיַּעֲלֵה אֹתָם עִמָּה עֶקֶר: 25 וַיְהִי כִּי הֵוֹשֻׁעַ מָה עֲבַרְתָּנוּ וַעֲבַרְתָּ יְהוָה בֵּינוֹם הַזֶּה וַיִּרְצָמוּ אֹתוֹ כָּל-יִשְׂרָאֵל אֲבָנוֹ וַיִּשְׂרְפוּ אֹתָם בָּאֵשׁ וַיִּסְקְלוּ אֹתָם בְּבָבָקִים:

24 καὶ ἔλαβεν Ἰησοῦς τὸν Ἀχαρ υἱὸν Ζαρά, καὶ ἀνήγαγεν αὐτὸν εἰς φάραγγα Ἀχὼρ, καὶ τοὺς υἱοὺς αὐτοῦ, καὶ τὰς θυγατέρας αὐτοῦ, καὶ τοὺς μόσχους αὐτοῦ, καὶ τὰ ὑποζύγια αὐτοῦ, καὶ πάντα τὰ πρόβατα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ πάντα τὰ ὑπάρχοντα αὐτοῦ. καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ. καὶ ἀνήγαγεν αὐτοὺς εἰς Ἑμεκαχώρ. 25 καὶ εἶπεν Ἰησοῦς τῷ Ἀχαρ. τί ὠλόθρευσας ἡμᾶς; ἐξολοθρεύσαι σε κύριος, καθὰ καὶ σήμερον. καὶ ἐλιθοβόλησαν αὐτὸν λίθοις πᾶς Ἰσραὴλ.

Au. Ver.—24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

24 Achan.

Others.—Achar. See notes on ver. 1.

Ken.—Ait Morinus memorat Aben Esdras Jos. vii. 25 (וַיִּסְקְלוּ אֹתוֹ), quasi sit unum e duobus locis (alterum Gen. iv. 23) in quibus dicunt nonnulli, quod deficit לא, non.

Dr. A. Clarke.—24 Joshua—took Achan—and all that he had.] He and his cattle and substance were brought to the valley to be consumed; his sons and his daughters, probably, to witness the judgments of God

inflicted on their disobedient parent. See ver. 25.

25 *Why hast thou troubled us?*] Here is a reference to the meaning of *Achan's* or *Achar's* name, מַחַר עֲכָרָנוּ, *meh ACHAR-tanu*; and as עֲכָר, *achar*, is used here, and not עָכַר, *achan*, and the valley is called the *valley of Achor*, and not the *valley of Achan*, hence some have supposed that *Achar* was his proper name, as it is read in 1 Chron. ii. 7, and in some MSS. and ancient versions.

And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones.] With great deference to the judgment of others, I ask, Can it be fairly proved from the text that the *sons and daughters* of *Achan* were stoned to death and burnt as well as their father? The text certainly leaves it *doubtful*, but seems rather to intimate that *Achan* alone was stoned, and that his *substance* was burnt with fire. The reading of the present Hebrew text is, *They stoned HIM with stones, and burnt THEM with fire after they had stoned THEM with stones.* The singular number being used in the first clause of the verse, and the plural in the last, leaves the matter doubtful. The Vulgate is very clear: *Lapidavitque eum omnis Israel; et cuncta quæ illius erant, igne consumpta sunt*, "All Israel stoned him; and all that he had was consumed with fire." The Septuagint add this and the first clause of the next verse together: Καὶ ἐλιθοβολήσαν αὐτὸν λίθοις πᾶς Ἰσραὴλ, καὶ ἐπέστησαν αὐτῷ σῶρον λίθων μέγαν. *And all Israel stoned HIM with stones, and raised over HIM a great heap of stones.* The Syriac says simply, *They stoned HIM with stones, and burned what pertained to HIM with fire.* The Targum is the same as the Hebrew. The Anglo-Saxon seems to refer the whole to *Achan* and his goods: And hine þær i tændon, 7 hi 7 þing forþærdon, *And HIM they stoned there, and burnt his goods.* The Arabic version alone says, *They stoned HIM and his CHILDREN, and his goods, هو وبنيه*

وما له. Instead of *burnt THEM*, אָחַם, *otham*, two of De Rossi's MSS. read אָחוּ, *otho*, HIM; which reading, if genuine, would make the different members of the verse agree better. It is possible that *Achan*, his *oxen*, *asses*, *sheep*, *tent*, and all his household goods, were destroyed, but his *sons and daughters* left uninjured. But it may be asked, Why

are *they* brought out into the valley with the rest? Why, that they might *see* and *fear*, and be for ever deterred by their father's punishment from imitating his example.

I have gone thus far into this important transaction, in which the *justice* and *mercy* of God are so much concerned, that I might be able to assign to each its due. That *Achan's* life was forfeited to justice by his transgression, no one doubts: *he* sinned against a known and positive law. His *children* could not suffer with him, because of the law, Deut. xxiv. 16, unless they had been accomplices in his guilt: of this there is no evidence; and the text in question, which speaks of *Achan's* punishment, is extremely *dubious* as far as it relates to this point. One circumstance that strengthens the supposition that the children were not included, is the command of the Lord, ver. 15: "HE *that is taken with the accursed thing, shall be burnt with fire; he, and all that he hath.* Now, *all that he hath* may certainly refer to his *goods*, and not to his *children*; and his punishment, and the destruction of his property would answer every purpose of public justice, both as a punishment and preventive of the crime; and both mercy and justice require that the innocent shall not suffer with the guilty, unless in very extraordinary cases, where God may permit the righteous or the innocent to be involved in those public calamities by which the ungodly are swept away from the face of the earth: but in the case before us, no necessity of this kind urged it, and therefore I conclude that *Achan alone* suffered, and that his repentance and confession were genuine and sincere; and that, while *JUSTICE* required his *life*, *MERCY* was extended to the salvation of his *soul*.

Rosen.—וְאֶת־בְּנֵי וְאֶת־נָשָׁיו, *Filiosque ejus et filias ejus*, non ut spectatores tantum paterni supplicii essent, ut Hebræorum nonnulli opinantur, sed ut cum patre extremo supplicio dederentur. Eos delicti a parente commissi consocios et participes fuisse, statuendum judicant ideo, quod pravi fuisset exempli, in judicio publico innocentes cum nocentibus miscere, et legi contrarium, in qua Deut. xxiv. 16 constituitur, non esse filios pro patribus supplicio afficiendos, sed cuique suum ipsius delictum luendum esse. Vid. et Ezech. xviii. 20. Sed Achanis delictum quum tale esset, quod Dei iudicis sententiâ (vs. 15) nonnisi devotione illius,

ejusque familiæ eorumque omnium quæ possideret, expiari potuerit, et ejus liberi, etiamsi ipsi insontes essent, patris culpam morte sua luere debebant. וְאֶת־שׁוּרוֹ וְאֶת־חֲמֹרֹו, *Et bovem suum et asinum suum*, quæ nomina singularia non dubium est esse collective capienda, *boves asinosque suos*. Collectivum quoque est quod subjicitur וְאֶת־צִאֲנוֹ, *et pecudes suos minores*; nomen צִאֲנִי enim promiscue ovillum et caprinum genus complecti constat.

וַיִּקְרָאוּ אֹתוֹ כְּלִי־יִשְׂרָאֵל אֶבֶן וַיִּשְׂרָפֵה אֹתָם בַּאֵשׁ 25, *Et lapidarunt eum omnes Israelitæ, deinde combusserunt eos igne*. Quamvis solus Achanus hic lapidatus, omnes autem combustos esse dicantur; vix tamen dubium est, fuisse et ceteros prius lapidatos, quam combusti sunt. Lapidationis supplicium et apud alios antiquos populos usitatum fuisse, docet Jo. Meursius *Comment. in Lycophronem*, p. 178 ad vocem δημόλευστος, a populo lapidibus obrutus. Plura de hoc supplicio vid. in Chr. Ben. Michaëlis Dissertat. de judiciis pænisque capitalibus in *S. Script. commemoratis*, ac *Hebræorum imprimis*, Hal. 1730, auctor repetita in *Commentatt. Theologg.* a Potto edit. vol. iv., p. 185, seqq. וַיִּשְׂקֹלוּ אֹתָם בָּאֲבָנִים, *Et tum lapidarunt eum lapidibus*. "Prior lapidatio," inquit Michaëlis l. l., "וַיִּשְׂקֹלוּ fiebat in vivis, posterior vero, וַיִּשְׂרָפֵה, in mortuis eorumque cineribus; prior ante, posterior post combustionem; prior ad interficiendum damnatos, posterior vero ad contumulandam obruendumque lapidibus intersectorum ossa et cineres; unde quod sequitur vs. 26, *erexerunt super eum acervum lapidum*, posteriorem lapidationis actum ulterius illustrat."

Ver. 26.

וַיִּקְרָאוּ עָלָיו בְּלִי־אֲבָנִים בְּדוֹל עַד הַיּוֹם הַזֶּה וַיִּשָּׁב יְהוָה מִחֲרוֹן אַפּוֹ עַל־לִבּוֹ קָרָא שֵׁם הַמָּקוֹם הַהוּא עֵמֶה עֲזוֹר עַד הַיּוֹם הַזֶּה :

καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Ἑμεκαχώρ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor [*that is*, trouble] unto this day.

Heap of stones unto this day.

Houb.—גרול עד היום. Græci Interpretes hæc omittunt, quæ forte crederent ex similibus, quæ sequuntur, falso geminata. Nos hæc verba retinemus, sed meliore ordine collocata, ut series sit talis, מִחֲרוֹן אַפּוֹ עד היום, *et quievit Dominus ab ira sua usque ad hunc diem*, nempe ad eum diem, cum hæc historia texeretur, aut in Acta publica referretur.

CHAP. VIII. 3, 4.

Au. Ver.—3 So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready.

3 *Thirty thousand.*

Geddes, Booth.—*Three thousand.*—It is hard to conceive how thirty thousand men, the number in the text, could lie in ambush a whole day behind Hai, and between Hai and Bethel, without being perceived by the inhabitants of either of these cities: and therefore I think there has, as often elsewhere, been a mistake made in the number; which was here easy to be done.—*Ged.*

Pool.—*To go up against Ai*, i. e., to consider and conclude about this expedition of going against Ai; not as if all the people of war did actually go up, which was both unnecessary and burdensome, and might hinder their following design; but it seems to be resolved by Joshua and all the council of war, that the thirty thousand here following should be selected for the enterprise. Either, 1. The thirty thousand now mentioned; or, 2. Part of them, to wit, such as were to lie in wait, as seems most probable, both from the next verse, which limits it to those who were *to lie in wait*, and from verse 9, where what is here mentioned only by anticipation is actually put in execution; and it is said of them that were *sent forth*, that *they went to lie in ambush*, and did so; and these were only five thousand men, as is expressed, verse 12. And the only inconvenience of this exposition is, that the pronoun relative *them* is put without, or before its antecedent, which is left to be gathered out of the following words, which is not unusual in the Hebrew tongue, as

plainly appears from Exod. xiv. 19; Numb. xviii. 9; xxiv. 17; Psal. lxxxvii. 1; cv. 19; cxiv. 2; Prov. vii. 8; xiv. 26.

4 *He commanded them*; the same party last spoken of, ver. 3, even the five thousand mentioned ver. 12. This historical narration seems obscure and intricate, and at first view to make three parties, one of thirty thousand, verse 3; one of five thousand, verse 12, which may seem to be two several ambushes; and a third of all the people, ver. 5, 11. But if it be more narrowly and considerably observed, it will appear that there are only two parties engaged in the taking of Ai, and but one ambush, as plainly appears by comparing verse 9 (which manifestly speaks of that party which is mentioned ver. 3) with ver. 12, which speaks only of five thousand, which is justly supposed to be a part of those thirty thousand named ver. 3, and that part which was to lie in ambush; unless we will suppose that there were two ambushes, one of thirty thousand, and the other of five thousand, both lying in wait in the same quarter, even *between Beth-el and Ai, on the west side of Ai*, the only place where the ambush lay, as is said both ver. 9, and 12, 13, which seems absurd and incredible. And besides, in the execution of this command, there is mention but of one ambush, ver. 12—14, 19, and they are said to consist only of five thousand, ver. 12, and they only take and burn the city, ver. 19; so that the other supposed ambush of thirty thousand is perfectly vanished and lost, and did nothing in this work; which also is very improbable. And therefore that thirty thousand, ver. 3, are the same who are called *the people*, and *the people of war that were with Joshua*, ver. 5, 11, which is pitched on the north side of Ai, ver. 11, 13, as the ambush did on the west side; but for any other side of the city, or a third party placed elsewhere about Ai, we read not one word; and therefore it may well be presumed there were no more employed to take it.

Ver. 5, 6, 7.

5 וַיֹּאמֶר יְהוָה וְכָל-הָעָם אֲשֶׁר אִתִּי נִהְרָב
אֶל-יְהוֹשֻׁעַ וְהָיָה כִּי-יִצְאֶה לְקִרְיַת-חֵבֶל
כָּאֲשֶׁר בְּרֹאשׁוֹנָה וְנִסְנְנוּ לִפְנֵיהֶם :
6 וַיִּצְאֶה אֶחָדֵינוּ עַד הַתִּנְהָרְנוּ אוֹתָם מִן-
הָעִיר כִּי יֵאמְרוּ נָסִים לִפְנֵינוּ כָּאֲשֶׁר

בְּרֹאשׁוֹנָה וְנִסְנְנוּ לִפְנֵיהֶם : 7 וַתִּהְיֶה
תִּנְהָרְנוּ וְגו'

5 καὶ ἐγὼ καὶ πάντες οἱ μετ' ἐμοῦ προσ-
ἄξομεν πρὸς τὴν πόλιν. καὶ ἔσται ὡς ἂν ἐξέλ-
θωσιν οἱ κατοικοῦντες Γαὶ εἰς συνάντησιν ἡμῶν
καθάπερ καὶ πρόην, καὶ φευξόμεθα ἀπὸ προσ-
ώπων αὐτῶν. 6 καὶ ὡς ἂν ἐξέλθωσιν ὀπίσω
ἡμῶν, ἀποσπάσομεν αὐτοὺς ἀπὸ τῆς πόλεως.
καὶ ἐροῦσι. φεύγουσιν οὗτοι ἀπὸ προσώπων
ἡμῶν ὃν τρόπον καὶ ἔμπροσθεν. 7 ὑμεῖς δὲ
ἐξαναστήσεσθε, κ.τ.λ.

Au. Ver.—5 And I, and all the people that are with me, will approach unto the city: and it shall come to pass, when they come out against us, as at the first, that we will flee before them,

6 (For they will come out after us) till we have drawn [Heb., pulled] them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

As at the first.

Rosen.—Verba בְּרֹאשׁוֹנָה aptius post
הָעָם וְנִסְנְנוּ sequerentur; cf. vs. 6. Ita Vul-
gatus: *cumque exierint contra nos; sicut*
antea fecimus, fugiemus et terga vertemus.

Ged., Booth.—6 While they pursue us till we have drawn them from the city; for they will say, They flee before us, as at first. 7 And when we flee before them, Then ye shall rise up, &c.

Rosen.—6 *Et exibunt post nos, nos per-
sequentes, donec evulserimus eos ab urbe,*
i. e., uti recte Vulgatus dedit: *donec per-
sequentes longius ab urbe protrahantur.* Quæ
sequuntur, *nam dicent, cogitabunt: fugientes*
sunt Israelitæ coram nobis, quemadmodum
prima vice (vii. 4, 5), *sunt per parentheses*
interjecta. וְנִסְנְנוּ לִפְנֵיהֶם, *Et nos adhuc fuge-*
rimus coram illis.

Ver. 11, 12, 13.

11 וְכָל-הָעָם הַמִּלְחָמָה אֲשֶׁר אִתּוֹ
עָלוּ וַיִּנְשְׁאוּ וַיִּבְרְאוּ בְּנֵי הָעִיר וַיַּחֲנוּ
מִצָּפוֹן לְעֵי וְהָבִי בִּינּוֹ וַיָּבִין הָעִי :
12 וַיִּלָּחֶם בְּחֶמְיֶשֶׁת אֲלָפִים אִישׁ וַיִּשֶׁם
אוֹתָם אוֹרֵב בֵּין בֵּית-אֶל וּבֵין הָעִי
מִסָּף לָעִיר : 13 וַיִּשְׁמְעוּ הָעָם אֶת-קוֹל-
הַמִּלְחָמָה אֲשֶׁר מִצָּפוֹן לָעִיר וְאֶת-עֲהָרָו

מִיָּמִים לַעֲרִיב וַיֵּלֶךְ יְהוֹשֻׁעַ בְּלֵילָה הַהוּא
בְּתוֹךְ הָעָמָק :

ק' v. 12.

ר' v. 11.

11 καὶ πᾶς ὁ λαὸς ὁ πολεμιστῆς μετ' αὐτοῦ
ἀνέβησαν· καὶ πορευόμενοι ἦλθον ἐξεναντίας
τῆς πόλεως ἀπὸ ἀνατολῶν. 12 καὶ τὰ ἔνεδρα
τῆς πόλεως ἀπὸ θαλάσσης.

Au. Ver.—11 And all the people *even the*
people of war that *were* with him, went up,
and drew nigh, and came before the city,
and pitched on the north side of Ai: now
there was a valley between them and Ai.

12 And he took about five thousand men,
and set them to lie in ambush between
Beth-el and Ai, on the west side of the city
[*or, of Ai*].

13 And when they had set the people
even all the host that *was* on the north of
the city, and their liers in wait [Heb., their
lying in wait] on the west of the city, Joshua
went that night into the midst of the valley.

11 *On the north side of Ai.*

Ged.—*On the north-east side;* for this
was the way they must have approached
from Gilgal. See the next verse.

Rosen.—*Et castra posuerunt a septentrione*
Aja urbi. Quum ab oriente advenirent,
et iis ex adverso orientalis urbis pars occur-
reret, nonnihil tamen ad borealem plagam
deflexerunt, quod ea pars ad rem bene
gerendam esset opportunior. Ceterum castra
ista ab aquilone facta existimandum est non
tam prope urbem fuisse, ut oppidanis in
conspectu essent; sed potius post colles
latuisse, quum certum sit, postridie demum
patefactam esse Ajensibus Israelitarum præ-
sentiam, cum Josue de nocte in vallem
propius ad urbem de industria accessisset.
Pro מִצְפֵּן לְיֵי Græcus Alexandrinus habet

ἀπὸ ἀνατολῶν, et Arabicus interpretes مِّنْ

مِشْقَى الْعِي, *ab oriente Ai*, quasi מִקְדָּם le-
gissent, quod tamen hodie in codicibus non
reperitur.

Pool.—11 *The people of war that were with*
him, to wit, the thirty thousand mentioned
ver. 3, or the most of them.

12 *And he took*, or rather, *but he had*
taken; to wit, out of the said number of
thirty thousand, for this is added by way of
recapitulation and further explication of
what is said in general, ver. 9.

Joshua went that night into the midst of the
valley; to wit, accompanied with a small

part of the host now mentioned, i. e., very
early in the morning, *when it was yet dark*,
as is said in a like case, John xx. 1, whence
it is here called *night*, though it was *early in*
the morning, as is said ver. 10; for it seems
most probable that all was done in one
night's space, and in this manner: Joshua
sends away the ambush *by night*, ver. 3, and
lodgeth that night with twenty-five thousand
men, ver. 9, not far from the city. But
not able nor willing to sleep all night, he
rises very early, ver. 10, and numbers his
men, which by the help of the several
officers was quickly done, and so immediately
leads them towards Ai; and while it was yet
duskish or night, he goes into the midst of
the valley, ver. 13; and when the day dawns
he is discovered by the king and people of
Ai, who thereupon *rose up early* to fight
with them, ver. 14. Though others conceive
this was the second night, and so the ambush
had lain hid a night and a day together.
But then there might be danger of their
being discovered, although that danger may
seem to be the less, because Ai might be
shut up, that none might go out nor come
in, but by order, and upon necessity, because
of the nearness of their enemies, as Jericho
formerly was for the same reason, Josh. vi. 1.
Into the midst of the valley; which was near
the city, thereby to allure them forth.

Houb.—11 *Omnes igitur copie militares,*
quæ cum eo erant, quæque ad urbem Hai
veniebant, cum prope advenissent, ad aequi-
lonem castra posuerunt, valle mediâ inter eos
ac urbem. 12 *Cum interea illi, qui insidias*
collocarunt, inter Bethel erant et urbem Hai;
ad occidentem Hai. 13 *Erant autem populi*
universa castra ita posita, ut caput eorum
esset ad urbis aquilonem, postrema agmina
ad occidentem; cepit autem Josue circiter
quinque millia hominum, ivitque nocte illâ
mediam in vallem.

12 *לְיָרִי, urbis.* Corrigit Masora *Hai*,
quod non erat necesse. Nam ambæ scrip-
tiones æquæ bonæ sunt. Sed per emenda-
tionem talem, ut per alias satis multas
cognoscimus, Masoretas non tam quid ad
sententiæ integritatem legendum esset, mo-
nuisse, quam quid in codicibus quibusdam
legeretur; quos codices vellent esse normam
cæterorum. Hujus versûs 12 Græci Intt.
nihil retinuerunt, præter hæc ultima verba,
erant autem insidiæ ad urbis occidentem;
quæ sententia, plana est, ea verò, quam
nunc habemus, inextricabilis. Vidimus ver. 3

et 4 misisse Josue triginta millia hominum
ad occidentem inter Bethel et Hai, ut ibi
insidias ponerent. Nunc tollit Josue secum
quinque millia hominum, ut similiter ponant
insidias ad Hai occidentem, inter Bethel et
Hai. Hæc stare simul non possunt; præ-
sertim cum Josue triginta millibus mandatum
dederit, ut prope urbem insidias facerent,
nec ab eâ longè recederent; ut non jam
possent quinque ea millia collocare insidias
suas, nisi a tergo eorum triginta millium
priorum, essentque adeò illæ alteræ insidiæ
prorsus inutiles. Nec tamen putamus hujus
versis 12 partem priorem, usque ad ישי, *esse tollendam*; nam eam mox suo in loco
sumus collocaturi. Hæc tantum duo verba,
ישי אהם, prætermittimus, satis similia illis
ישימו העם, quæ in lineâ inferiori jacent, et
ex quorum pravâ imitatione scribæ, ab unâ
lineâ in alteram deerrantes, posuerint suprâ
id, quod infra legerent; et retinemus יארר, *porro insidiæ*, et quæ sequuntur, *erant inter
Bethel et Hai ad occidentem urbis*, ut fecère
Græci Intt.

13 ישימו דעם: Pars prior hujus versûs sic dicit, *et posuit populus omnia castra, quæ ab Aquilone urbis, et caudam eorum ab occidente urbis*; quæ quidem sententiam habent suspensam, nec absolutam; quod non latuit Interpretem Syrum, cum vocabulum ארס omitteret; ut neque Clericum, qui relativum expedire cum non posset, saltu transilivit, quod tamen prætermittere non licebat, et quod est ad sententiam necessarium, sed emendatum, ut sit ארס, non ארס. Nam mox dicitur, ad quem locum pertineret cauda exercitûs, seu *extrema acies* (צב). Atqui parallelum est vocabulum צב, vocabulo caput (ראש), quæ oppositio utriusque vocabuli legitur, Gen. iii. 15. Et consentaneum est, ut dicatur de primâ acie (ראש) antequàm de extrema (צב). Itaque legendum ארס. Post hæc autem verba, *et extrema acies ad occidentem urbis*, sequitur, *et ivit Josue hæc nocte mediam in vallem*, nec additur cum quibus iverit. Propterea nos, hæc verba versûs 12 *et cepit Josue circiter quinque millia hominum*, quæ illic omisimus, hic collocamus, ut sequatur, *et ivit mediam in vallem*. Josue mediam in vallem ducit secum tantum quinque millia hominum, quia fugam simulaturus est. Nam ad capiendam fugam expeditiores erant pauci homines, quàm multi. Ordine rerum sic disposito, fiunt omnia plana. Perturbationem quandam fuisse hic in antiquis codicibus declarant

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Græci Intt. qui partem versûs 12 omittunt,
et versum 13 totum.

Bp. Horsley.—12, 13, It seems very improbable that 5,000 men should now be placed in ambush on the very same side of the city where 30,000 had already taken their station. The LXX makes no mention of this second ambush of 5,000 men. With Houbigant's very probable emendations, the two verses may be thus rendered :

12 "And the ambush was on the west side of the city. 13 And the people so ordered the whole camp, that the van (פָּנֵי) was on the north of the city, and their rear (אָחֲרֵי) on the west side of the city: and Joshua took about five thousand men, and went that night into the midst of the valley."

Ged., Booth.—12 Thus an ambush having been placed between Bethel and Ai, on the west side [*Ged.*, north-west] of the city, 13 And the people, the whole host, they placed on the north [*Ged.*, north-east] of the city, so that its extremity *reached* to the west [*Ged.*, north-west] of the city; Joshua then took about five thousand men [transposed from verse 12], and went that night into the midst of the valley.

12 This verse, as it now lies in the text, is totally unintelligible. It runs thus, "And Joshua took about 5,000 men, and placed them in ambush between Bethel and Hai on the north-west side of Hai." But we learn from ver. 3 that this ambush consisted of 30,000 (read 3,000) men, who had been sent thither the preceding night. The most genuine copies of the Septuagint version have, instead of this and the following verse, only these words, at the end of ver. 11, "*But the ambush was on the west side of the city.*" This would make all clear. But as I am ever unwilling to reject any part of the present text, without the most cogent reasons, I think with Houbigant, that the whole passage may be reconciled with the context, by a slight transposition of a few words from the beginning of ver. 12 to the end of ver. 13.—*Ged.*

Rosen.—12 וַיָּחַד בְּמִסְתָּה אֵלֶיךָ אִישׁ וַיִּשֶׁה אֹתָם, *Cepitque Josua circiter quinque millia virorum, posuitque eos insidiatores inter Bethlechem et inter Ajam, ab occidente urbi.* Pro לָקֵר ad marginem (Keri) legendum præcipitur לָאֵי, *Aja*. Sed præferendum est Chehib, quod et Hieronymus expressit: *ex occidentali parte ejusdem civitatis.* Id quoque exhibent *Orientales*, i. e.,

codices scholarum Babyloniarum. Iidem בִּית־אֵיִל habent in margine, sed in textu בִּית־אֵיִל; cf. supra vii. 2. Ceterum quod inde a versu tertio enarratur strategema, non satis dilucide planeque descriptum esse, vere animadvertit Masius. "Quis enim," inquit, "existimet, triginta hominum millia (vs. 3, 4) diem solidum clam civibus Ajensibus locum ad urbem proximum insidere potuisse, atque insuper alia quoque millia quinque, praesertim quum a tergo proxime exstaret Ajensium socia urbs Bethel? Quare credibilis esse puto, non productum in hanc expeditionem fuisse populum universum militarem, sed solos trecies millia delectos ex toto exercitu, et horum quinquies millia collocatos esse in insidiis. Nam hujusmodi narrationes etiam alibi in sacra historia confuse, permiste, obscureque sunt expositae. Qualis est vel imprimis ea, quae in Judicum libro scripta habetur cap. xx., huic nostrae quam simillima. Quae narrationis confusio inde, nisi fallor, nata est, quod quum illiusmodi res memorabiles a pluribus sanctissimis viris in sacra illa diaria atque annales, quorum ante facta a nobis mentio est, relatæ, alio atque alio ordine verbisque, ut fit, diversis legerentur; is vero, qui sacram tandem historiam universam in eos quos jam habemus divino consilio redegit, enixius laboraret, ne quid eorum, quæ a sancta antiquitate in illis diariis annalibusque prodita inveniret, imprudens omitteret, ipse rem eandem unam non unâ continente atque æquabili oratione, sed ex diversis narrationibus confusa permixtaque conscripserit." Etad hunc versus quod attinet, Masius recte ait, absurdum esse existimare, novas hic insidias instrui, et, ut somniant Judæi, propius aliquando ab urbe, quam priores insederant. "Non enim," addit, "video, qua id fieri potuisset ratione clara luce, quando illi, qui minus prope, ut isti volunt, aberant, non nisi per tenebras locum occupare clam civibus potuere. Neque vero etiam, nisi de unis insidiis in captæ urbis narratione mentio erit. Id ergo modo explicatur hoc versu, quod supra de insidiis fuerat dictum, expresso hominum numero. Affert autem obscuritatem orationi, quod Hebraica verba nullum præteriti plusquam-perfecti habent discrimen." Est igitur וַיִּקַּח hujus versus initio *acceperat autem* vertendum; erantque quinque quæ hic memorantur millia in insidiis posita desumpta ex illis triginta millibus, quæ Josua vs. 4 ex universa multitudine virorum militarium ad

expeditionem Ajensem selegisset; vide quæ ad vs. 1 notavimus. Maurer versus 12, 13 a seriore quadam manu margini adscriptos et temporis successu in textum receptos esse existimat; nec in codice eo, quo Græcus Alexandrinus est usus, omnia quæ nunc in textu legimus in eo exstitisse probare studet. Sed in codicibus Græcis magna hic est discrepantium inter se lectionum multitudo, quam recensuit Parsons in Alexandrinæ interpretationis editione Holmesiana a se continuata; illas varietates vero hic persequi longius nos abduceret.

וַיִּשְׂמוּ הָעָם אֶת־כָּל־הַמִּקְנֵה אֲשֶׁר בְּכַפְזָן לְעִיר, *Posuitque* (propr. *posuerunt*, ob collectivum nomen עַם) *populus omnia castra, quæ erant ab aquilone urbi* (vs. 11), ad urbem oppugnandam ei propius castra admovit. Ita verbum שָׂם usurpatur 1 Reg. xx. 12, ubi Benhadad suos cohortatur ad aggrediendam Samariam urbem: שָׂמוּ וַיִּשְׂמוּ עַל הָעִיר, *ponite scil. castra, et posuerunt ea contra urbem*. וַאֲחֵרֵי־כַפְזָן כָּסָם לְעִיר, *Et insidias ejus ab occidente urbi*. וַיִּבְנוּ Hieronymus interpretatur *novissimos illius multitudinis*, quia *calcaneus*, qui voce עָקֵב proprie designatur, est sic postrema pars. Existimasse videtur, sed ad septentrionem facta fuisse castra, ut ad insidias usque pertinerent, quæ ad occidentem late-

bant. Arabicus quoque interpres سَاقَتَهُ,

aciem ejus postremam, et Syrus نَاقَتَهُ

נִסְבָּתָהּ, *custodes posticos reddidit*. Verum est וַיִּבְנוּ h. l. potius eo quo Ps. xlix. 6 legitur significatu, *insidias faciens, a supplantandi, decipiendi* notione, quam verbum עָקֵב obtinet (Genes. xxvii. 36), capiendum, ut idem sit quod אֵרֵב vs. 12. Denotat igitur וַיִּבְנוּ, *insidias ejus* scil. exercitus, הַמִּקְנֵה, i. e., eam exercitus partem, quæ ad insidias faciendas a Josua destinata erat. Recte igitur Chaldaeus כָּסָם, *insidias* interpretatus est. *Ivitque Josua in nocte illa in medium vallis illius*, cujus vs. 11 mentio est facta. Credibile est autem, observat Masius, Josuam non magna multitudine, sed quantam contemnere Ajenses possent, comitatum processisse; praesertim cum constitutum haberet, non conserere manus, sed refugere versus illa quæ ad aquilonem habebat castra. Cur autem de nocte, ac non clara potius luce in vallem se contulerit Josua, quum ab oppidanis conspici vellet, Masius hanc eum habuisse causam conjicit, ut quum ipsa locorum ratio

castra ad aquilonem facere suasisset, quæ castra etiam tum latere Ajenses volebat, ne ipsis terrori essent, ab Jerichunte vero, sive Gilgale aliud esset consuetum iter, quod Ajam duceret, faciendum sibi putavisse calidum imperatorem, ut hostes nihil aliud, quam se recta ab Jerichunte profectum adesse cum paucis illis, quos secum duxerat, suspicarentur, unde nuper illi quoque venerant quos devicerant.

Ver. 14.

וַיְהִי כִּרְאוֹת מֶלֶךְ-הָעִי וַיִּמְהָרוּ
וַיִּשְׁפְּצוּ וַיֵּצְאוּ אֲנָשֵׁי-הָעִיר לְקָרְאֵת-
יִשְׂרָאֵל לְמִלְחָמָה הוּא וְכָל-עַמּוֹ לְמוֹעֵד
לִפְנֵי הָעֶרְבָה וְגו'.

καὶ ἐγένετο ὡς εἶδεν βασιλεὺς Γαί, ἔσπευσε καὶ ἐξῆλθεν εἰς συνάντησιν αὐτοῖς ἐπ' εὐθείας εἰς τὸν πόλεμον, αὐτὸς καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ, κ.τ.λ.

Au. Ver.—14 And it came to pass, when the king of Ai saw it, that they hastened and rose up early, and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city.

Ged., Booth.—14 And when the king of Ai and his people [Arab.] saw this, they hastened and arose early in the morning; and they went out, he and all his people, the men of the city, at an appointed time, to fight with Israel, on the open plain; but he knew not, &c.

Rosen.—14 *Factumque est quum videret rex Ajæ. Videre hic pro percipere positum esse patet, atque a vigilibus, qui excubias ea nocte agebant, et strepitum fremitumque militum cum imperatore in proximum urbi campum descendendum senserant, perlaturum ad regem fuisse nuntium præsentiae Israelitarum.* Neque enim silentio suos continuerat Josua, quum suum adventum oppidanis esse notum vellet. *Igitur festinarunt et mane surrexerunt et egressi sunt viri urbis obviam Israelitis ad pugnam, ipse et omnis populus ejus ad locum præstitutum, in quo Israelitas adesse resciverant, videlicet ἔξῃ ἔρβῃ, ante planitiem, quæ in fine vs. 13 ἔξῃ dicitur.* Alii non de loco, sed de tempore præstituto intelligunt, quo rex Ajensis suis adesse indixerat armis instructos et ad eruptionem paratos. Aliis hic est tessera militaris, sive signum potius erumpendi datum, ut Judic. xx. 38.

Ver. 17.

Au. Ver.—17 And there was not a man left in Ai or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

Or Bethel. These words are omitted by Houb., Ged., and Booth.

Verba et in Bethel prætermittenda pluribus de causis, 1o. Hæc non legunt Græci Interpretes. 2o. In antecedentibus mentio est civium Hai, non civium Bethel. Nimirum vs. 14 memoratur rex urbis Hai, memorantur etiam viri Hai. Similiter vs. 16, *populus urbis (Hai)* deinde eadem *urbis (Hai)*. Nusquam viri Bethel, nusquam urbs Bethel; nusquam denique rex Bethel. 3o. Si nullus civis remansit in Bethel, ut neque in Hai, quomodo non etiam capta est urbs Bethel, aut quomodo in eam redire Bethelenses potuere, intercepta ab Israel via? 4o. Inferius narratur, factum fuisse magnum cædem virorum Hai; nullam virorum Bethel. Quare dubitari vix potest quin verbum בֵּית אַל, fuerit in paginam sacram perperam allatum, vel ex margine, vel memoria ex ipsa descriptoris, qui antea non semel viderat duo verba בֵּית אַל, proxime conjuncta.—Houb.

Ver. 24.

וַיְהִי כִּכְלֹות יִשְׂרָאֵל לְהַרְגֹת אֶת-כָּל-
יֹשְׁבֵי הָעִי בַשָּׂדֶה בְּמִדְבַּר אֲשֶׁר רִדְפוּם
כִּי נִפְּלוּ בָלֶם לְפִי-הָרֶב עַד-הַמָּגֶם
וַיָּשֻׁבוּ כָל-יִשְׂרָאֵל הָעִי וַיַּקֵּוּ אֶת-הָרֶב
לְפִי-הָרֶב :

καὶ ὡς ἐπαύσαντο οἱ υἱοὶ Ἰσραὴλ ἀποκτείνοντες πάντας τοὺς ἐν τῇ Γαί, καὶ τοὺς ἐν τοῖς πεδίοις, καὶ ἐν τῷ ὄρει ἐπὶ τῆς καταβάσεως, οὗ κατεδίωξαν αὐτοὺς ἀπ' αὐτῆς εἰς τέλος, καὶ ἐπέστρεψεν Ἰησοῦς εἰς Γαί, καὶ ἐπάταξεν αὐτὴν ἐν στόματι ῥομφαίας.

Au. Ver.—24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword.

Geddes, Booth.—And when Israel had made an end of slaying all the inhabitants of Ai, who had pursued them into the fields, in the wilderness, and when they had all fallen, &c.

Rosen.—24 *Et factum est, cum absolvis-
sent Israelitæ occidere omnes incolas Ajæ
in campo, in deserto, quo persecuti sunt
Ajenses eos, Israelitas. Pro בְּיָדָיו Græcus
Alexandrinus videtur בְּמִוֶּדֶר, in descensu
legisse; posuit enim ἐπὶ τῆς καταβάσεως,
nimirum quia sic scriptum habetur supra
vii. 5, de clade quam Israelitæ ab Ajensibus
primum acceperunt.*

Ver. 26.

וַיִּהְיֶה שֶׁלֹּא-הָשִׁיב יָדוֹ אֶשֶׁר נָטָה
בְּיָדוֹ עַד אֶשֶׁר הָחִלּוּ אֶת פְּלִיטָתוֹ
הָעִי :

Au. Ver.—26 For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

Bp. Horsley.—This whole verse is omitted in the LXX. The circumstance, indeed, is very improbable. The stretching out of his spear was plainly a signal for the ambush to rise, and there was no reason to continue it so long. The interpolation was probably made, to produce a resemblance between this story and the defeat of the Amalekites, Exod. xvii. But the two stories are altogether different. The holding up of Moses's hands made that victory miraculous. God chose to show the Jews, in the instance of the first enemies they had to deal with, that their success depended not on their own might and valour, but on his favour and protection.

Dr. A. Clarke.—26 *Joshua drew not his hand back.*] He was not only the general, but the standard-bearer or *ensign*, of his own army, and continued in this employment during the whole of the battle. Some commentators understand this and verse 18 *figuratively*, as if they implied that Joshua continued in prayer to God for the success of his troops; nor did he cease till the armies of Ai were annihilated, and the city taken and destroyed. The Hebrew word כִּידֹן, *kidon*, which we render *spear*, is rendered by the Vulgate *clypeum*, *buckler*; and it must be owned that it seems to have this signification in several passages of Scripture (see 1 Sam. xvii. 6, 45; Job xxxix. 23): but it is clear enough also that it means a *spear*, or some kind of *offensive armour*, in other places; see Job xli. 29; Jer. vi. 23. I cannot therefore think that it has any *metaphorical* meaning, such as that

attributed to the holding up of Moses's hands, Exod. xvii. 10—12, which is generally allowed to have a spiritual meaning, though it might be understood as the act of Joshua is here; and to this meaning an indirect glance is given in the note on the above place. But however the place in Exodus may be understood, that before us does not appear to have any metaphorical or equivocal meaning; Joshua continued to hold up or stretch out his spear, and did not slack from the pursuit till the forces of Ai were utterly discomfited.

Gesen.—בְּיָדָיו m. (ר. בְּיָד). 1. *A javelin, spear*, a smaller kind of lance, different from הָחִי, so made as to be conspicuous when lifted up, Josh. viii. 18, coll. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הורח שבו נס, *this is the spear on which there is a flag*. Bochart aptly derives it from יָד, q. d. weapon of war; see in יָד, and comp. הָיָב sword and ^סחָב, war.

Ver. 27.

Au. Ver.—Israel.

Ged.—The children of [LXX, Syr., Vulg., Arab., and 100 MSS.] Israel.

Ver. 29.

וַיִּתְּמֵלֶךְ הָעִי תֵלָה עַל-הָעֵץ
עַד-עֶרְבַּת הָעֵרֶב וַיִּכְבֹּזוּ הַשָּׁמַיִם עִיָּה
וַיְהִי שֶׁעַד יוֹרִידוֹ אֶת-נִבְלָתוֹ מִן-הָעֵץ וְגו'

καὶ τὸν βασιλέα τῆς Γαὶ ἐκρέμασεν ἐπὶ ξύλου διδύμου. καὶ ἦν ἐπὶ τοῦ ξύλου ἕως ἑσπέρας. καὶ ἐπιδύνοντος τοῦ ἡλίου συνέταξεν Ἰησοῦς, καὶ καθείλοσαν τὸ σῶμα αὐτοῦ ἀπὸ τοῦ ξύλου, κ.τ.λ.

Au. Ver.—29 And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

A tree.

Gesen.—עֵץ, 1. *A tree*. 2. *Wood*, Exod. xv. 25; Isa. xl. 20; xlv. 19, &c. Spec. of a wooden *post*, a stake, gibbet, cross, Gen. xl. 19; Deut. xxi. 22; Josh. x. 26; Esth. ii. 23; v. 14.

Rosen.—29 *Regem Ajæ vero suspendit super arbore, s. ligno, i. e., patibulo, ut hic*

Hieronymus reddidit. *Arborem infelicem* illud vocarunt Romani, vid. not. ad Genes. xl. 19. Græcus Alexandrinus γρ hic ξύλον διδύμον *lignum geminum* interpretatus est. Videtur stipem geminum ad formam Græci Γ, vel Hebraici 7 compositum intellexisse.

Ver. 31—35.

Au. Ver.—30 Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt offerings unto the LORD, and sacrificed peace offerings.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant [Heb., walked] among them.

Ged. and Booth. place these verses after the 1st verse of chapter xviii.

Bp. Horsley.—I should conjecture that these six verses should be annexed to ch. xi. after the words “and the land rested from war.”

Rosen.—30 *Tum ædificavit Josua aram Jovæ, Deo Israelis, in monte Ebal.* Sed quum ex Gilgale, ubi Josua et post expugnatam Ajam castra sua habuit (vid. ix. 6; x. 7), ad montem Ebal, prope Sichemum, longius sit spatii intervallum, quam quod in terra hostili, hostibusque loca montibus Ebal et Garizim vicina adhuc tenentibus, cum universa populi turba (vid. vs. 33), iter tuto confici, et tam solenne festum, quale mox

describitur, nondum domitis aut repressis hostibus celebrari posset; Meyerus (in Commentat. de libro Josuæ in dem *Krit. Journal* a Bertholdto edito, P. ii., p. 353) et De Wette satis probabiliter judicarunt, hanc pericopam vss. 30—35 esse interpolatam. Videtur ea a seriore quodam scriptore inserta esse in honorem Josuæ, ut appareat, quam religiose is quæcunque ipsi injunxerat Moses facienda simul atque Israelitæ Jordanem trajecissent, observavit. Et ea quidem, quæ inde a versu 31 describitur ceremonia Moses injunxit senioribus Israelitarum Deut. xxvii. 4, seqq. Initio nostri versus futurum וְיָנַח vim præteriti habet, ut alias post præmissam particulam וַאֲ, ut infra x. 12 et Exod. xv. 1, וַאֲ יָנַח, *tunc cecinit Moses.* Vid. Gesenii *Lehrgeb.*, p. 773. Ceterum in Græcæ Alexandrinæ interpretationis codice Vaticano, nec non in editione Aldina hæc pericopa vss. 30—35 posita est post capitis noni versum secundum.

31 *Quemadmodum jussit Moses, servus Jovæ, filios Israelis secundum id quod scriptum est in libro legis Mosis.* Quæ verba per parenthesis sunt interjecta nam quæ proxime sequuntur pendent a versu 30: *aram*, inquam, exstruxit *lapidum integrorum*, *super quos non agitavit* scil. latomus *ferrum*, i. e., ex lapidibus non lævigatis et politis ferro, secundum id quod Exod. xx. 22; Deut. xxvii. 5 præcipitur. Cujus præcepti ratio videtur in eo posita esse, quod lapides impoliti, statum suum nativum et integrum retinentes, puritate quadam nativa donati, et altaris sanctitati maxime consentanei viderentur. Cf. Spenceri de *legibus Hebræor. Rituall.*, l. ii., cap. 6, sect. 1. וַיִּבְנוּ עֲלֵיוּ עֹלָה, *Et ascendere fecerunt super eam, aram, holocausta Jovæ.* עֹלָה, proprie *ascensus*, ubi de sacrificiis usurpatur, significat victimam, quæ integra concremanda altari imponitur, unde et Græce δόκαστον dicitur. וַיִּזְבְּחוּ וַיִּשְׂקִי, *Et sacrificarunt eucharistica.* Nomen וַיִּשְׂקִי proprie videtur *retributiones* denotare, a *rependendi, remunerandi* significatu, quem verbi וַיִּשְׂקִי forma Piel obtinet. Hinc וַיִּזְבְּחוּ וַיִּשְׂקִי, *sacrificium retributionum*, Levit. iii. 1, erit tale, quod grati animi testandi causa pro acceptis a Deo beneficiis ei offertur.

31 *They offered.*

Ged., Booth.—He offered [LXX, Vulg., Arab.].

32 *A copy of the law of Moses.* See notes on Deut. xxvii. 2.

CHAP. IX. 1.

Au. Ver.—The Hivite and the Jebusite, &c. So the Heb.

Ged., Booth.—The Hivites, the Girgites [LXX], and the Jebusites, &c.

Ver. 4.

וַיַּעֲשׂוּ גִבְיֵהָמָה בַּעֲרֻמָּהּ וַיִּלְכְּנוּ
וַיַּצְטִיבֵהּ וַיִּקְרְאוּ שְׁהִים בָּלִים לַחֲמֻרֵיהֶם
וַנֵּאדָוֶת לִנְן בָּלִים וּמִבְקָעִים וּמִצְרָרִים :

καὶ ἐποίησαν καὶ γε αὐτοὶ μετὰ πανουργίας. καὶ ἐλθόντες ἐπεσιτίσαντο καὶ ἡτοιμάσαντο. καὶ λαβόντες σάκκους παλαιούς ἐπὶ τῶν ὤμων αὐτῶν, καὶ ἄσκους οἶνον παλαιούς καὶ κατεβρωγότας ἀποδεδεμένους.

Au. Ver.—4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up.

Made as if they had been ambassadors.

Houb., Rosen., Gesen., Ged., Booth.—They prepared provisions for a journey [the versions and six MSS. read וַיַּצְטִיבֵהּ].

Gesen.—צִי, a root of doubtful occurrence in the verb itself, signifying according to the derivatives:

1. *To go in a circle, to revolve*, kindr. with צִיר, רוּר, רוּר. Hence צִיר hinge, writhing pain.

2. *To go*, Arab. صَار med. Ye, to go, arrive; comp. צִיר. Hence צִיר, messenger. Hence also

Hithpa. fut. יִצְטִיבֵהּ, Josh. ix. 4 could be: *they betook themselves to the way, they set off*. But since no other trace of this form or signification exists in Hebrew or in Aramaean, it is better to read with six MSS. וַיַּצְטִיבֵהּ, *they provided themselves with food* for the journey, as in ver. 12; which is also expressed by the ancient versions.

Prof. Lee.—צִיר, v. Hith. pres. in pause, יִצְטִיבֵהּ. Most probably an error of transcribers for וַיַּצְטִיבֵהּ, r. צִיר, which see. If the reading be taken as correct, compare Arab.

صَار, r. صَار, *ivit. Prepared themselves for a journey.*

Rosen.—Quod verbo וַיַּצְטִיבֵהּ, *et iverunt* subicitur, וַיַּצְטִיבֵהּ, interpretum plures exponunt: *legatos se simulant*, ac si esset Hithpa. verbi denominativi a צִיר, *nuncius, legatus*, Prov. iii. 17; Jesaj. xviii. 2. Sed Gibeonitæ Ili, qui Israelitica castra iverunt, non finge-

bant se esse legatos, siquidem tales erant, sed fingeant se venire de terra longinqua,

vs. 6, 9. Alii, collato Arabico صَار (pro

صَار), *ivit, vergit* ad aliquid, וַיַּצְטִיבֵהּ in-

terpretantur *in viam se dederunt*. Id tamen post וַיַּצְטִיבֵהּ plane supervacaneum est.

Alia est ratio loci infra xxiii. 16, quem Maurer ad defendendam illam interpreta-

tionem attulit, quod a populari loquendi more ejusmodi redundantia non sit aliena,

וַיַּצְטִיבֵהּ, aut Exod. ii. 1, וַיַּצְטִיבֵהּ, *ivistis et coluistis deos alios*, aut Exod. ii. 1, וַיַּצְטִיבֵהּ, *ivistis et coluistis*

וַיַּצְטִיבֵהּ, *ivitque vir e domo Levi cepitque*. Iis enim locis verbo *eundi* non additur aliud ejusdem significationis.

Sed pro וַיַּצְטִיבֵהּ, quod in nostras editiones receptum est, haud dubitandum ponendum esse וַיַּצְטִיבֵהּ (per

Daleth), quod plures bonæ notæ codices (veluti Erfurtensis primus) exhibent, signi-

ficatque *commeatu se instruxerunt*; est enim Hithpael verbi denominativi a צִיר, *cibus, commeatus*. Expresserunt illud veteres omnes.

Græcus Alexandrinus: *ἐπεσιτίσαντο καὶ ἡτοιμάσαντο, cibos sibi compararunt et scse appararunt*; Vulgatus: *tulerunt sibi cibaria*, Chaldaeus: *אֲכֻלִּי*, Syrus

وַיַּצְטִיבֵהּ, Arabs: *تَرَدَدُوا*, *viatico se instruxerunt*. Recte Capellus in *Crit. S.*, lib. v., cap. 2, §. 5; t. ii., p. 784, edit. Hal. וַיַּצְטִיבֵהּ

reponendum esse judicavit hac potissimum ex causa, quod infra vs. 11, 12, ubi cum idem factum Gibeonitarum repetitur, voces

וַיַּצְטִיבֵהּ et וַיַּצְטִיבֵהּ usurpantur. Ei quod dictum est, Gibeonitas *commeatu se instruxisse*, con-

venienter additur: *וַיַּצְטִיבֵהּ בָּלִים לַחֲמֻרֵיהֶם, et ceperunt saccos detritos vetustate asinis suis*, sive, ut Vulgatus reddidit, *saccos veteres asinis imponentes*, in quibus cibaria reposita haberent.

וַיַּצְטִיבֵהּ, *Et utres vini attritos*, vetustos. וַיַּצְטִיבֵהּ pro וַיַּצְטִיבֵהּ, s. וַיַּצְטִיבֵהּ ex Syriasmō, proprie denotat *utrem*, quo aqua

deferri solet, collata Arabica radice نَار, *aquam ex se emisit terra*, deinde et utrem vinarium, ut hic et 1 Sam. xvi. 20; Ps. exix. 83. De talibus utribus vid. libr. nostr.

das alte u. neue Morgentl., P. i., p. 87, et ad nostrum speciatim locum quod attinet P. iii., p. 4. Nomen נַר est ex illis masculinis, quæ in plurali terminationem femininam adsciscunt, ut ab אָב, *pater* אֲבוֹהָ (cf. Gesenii *Lehrg.*, p. 529), quare illi junguntur adjectiva masculina בָּלִים (de quo vid. antea),

מִקְרָאִים, *perrupti* et מִצְרִיִּים, *colligatos*, i. e., sarcitos. Hieronymus bene *consutos* reddidit.

They did work wilyly.

Dathe.—Vocabulum נִי *etiam* non nisi difficilem admittit explicationem et tamen exprimunt illud omnes versiones antiquæ. Non apparet, cum quo hic Gibeonitarum dolus comparetur, nam in antecedentibus nullius doli mentio fit. Alii ad dolum Israelitarum referunt quo Ajam expugnarunt, quod nimis remotum videtur. Alii ad reges Cananæorum modo memoratos, qui resistere Israelita ausi fuissent, *etiam* Gibeonitas suæ salutis prospexisse, sed dolo. In qua explicatione nimis multa sunt suppleta. Michaëlis junxit cum מִצְרִיִּים in versu præced. 3, *Gibeonitæ qui quoque audierunt, quæ Josua, et rel. 4, dolum adhibuerunt.* In explicatione adeo dubia illud נִי omisi, quoniam salvo sensu omitti poterat; attamen lectores de eo admonendos putavi.

Rosen.—*Et egerunt etiam ipsi cum astutia.* Variæ hic sunt et discrepantes interpretum sententiæ, quorsum spectet comparatio illa, quæ vi voculæ נִי, *etiam* continetur. Neque enim antea aliquorum hominum dolus et astus est commemoratus. Hebræorum nonnulli, quorum sententiam affert Kimchi, volunt, Gibeonitas putavisse simulata pace ab Israelitis deceptos fuisse victosque tum Jerichuntinos tum Ajenses, atque ideo eos constituisse simili arte uti adversus impositores. Neque tamen tam incertâ conjecturâ est opus. Nami quum versu primo commemoratæ essent regulorum per Cananæam consultationes conspirationesque, quibus sibi consulere contra Israelitis illi cogitabant, subnectitur, neque Gibeonitas quoque sibi defuisse, non quidem pugnandi consiliis, ut illi, sed prudentiâ, sive astu.

And went.

Houb.—Nos וַיָּבֹאוּ exhibemus in vocabulo *confestim*. Nam sæpe יָבֹאוּ idem est atque וַיָּבֹאוּ, *et surrexerunt*; quâ loquendi formâ significari solet, *continuo, confestim, vel sine cunctatione.*

Ver. 5, 13.

Au. Fer.—Old.

Rosen., Ged., Booth.—Worn out.

Ver. 21, 22.

וַיֹּאמְרוּ אֲלֵיהֶם הַנְּשִׂאִים יְהוֹיָכָן הַמֶּלֶךְ וְנָשָׂאֵי מֶלֶךְ לְכָל הָעָם פָּאֲשֶׁר דָּבָרִי לָהֶם הַנְּשִׂאִים :

ζήσονται, καὶ ἔσονται ξυλοκόποι καὶ ὕδροφοροὶ πάσῃ τῇ συναγωγῇ, καθάπερ ἔϊπαν αὐτοῖς οἱ ἄρχοντες.

Au. Ver.—21 And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them.

22 And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us?

Pool.—*As the princes had promised them; or, because or seeing that* (as the Hebrew word sometimes signifies) *the princes* (i. e., we ourselves; they speak of themselves in the third person, which is very frequent in the Hebrew language) *had promised it to them*, to wit, that they should live, and confirmed their promise by an oath. So the princes speaking here to the people allege the promise or oath of the princes when they met among themselves, and apart from the people. And this change of persons may possibly arise from hence, because some of the princes who were present in the assembly of the princes might now be absent upon some occasion. And this clause relates not to the next words, which are fitly enclosed within a parenthesis, but to the foregoing clause, *let them live*, because the princes have promised them their lives.

Bp. Patrick.—21 *The princes said.*] But they added this.

Let them live.] Though we let them live, because we must be as good as our word, which is the meaning of the last words of this verse (which must be joined with these), “as the princes had promised them.”

Ged., Booth.—21 And the chiefs said to them, Let them live, as the chiefs have promised them; but let them be hewers of wood and drawers of water to the whole congregation.

Houb.—21 *Sed hæc principes addiderunt: ita vivant, ut universæ multitudinì ligna cædant et aquas comportent: (propterea illi universæ multitudinì hactenus ligna cædunt et aquas comportant, ut de eis principes statuerunt.)* נֹאמַר דְּבַר לָהֶם הַנְּשִׂאִים, *ut locuti sunt eis principes.* Mutilum nunc contextum habemus; atque id palàm membrana ipsa loquebatur. Nam si sic convertas, *sint ligna cædentes quomodo eis locuti sunt principes*, qui possunt hoc dicere ipsi principes, qui nunc loquuntur? Quòd si autem sic inter-

pretabere, fuerunt ligna cædentes...quomodò de illis locuti erant principes, eodem incommodo principes induces qui narrent quid principes statuerint, et præterea false memorabis principes fecisse id, de quo nihil est in ante dictis. Et risum facit Clericus sic interpretans, fiatque, quemadmodum principes dixerunt, addens fiatque per fas et nefas, nec evitans incommoda suprâ memorata. Qui si ad Syrum interpretem ivisset, vidisset eum suo in codice legisse partem ultimam hujus versûs quæ abest hod. in codicibus. Nam in eo interprete postquam principes dixerunt, sint ligna cædentes et haurientes aquas toti cætui; ita subditur, et facti sunt colligentes ligna et haurientes aquas cætui Domini usque ad hunc diem, quemadmodum dixerant de eis principes. Quæ verba, usque ad quemadmodum, Syrum legisse, non suo marte addidisse, demonstrant vel hæc ipsa, usque ad hunc diem, quæ ad sententiam non erant necessaria. Itaque in cæteris codicibus omissa hæc fuerunt, דיו השבי עצים ושאי מיס לל, עדת היה עד היום הזה, quæ librarii prætermiserunt propter antecedentium similitudinem. Frequentissimi fuerunt errores tales in codicibus MSS. et multo plures hodie superessent, nisi satis multos animadvertissent emendatores, et in codicum marginibus omissa supplevisent.

Rosen.—21 Et dixerunt ad eos, ad milites suos, sive coetum Israelitarum, principes: vivant, vivi servantur Gibeonitæ. Sed facti sunt cæsores lignorum, et haustores aquæ, quemadmodum loquuti sunt, decreverunt, de iis principes. הָם hic non iis, sive ad eos interpretatur, sed: de iis, ut ל designet eos ad quos oratio spectat, ut in illo Genes. xx. 13, אָמַרְי לִי אָדָם הוּא, dic de me: frater meus est. Ps. xxii. 31, יִסְפָּר לְאָדָם לְדוֹר, narrabitur de Domino generationi. דָּבָר non simpliciter loqui, sed deliberando decernere, statuere haud raro significare constat; v. c. 2 Reg. xiv. 27, וְלֹא־דָבָר יִדְּוֶה לַחֲמוֹת אֶתְשָׁם יִשְׂרָאֵל, nec loquutus erat, decreverat Jova delere nomen Israelis. Ex illa clausula nostri versus, quemadmodum decreverunt de iis, Gibeonitis, principes, apparet, post וַיֵּדוּ, vivi maneant supplenda esse verba: וַיֵּדוּ הַשְּׁבִי עֲצִים וְשָׂאִי מִיָּס לָל, וַיֵּדוּ seu וַיֵּדוּ, sed fiant cæsores lignorum et haustores aquæ, quæ recte suggerit Kimchi, et facile a lectore supplentur ex iis quæ legimus וַיֵּדוּ וְגו', et facti sunt rel. Hebræi dicunt hic esse קְצָרָא מְקַרָא, sermonem abbreviatum, seu ellipticum. Nam postquam principes dixissent: vivant et cædant ligna rel., tum

sequitur: illi igitur facti sunt cæsores lignorum cet. Inseruit verba illa suæ translationi Syrus. Masius illud וַיֵּדוּ, quamvis Vav vocalem Patach sequente Dagesch habeat, non tamen pro præterito haberi vult, sed in futuro aut conjunctivo vertendum: sed sint, uti Græcus Alexandrinus reddidit. Verum nequaquam necesse est, ut hic nostrum scriptorem a consueto Hebræorum loquendi more abiisse statuamus. Obvertit quidem Masius, tum demum Gibeonitas factos esse lignatores et aquatores, cum imperator sententiam pronunciaverit. Sed facti tamen sunt ex decreto principum. Vulgatus Latinus, sive Hieronymus hanc clausulam, cum versu sequenti conjunxit, veritque: quibus hæc loquentibus vocavit rel. Quod probavit Maurerus, nisi quod in præterito transferat: postquam ad eos loquuti essent principes, ut וַיֵּדוּ tempus significet, atque pronomen הָם non ad Gibeonitas, sed ad milites Israeliticos sit referendum. Sed observat Maurerus ipse, וַיֵּדוּ ita de tempore usurpatum ante se habere וַיֵּדוּ, ut supra iv. 1, 11; Exod. xxxii. 19; Deut. ii. 16, et unum tantum locum, 2 Sam. xii. 8, attulit, qua וַיֵּדוּ illo significatu sine præcedente וַיֵּדוּ legitur. Mihi tamen melius congruere videtur, clausulam illam, quæ in extremo versu posita est, ad eam consultationem referre, qua principes inter se deliberaverant, qui possent suum jusjurandum tueri. Retinenda igitur verbum interstinctio, quæ est in Hebraicis codicibus.

Ver. 27.

Au. Ver.—The congregation.

Ged., Booth.—The whole [LXX] congregation.

CHAP. X. 1.

וַיְהִי כַשְׁמֵעַ אֲדֹנֵי-צֶדֶק מֶלֶךְ יְרוּשָׁלַם
כִּי-לָכַד יְהוֹשֻׁעַ אֶת-יְרִימֹה וְיִתְרִימֹה
בְּאֶשֶׁר עָשָׂה לִירִיחוֹ וּלְמֶלֶכָהּ בִּרְעֵעָה
לְעִי וּלְמֶלֶכָהּ וְכִי הִשְׁלִימוּ יִשְׂבִי
קִבְעוֹן אֶת-יִשְׂרָאֵל וַיְהִי בִּקְרָבָם :

ὡς δὲ ἤκουσεν Ἀδωνιβεζέκ βασιλεὺς Ἱερουσαλὴμ, ὅτι ἔλαβεν Ἰησοὺς τὴν Γαί, καὶ ἔωλόθρευσεν αὐτήν, ὃν τρόπον ἐποίησαν τὴν Ἱερὶχὼ καὶ τὸν βασιλεία αὐτῆς, οὕτως ἐποίησαν καὶ τὴν Γαί καὶ τὸν βασιλεία αὐτῆς, καὶ ὅτι ἠυτομόλησαν οἱ κατοικοῦντες Γαβαὼν πρὸς Ἱησοῦν καὶ πρὸς Ἰσραὴλ.

Au. Ver.—1 Now it came to pass, when

Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them.

Jerusalem.

Gesen.—עִירָא, or according to the Masora five times fully עִירָאָה Jer. xxvi. 18; Esth. ii. 6; 1 Chr. iii. 5; 2 Chr. xxv. 1; xxxii. 9; fem. Is. iii. 8; x. 11; xl. 2, 9; al. (poet. עִירָאָה Gen. xiv. 18; Ps. lxxvi. 3); Gr. Ἱερουσαλήμ and Ἱεροσόλυμα.

As to the etymology and orthography there has been much dispute. In respect to the former, Reland, Paläst., p. 832 sq., and recently Ewald, Heb. Gram., p. 332, hold עִירָא to be i. q. עִירָאָה, *possession of peace*, one א being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a dagesh forte in the other, as in עִירָאָה for עִירָאָה; and besides, the form עִירָא nowhere occurs in the sense of possession (i. q. עִירָאָה), either separately or in compounds. Hence it is better to regard עִירָא as derived from r. עִירָא no. 2, i. q. *a founding, foundation*; whence עִירָאָה, *a foundation of peace*, of prosperity; comp. עִירָאָה.—As to the other part of the compound name, there are some who regard עִירָא and עִירָא as the dual of עִירָא, *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. v. 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the א in this word is a primitive radical, and not servile, is apparent from the forms עִירָא, Arab.

عِيسْلَم, شَلَم, Chald. עִירָא, Greek, Σόλυμα, Ἱεροσόλυμα. To us it seems that the defective form עִירָא ought everywhere to be read עִירָאָה, *foundation of peace*; but the later writers appear to have held עִירָא as the antique form of the dual, and therefore everywhere read it עִירָאָה, even in places where the defective form stood in the text. In like manner Samaria in Heb. and anciently, was called עִירָאָה, Chald. עִירָאָה, and thence, as if dual, עִירָאָה; comp. Lehrs., p. 538. See more in Thesaur., p. 628, 629.

Prof. Lee.—עִירָא, rarely עִירָאָה, 1 Chron. iii. 5, *Jerusalem*, so called after the times of David; in whose days it became the place, in which it had been predicted God would cause

his name to dwell, and which should, therefore, be *the chosen place*. In earlier times it was styled עִירָא, Gr. Σόλυμα, Gen. xiv. 18; Ps. lxxvi. 3: and עִירָא, *Jebus*, Judg. xix. 10, &c. So that it had once both these names; which, if compounded, would read עִירָאָה, or עִירָאָה; and, omitting the Dagesh, as being irregular after a perfect vowel (here א), we should have עִירָאָה, &c., which would signify something like, *the trampling or treading down of peace*; so named, perhaps, on account of the warlike character of its ancient idolatrous inhabitants; but most unsuitably as the city, which God himself had chosen for his own. If then we take עִירָא, as a part. pass. of עִירָא above, in the sense of *founded*, i. e., *house*,

&c., we shall have the دَارُ السَّلَام, *house, mansion, of peace*, of Saadias Haggaon, i. q.

مَدِينَةُ السَّلَام, *city of peace*. Or, if we take either of the other significations of that verb, an equally suitable denomination will be the result. In this case, the transition from the old to the new name would be easy, and quickly adopted. It is true we find no such compound as that supposed above; yet this new name looks so like a compound of the two old ones, that it seems very likely to have been chosen for the purpose of intimating the existence of them both, with the altered character which this city was ever after to sustain. It is no uncommon thing, moreover, for eastern cities to receive a new name on such occasions as that mentioned above. So *Bagdad* (باغ داد, *garden of justice*,) received the title of مَدِينَةُ الْمَنْصُور, *city of Mansur*, Abulfed. Ann. Moslem., tom. ii., 103: and, part of it, that of مَدِينَةُ السَّلَام, *city of peace*, Ib. p. 789. The dual marked by the vowels in עִירָאָה, &c., is, in all probability, a mere figment of the Jews. In the Chald. of Daniel and Ezra, it is still עִירָאָה, or עִירָאָה Dan. v. 2; vi. 11; Ezra vi. 8. Gr. Ἱερουσαλήμ, and Ἱεροσόλυμα. See Anot. et Vind. Noldii. n. 791, p. 825.

Rosen.—Primus hic V. T. locus est, quo עִירָא commemoratur. Ejus urbis nomen priscum עִירָא fuisse, Genes. xiv. 18, ostendit locus Ps. lxxvi. 3, ubi Jova suum habitaculum in עִירָא posuisse dicitur, cui in altero hemistichio ut synonymum respondet עִירָא. Denotat vero עִירָא et *integrum, salvum*, et

eum qui *pacem cum aliis colit, pacatum*, ut Genes. xxxiv. 21. Plenum urbis nomen videtur שָׁלֵם, *possessio pacata*, tranquilla, fuisse; nam in locorum nominibus compositis apud Hebræos, compendii causa, pars prior sæpe omittitur, v. c. *Schittim* pro *Abel-Schittim*; cf. not. ad Ps. lxxvi. 3. Ejusdem illius significationis est usitatus urbis nomen שְׁלֵם, quod A. Schultens in *Institutt. ad Fundamm. Ling. Hebr.*, p. 173, et in *Orig. Hebr.*, l. i., p. ii., cap. 3, § 41, recte *possessionem tranquillorum* explicat, utpote compositum et contractum ex שָׁלֵם et שְׁלֵם, plurali nominis adjectivi שְׁלֵם, *tranquillus*, cum terminatione pluralis שִׁים. “Nempe,” inquit, “ut in omnibus linguis nonnulla casu fortuito existunt, ita in Hebræa et Chaldaica dialecto usu venit, ut præter שִׁים et שְׁלֵם ordinariis, extraordinarium שִׁים et שְׁלֵם adscisceretur in pluralibus multis, quæ a verbis quiescentis tertiæ radicalis *He*, quorum origo *Jod*, descendunt. Ita שְׁלֵם, *liquide tranquillus*, apud Chaldæos in plurali dat שְׁלֵם. Ad eam rationem שְׁלֵם pro pleno שְׁלֵם vel שְׁלֵם apud Hebræos natum fuisse videtur, ut שְׁמַיִם, *cæli a שָׁמַיִם, altus*.” Alias nominis שְׁלֵם explanationes vid. in libro nostro *Handb. der Bibl. Alterthumsk.*, sive *Bibl. Geographie*, vol. ii., p. 202.

As he had done, &c.

Rosen.—Ante verba quæ hoc nostro loco post וַיַּעֲשֶׂה sequuntur, repetendum est פִּי præmissa copula: וְכִי בָאָהּ וְגו', et quum audiret rex Hierosolymæ, quod *quemadmodum fecit Jerichunti et regi ejus, sic et fecerit Ajæ et regi ejus. Et quod pacem fecerint incolæ Gibeonis cum Israelitis, et essent in medio eorum.*

Ver. 2.

Au. Ver.—2 That they feared greatly, because Gibeon was a great city, as one of the royal cities [Heb., cities of the kingdom], and because it was greater than Ai, and all the men thereof were mighty.

They feared.

Ged., Booth.—He [Syr., Vulg., and one MS.] feared.

Rosen.—וַיִּירָאוּ מְאֹד, *Tum timuerunt valde.* Pendet hic versus a primo ut ἀπόδοσις. Verbum *timuerunt* positum est numero plurali, *quia regis* nomine per metonymiam omnes Hierosolymæ cives continentur.

As one of the royal cities.

Bp. Patrick.—The Vulgar Latin takes no notice of the particle *caph* (*as*), but saith it

was a royal city. And, indeed, that particle doth not always denote *likeness*, but only the truth of the thing spoken of; as in Hosea iv. 4, and many other places of the New Testament, as well as the Old (John i. 14; Phil. ii. 7). But I think here it should be expressed, as we do in our translation; because Gibeon was not a royal city, that is, had no king in it that we read of; but was, notwithstanding, equal to those cities that had kings, being governed by elders (ix. 11), who were persons of very great authority.

Ver. 8.

Au. Ver.—8 And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

And the Lord said, &c.

Rosen., Ged., Booth.—Now the Lord had said, &c.

Verbum וַיִּאָמַר in plusquamperfecto est verendum. Sunt enim censenda ante dicta quam Josua se ad expeditionem pararet.—*Rosen.*

Ver. 10.

וַיִּהְיוּ יְהוָה לִפְנֵי יִשְׂרָאֵל וַיִּבְרָכֵם
מִכְּדֵי-יְהוָה בְּבִגְדֵיךְ וּבִרְדָּפֶם
מִכְּלֵה בֵית-חֹרֹן וַיִּבְרָכֵם עַד-עֶזְקָה וְעַד-
מִכְדָּה :

καὶ ἐξέστησεν αὐτοὺς κύριος ἀπὸ προσώπου τῶν νιῶν Ἰσραὴλ. καὶ συνέντριψεν αὐτοὺς κύριος συνέντριψεν μεγάλη ἐν Γαθαῶν. καὶ κατέδιωξαν αὐτοὺς ὁδὸν ἀναβάσεως Ὁρωνῖν, καὶ κατέκοπτον αὐτοὺς ἕως Ἀζκηὰ καὶ ἕως Μακηδά.

Au. Ver.—10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makedah.

Bp. Patrick.—*At Gibeon.*] Near to the city, as the particle *beth* signifies in many places; particularly in the second chapter of this book, where Rahab's house is said to be upon the wall (we translate it, near or adjoining to the wall), and v. 13 where Joshua is said to be *bejericho*, near to that city, for he was not in it when the Captain of the Lord's host appeared to him (see Bochart's *Hierozyicon*, par. i., lib. ii., cap. 50).

Slew them—chased them, &c.

Pool.—*Slew them, or, he slew them; either*

God or Israel [so Rosen., Ged., Booth.]; for God's work is described ver. 11.

Rosen.—Quum primum hujus versus verbum, יָדָה, nomini *Jova* hæreat; quæ-runt interpretes, tria quæ sequuntur verba, וַיָּדָה, וַיִּדְּרָה, et repetitum וַיָּדָה, ad quemnam sint referenda, num ad Deum, an vero ad Josuam sive Israelem, cujus nomen tamen non est expressum. Atque Græcus quidem Alexandrinus prius וַיָּדָה Deo accommodavit, ne enim res dubia maneret verbis συνετρίψεν αὐτοὺς addidit Κύριος, at vero ea quæ sequuntur plurali numero extulit, κατεδύωξαν αὐτοὺς et κατέκοντον αὐτοὺς, ut palam facerent, ad Israelitas ea referenda esse. Syrus tria illa verba in plurali reddidit; nec dubium est, scriptori ad ea nomen יְהוָה aut יֵשׁוּעַ in mente obversatum esse. Minus com-mode enim de Deo illa dicuntur.

Ver. 11.

Au. Ver.—11 And it came to pass, as they fled from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

Great stones.

Dr. A. Clarke.—Some have contended that stones, in the common acceptation of the word, are intended here; and that the term *hailstones* is only used to point out the *celerity* of their fall, and their *quantity*. That stones have fallen from the *clouds*, if not from a greater height, is a most incontestable fact. That these have fallen in different parts of the world is also true; the East Indies, America, France, Germany, England, Ireland, &c., have all witnessed this phenomenon: of such stones I possess and have seen several fragments; some considerable pieces may be seen in the British Museum. That God might have cast down such stones as these on the Canaanites, there can be no doubt, because his power is unlimited; and the whole account proves that here there was a miraculous interference. But it is more likely that hailstones, in the proper sense of the word, are *meant* as well as *expressed* in the text. That God on other occasions has made use of hailstones to destroy both men and cattle, we have ample proof in the *plague of hail* that fell on the Egyptians, Exod. ix. 18.

Ver. 12—14.

12 אַז יַדְבָּר יְהוָה לַיהוָה בְּיוֹם הַתְּהִיָּה אֶת־הָאֲמֹרִי לִפְנֵי בְנֵי יִשְׂרָאֵל וַיֵּאמֶר ׀ לַעֲיִי וְיִשְׂרָאֵל שָׁמַשׁ בְּגִבְעוֹן הָיוּ וַיָּרֶחַ בַּעֲמָק אֵילָן׃ 13 וַיִּדָּם הַשָּׁמֶשׁ וַיָּרֶחַ עִמּוֹ עַד־יָקָם הַיָּרֵךְ הַלְאַחֲרָיָה כְּהַרְגָה עַל־סֶפֶר הַיָּמֶר וַיַּעֲמֵד הַשָּׁמֶשׁ בַּחֲצֵי הַשָּׁמַיִם וְלֹא־יָצָא לָבוֹא בְּיוֹם הַמָּוֶת׃ 14 וְלֹא הָיָה בָּנִים הַחַיִּים לִפְנֵי וְאֶחָדָיו לַשָּׁמַשׁ יְהוָה בַּקֹּל אִישׁ כִּי יְהוָה נִלְחָם לְיִשְׂרָאֵל׃

v. 13. כְּהַרְגָה

12 τότε ἐλάλησεν Ἰησοῦς πρὸς κύριον, ἥ ἡμέρα παρέδωκεν ὁ θεὸς τὸν Ἀμορραῖον ὑποχείριον Ἰσραὴλ, ἥνικα συνετρίψεν αὐτοὺς ἐν Γαβαὼν, καὶ συνετρίβησαν ἀπὸ προσώπου νύκτων Ἰσραὴλ. καὶ εἶπεν Ἰησοῦς. στήτω ὁ ἥλιος κατὰ Γαβαὼν, καὶ ἡ σελήνη κατὰ φάραγγα Αἰλῶν. 13 καὶ ἔστη ὁ ἥλιος καὶ ἡ σελήνη ἐν στάσει, ἕως ἡμύνατο ὁ θεὸς τοὺς ἐχθροὺς αὐτῶν. καὶ ἔστη ὁ ἥλιος κατὰ μέσον τοῦ οὐρανοῦ. οὐ προσπορεύετο εἰς δυσμὰς εἰς τέλος ἡμέρας μῖας. 14 καὶ οὐκ ἐγένετο ἡμέρα τοιαύτη οὐδὲ τὸ πρότερον οὐδὲ τὸ ἔσχατον ὥστε ἐπακοῦσαι θεὸν ἀνθρώπου, ὅτι κύριος συνεξεπολέμησε τῷ Ἰσραὴλ.

Au. Ver.—12 Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still [Heb., be silent] upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher [or, the upright]? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Bp. Horsley.—13 *In the midst of heaven.* בְּחִצֵּי הַשָּׁמַיִם, *in the division of the heavens*, i. e., upon the horizon. The battle must have been fought a day or two before the full moon, when the moon appeared above the eastern horizon, at the same time that the sun was upon the point of setting in the

west. Joshua, when he gave this command to the sun and moon, must have had Gibeon to the west, and the valley of Ajalon to the east; so this valley of Ajalon must have lain eastward of Gibeon.

Pool.—12 *In the sight of Israel*, i. e., in the presence and audience of Israel; *seeing* being sometimes put for hearing, as Gen. xlii. 1, compared with Acts vii. 12; although these words may seem rather to be joined with the following, thus, *In the sight of Israel stand still, O sun, &c.*, which sense the Hebrew accents favour. *In the valley*, or, *upon the valley*; as before, *upon Gibeon*; the preposition being the same there and here. *Ajalon*; either, 1. That Ajalon which was in the tribe of Zebulun, Judg. xii. 12, northward from Gibeon [so Patrick]. Or rather, 2. That Ajalon which was in the tribe of Dan, Josh. xix. 42; Judg. i. 35, westward from Gibeon. For, 1. This was nearer Gibeon than the other. 2. This was most agreeable to the course of the sun and moon, which is from east to west. 3. This way the battle went, from Gibeon westward to Ajalon, and so further westward, even to Lachish, ver. 31. And he mentions two places, Gibeon and Ajalon, not as if the sun stood over the one, and the moon over the other, which is absurd and ridiculous to affirm, especially these places being so near the one to the other; but partly to vary the phrase, as is common in poetical passages; partly because he was in his march in the pursuit of his enemies to pass from Gibeon to Ajalon; and he begs that he may have the help and benefit of longer light to pursue them, and to that end that the sun might stand still, and the moon also; not that he needed the moon's light when he had the sun's, but because it was fit, either that both the sun and moon should go, or that both should stand still, to prevent disorder and confusion in the heavenly bodies.

13 *Stood still*, Heb. *was silent*, i. e., still, as this phrase is commonly used, as 1 Sam. xiv. 9; Psal. iv. 4; Jonah i. 12; the cessation of the tongue's motion being put synecdochically for the cessation of any other motion or action. *The book of Jasher*; either of a man so called, or of the righteous or upright, wherein possibly the memorable actions of worthy men were recorded, and this amongst the rest. And this book was written and published before Joshua wrote

his, and so is fitly alleged here. *So the sun stood still*: here is no mention of the moon, because the sun's standing was the only thing which Joshua desired and needed; and the moon's standing he desired only by accident, to prevent irregularity in the motions of those celestial lights. Some take this to be but a poetical phrase and relation of the victory, that Joshua did so many and such great things in that day, as if the sun and moon had stood still and given him longer time for it. But the frequent repetition and magnificent declaration of this wonder manifestly confutes that fancy. That the sun and moon did really stand still, is affirmed, Hab. iii. 11; Sirach xlv. 5, 6. And if it seem strange to any one that so wonderful a work, observed by the whole world that then was, should not be mentioned in any heathen writers, he must needs be satisfied, if he considers, that it is confessed by the generality of writers, heathens and others, that there is no certain history or monument in heathen authors of anything done before the Trojan wars, which was a thousand years after Joshua's time; and that all time before that is called by the learnedest heathens the *uncertain, unknown, or obscure time*. *In the midst of heaven*; not mathematically, in the very meridian or middle part of that hemisphere; but morally, and with some latitude, when it had begun a little to decline, the consideration whereof seems to have given Joshua occasion for his desire. *About a whole day*, i. e., for the space of a whole day. Understand an artificial day, between sun-rising and sun-setting; for that was the day which Joshua needed and desired, a day to give him light for his work.

Dr. A. Clarke.—13 Joshua's address is in a poetic form in the original, and makes the two following hemistichs:

שמש נבנען דום
וירח נבנען אילון

Sun, upon Gibeon be dumb:

And the moon on the vale of Ajalon.

The effect of this command is related, ver. 13, in the following words:

וירח השמש וירח עמר, *And the sun was dumb or silent, and the moon stood still*. And in the latter clause of this verse it is added: *And the sun stood still in the midst of heaven, and hasted not to go down about a whole day*.

It seems necessary here to answer the question, At what time of the day did this

miracle take place? The expression *בְּרֵשִׁית הַשָּׁמַיִם*, *in the midst of heaven*, seems to intimate that the sun was at that time on the *meridian* of Gibeon, and consequently had *one half* of its course to run; and this sense of the place has been strongly contended for as essential to the miracle, for the greater display of the glory of God: "Because," say its abettors, "had the miracle been wrought when the sun was near the going down, it might have been mistaken for some refraction of the rays of light, occasioned by a peculiarly moist state of the atmosphere in the horizon of that place, or by some such appearance as the *Aurora Borealis*." To me there seems no solidity in this reason. Had the sun been arrested in the *meridian*, the miracle could scarcely have been noticed, and especially in the hurry and confusion of that time; and we may be assured that among the Canaanites there were neither *clocks* nor *time-keepers*, by which the preternatural length of such a day could have been accurately measured: but on the contrary, had the sun been about the *setting*, when both the *pursuers* and the *pursued* must be apprehensive of its *speedy* disappearance, its continuance for several hours *above the horizon*, so near the point when it might be expected to *go down*, must have been very observable and striking. The *enemy* must see, feel, and deplore it; as their hope of escape must, in such circumstances, be founded on the speedily entering in of the night, through which alone they could expect to elude the pursuing Israelites. And the *Israelites* themselves must behold with astonishment and wonder that the *setting* sun *hasted not to go down about a whole day*, affording them supernatural time totally to destroy a routed foe, which otherwise might have had time to rally, confederate, choose a proper station, and attack in their turn with peculiar *advantages*, and a probability of *success*. It appears, therefore, much more reasonable that Joshua should require this miracle to be performed *when daylight was about to fail*, just as the sun was *setting*. If we were to consider the sun as being at the meridian of Gibeon, as some understand *the midst of heaven*, it may be well asked, How could Joshua know that he should not have time enough to complete the destruction of his enemies, who were now completely routed? Already multitudes of them

had fallen by the hail-stones and by the sword; and if he had yet half a day before him, it would have been natural enough for him to conclude that he had a sufficiency of time for the purpose, his men having been employed all night in a forced march, and half a day in close fighting; and indeed had he not been under an especial inspiration, he could not have requested the miracle at all, knowing, as he must have done, that his men must be nearly exhausted by marching all night, and fighting all day. But it may be asked, What is the meaning of *בְּרֵשִׁית הַשָּׁמַיִם*, which we translate *in the midst of heaven*? If, with Mr. Bate, we translate *חֲצֵה*, *chatsah*, to *part, divide asunder*, then it may refer to the *horizon*, which is the *apparent division* of the heavens into the *upper* and *lower hemisphere*; and thus the whole verse has been understood by some eminently learned men, who have translated the whole passage thus: *And the sun stood still in the (upper) hemisphere of heaven* [so Rosen.], *and hasted not to go down, when the day was complete*; that is, though the day was then complete, the sun being on the horizon—the line that to the eye constituted the *mid heaven*, yet it hasted not to go down—was miraculously sustained in its then *almost setting* position; and this seems still more evident from the moon appearing at that time, which it is not reasonable to suppose could be visible in the glare of light occasioned by a *noon-day* sun.

But the main business relative to the standing still of the sun, still remains to be considered.

I have already *assumed*, as a thoroughly demonstrated truth, that the sun is in the *centre* of the system, moving only round his own axis, and the common centre of the gravity of the planetary system, while all the planets revolve round *him*; that his influence is the cause of the *diurnal* and *annual* revolutions of the earth; nor can I see what other purpose his revolution round his own axis can possibly answer.

I consider that the word *דָּם*, *dom*, in the text refers to the *withholding* or *restraining* this influence, so that the cessation of the earth's motion might immediately take place. The desire of Joshua was, that the sun might not sink below the horizon; but as *it* appeared now to be over Gibeon, and the *moon* to be over the valley of Ajalon, he prayed that they might continue in these

positions till the battle should be ended; or, in other words, that the day should be miraculously lengthened out.

Whether Joshua had a correct philosophical notion of the true system of the universe, is a subject that need not come into the present inquiry; but whether *he spoke* with strict propriety on this occasion is a matter of importance, because he must be considered as acting *under the Divine influence*, in requesting the performance of such a stupendous miracle; and we may safely assert that no man in his right mind would have thought of offering such a petition had he not felt himself under some Divine afflatus. Leaving therefore his philosophic knowledge out of the question, he certainly spoke as if he had known that the solar influence was the cause of the earth's *rotation*, and therefore, with the strictest philosophic propriety, he requested that that influence might be for a time restrained, that the diurnal motion of the earth might be arrested, through which alone the sun could be kept above the horizon, and day be prolonged. His mode of expression evidently considers the sun as the great *ruler or master* in the system, and all the planets (or at least the earth) moving in their respective orbits at his *command*. He therefore desires him, in the name and by the authority of his Creator, to suspend his *mandate* with respect to the earth's motion, and that of its satellite, the moon. Had he said, *Earth, stand thou still*, the cessation of whose diurnal motion was the *effect* of his command, it could not have obeyed him; as it is not even the *secondary* cause either of its annual motion round the sun, or its diurnal motion round its own axis. Instead of doing so, he speaks to the sun, the *cause* (under God) of all these motions, as his great archetype did when, in the storm on the sea of Tiberias, he rebuked the *wind* first, and then said to the *waves*, Peace! be still! Σιωπα, πεφίμωσο. *Be SILENT! be DUMB!* Mark iv. 39: and the effect of this command was a cessation of the agitation in the *sea*, because the *wind* ceased to *command* it, that is, to exert its influence upon the waters.

The terms in this command are worthy of particular note: Joshua does not say to the sun, *Stand still*, as if he had conceived him to be *running his race round the earth*; but, *Be silent, or inactive*, that is, as I

understand it, *Restrain thy influence*—no longer act upon the earth, to cause it to revolve round its axis; a mode of speech which is certainly consistent with the strictest astronomical knowledge; and the writer of the account, whether Joshua himself or the author of the book of *Jasher*, in relating the consequence of this command is equally accurate, using a word widely different when he speaks of the *effect* the retention of the solar influence had on the moon; in the *first* case the sun was *silent* or *inactive*, דום, *dom*; in the *latter*, the moon *stood still*, עמד, *amad*. The *standing still* of the moon or its continuance above the horizon would be the natural effect of the cessation of the solar influence, which obliged the earth to discontinue her diurnal rotation, which of course would arrest the moon: and thus both it and the sun were kept above the horizon, probably for the space of a whole day. As to the address to the *moon*, it is not conceived in the same terms as that to the *sun*, and for the most obvious philosophical reasons; all that is said is simply, *and the moon on the vale of Ajalon*, which may be thus understood: "Let the sun restrain his influence, or be inactive, as he appears now upon Gibeon, *that* the moon may continue as she appears now over the vale of Ajalon." It is worthy of remark that every word in this poetic address is apparently selected with the greatest caution and precision.

Persons who are no friends to Divine revelation say, "that the account given of this miracle supposes the *earth* to be in the *centre* of the system, and the sun moveable; and as this is demonstrably a false philosophy, consequently the history was never dictated by the Spirit of truth." Others, in answer, say, "that the Holy Spirit condescends to accommodate himself to the apprehensions of the vulgar. The Israelites would naturally have imagined that Joshua was deranged had he bid the *earth stand still*, which they grant would have been the most accurate and philosophical mode of command on this occasion." But with due deference both to the *objectors* and *defenders* I must assert, that such a form of speech on such an occasion would have been utterly *unphilosophic*; and that the expressions found in the Hebrew text are such as Sir Isaac Newton himself might have denominated, everything considered, elegant, cor-

rect, and sublime. Nor does it at all appear that the *prejudices of the vulgar* were consulted on this occasion; nor is there a word here, when properly understood, that is inconsistent with the purest axiom of the soundest philosophy, and certainly nothing that implies any *contradiction*. I grant that when the *people* have to do with *astronomical* and *philosophical* matters, then the terms of the science may be accommodated to their *apprehensions*; it is on this ground that Sir Isaac Newton himself speaks of the *rising* and the *setting of the sun*, though all genuine philosophers know that these *appearances* are produced by the rotation of the *earth* on its own axis from west to east. But when matters of this kind are to be transacted between *God* and his *prophets*, as in the above case, then subjects relative to philosophy are conceived in their proper terms, and expressed according to their own nature. At the conclusion of the 13th verse a different expression is used when it is said, *So, the sun stood still*, it is not *וַיָּעַם*, but *וַיִּמְדּוּ*; *וַיִּמְדּוּ הַשֶּׁמֶשׁ*, which expression, thus varying from *that* in the command of Joshua, may be considered as implying that in order to *restrain his influence*, which I have assumed to be the *cause* of the earth's motion, the sun himself became *inactive*, that is, ceased to revolve round his own axis, which revolution is probably one cause, not only of the revolution of the earth, but of all the other planetary bodies in our system, and might have affected all the planets at the time in question; but this neither could nor did produce any disorder in nature; and the delay of a few hours in the whole planetary motions dwindles away into an imperceptible point in the thousands of years of their revolutions. But the whole effect mentioned here might have been produced by the *cessation of the diurnal motion of the earth*, the *annual* being still continued; and I contend that this was possible to Omnipotence, and that such a cessation might have taken place without occasioning the slightest disturbance in the motions of any others of the planetary system. It is vain to cry out and say, "Such a cessation of motion in one planet could not take place without disordering the motions of all the rest;" this I deny; and those who assert it neither know the *Scripture* nor the *power of God*; therefore they do greatly err. That the day was preternaturally lengthened, is a Scripture

fact. That it was so by a *miracle*, is asserted; and whether that miracle was wrought *as above stated*, is a matter of little consequence; the thing is a Scripture fact, whether we know the *modus operandi* or not. I need scarcely add that the *command of Joshua to the sun* is to be understood as a *prayer to God* (from whom the sun derived his being and his continuance), that the effect might be what is expressed in the command; and therefore it is said, ver. 14, that the LORD HEARKENED UNTO THE VOICE OF A MAN, *for the Lord fought for Israel*.

Rosen.—12 *וַיָּעַם הַשֶּׁמֶשׁ*, *O sol! in Gibeon quiesce*, subsiste. Verbum *וַיָּעַם* proprie *silere* notare constat, verum propinquā metaphorā et *quiescere* significat, siquidem et qui ante loquebatur et silens loqui desinit, quiescit et a linguæ et labiorum motatione cessat. Hic igitur de sole cursum intermittente dicitur.

13 *Nonne illud est scriptum in libro rectitudinis?* *וְהָיָה* proprie *nonne?* facit ad attentionem excitandam, ut *וְהָיָה*, *ecce!* Dicitur vero Hebraice *scribere super לְ* libro, pro eo quod nos dicimus *inscribere libro*, quia literæ in superficie tabulæ aut membranæ exarantur. *וַיִּמְדּוּ* proprie denotare constat eum qui *recta via procedit*, hinc eum qui *recte agit*, *probum*. *Librum recti*, sive *וַיִּמְדּוּ* collective sumto, *rectorum*, continuisse carmina, quibus virorum proborum laudes celebrarentur, patet inde, quod 2 Sam. i. 18 Davidis in Saulem et Jonathanem elegia, *וַיִּמְדּוּ*, *arcus* titulo insignita, quod ejus in illa vs. 22 fit mentio, *וַיִּמְדּוּ הַיָּמִין*, *libro recti s. rectorum* deprompta legitur. In illo carminum syntagmate extitisse et aliquod in laudem Josuæ carmen, in quo inter alia ab eo fortiter et præclare gesta et victoria de Amoræis reportata, celebrata esset, ex hoc ipso loco colligitur. Ilgen in Commentat. supra ad vs. 11 laudata p. 24, *וַיִּמְדּוּ הַיָּמִין* interpretatur *librum dexteritatis*, *וַיִּמְדּוּ* substantive accepto, quo nomine non *virtutem*, *probitatem*, sed *virtutem bellicam*, *dexteritatem* significari vult, librumque illum carminum collectionem continentem, ita inscriptum putat, quia exempla dexteritatis et omnis virtutis, qualis ea illo tempore esse poterat, celebrabat, quemadmodum simili de causa Abu Temmam collectionem carminum, vel Anthologiam apud Arabes maxime celebratam, quam

Freytag integram edidit, *حماسة*, *Hhamasa* inscripsit, quod *virtutem bellicam* significat.

exempla omnium populorum carmina offerunt. Reliqua, quæ præcedunt a versu 12 et subsequuntur versu 14, quem versum Dathius cum aliis interpretibus ad carmen refert, scriptoris historici verba sunt, poetam allegantis, non poetæ; quamquam materiam rerum, et habitum poeticum eum ex poeta mutuatum, certum est. Prodit se pannulus et eo, quod sermo, qui, rei natura efflagitante, ad solem et lunam directus est, et ex poetæ consilio directus esse debuit, ab auctore, poetam excerptente, ad Jovam directus perhibetur vs. 12, ubi sic habet. *אֲנִי יְהוָה, הַיּוֹשֵׁעַ לַיהוָה*, sicut et versu 14 exauditas esse Josuæ preces dicitur, quum tamen soli et lunæ, ut gradum sisterent, mandarit. Quare nequeo assentiri Eichhornio (*Einleit.*, P. iii., p. 393, ed. quart.), Paulo (*Conservator.*, P. ii., p. 168), Maurero aliisque, qui fragmenti carminis initium statuunt esse versu medio 12 a verbis *אֲנִי יְהוָה*, et usque ad allegandi formulam illud decurrere, et quæ post eam sequuntur, *וַיִּשְׁמַע יְהוָה*, esse scriptoris historici. Ait quidem Maurerus, allegandi formulam in libris Hebraicis post verba allata poni, et exempla profert 2 Reg. xv. 21; xx. 20; xxi. 17; xxxiii. 28; 2 Chron. xxvii. 7; xxxii. 32; xxxiii. 18; xxxv. 27, quorum locorum tamen ratio est plane alia quam nostri loci. Illis enim locis non afferuntur verba aliorum scriptorum, sed remittuntur lectores, qui de regis alicujus rebus gestis plura scire cupiunt, quam quæ a librorum Regum aut Chronicorum auctoribus relata sunt, ad alios libros, in quibus pleniores narrationes inveniant. Sed quemadmodum 2 Sam. i. 18 post eandem, quam hic habemus, allegandi formulam, *הַיּוֹשֵׁעַ לַיהוָה*, statim sequitur integrum carmen illic laudatum, ita et hic iisdem verbis subiungitur singulus versus carminis, quo celebratur res admiranda quæ hic narratur. Fortasse tamen mirum videri queat, quod et lunam gradum stitisse, Noster non refert poetæ verbis. At vere observavit Ilgen, nostrum scriptorem ex poeta, nisi quod maxime esset necessarium, afferre noluisse; videbat enim, quæ de sole dicta essent, iis ut fides conciliaretur, poetæ testimonio opus esse, deinde vero, de lunæ moratione ut persuaderetur animis, suam auctoritatem sufficere.

14 Rei narratæ et poetæ testimonio confirmatæ addit scriptor suam animadversionem. *Nec erat sicut dies ille ante eum et post eum audire Jovam voci viri. Quia Jova pugnabit*

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Israeli, i. e., pro Israele. *י* hic dativum, quem dicunt *commodi*, denotat, ut 1 Sam. xxii. 15. *An hodie demum cæpi* *אֲנִי יְהוָה* *interrogare ei*, pro eo, in ejus gratiam, *Deum?* Ceterum verbis illis Hebræi interpretes causam afferri dicunt, cur dies ille parem non habuerit, aut habiturus sit; neque enim alio, inquit, depugnavit unquam Deus pro Israele lapidosa grandine. Sed videtur potius ratio reddi, cur Jova Josuæ precibus annuerit: ut satisfaceret promisso quod dedit vs. 8, 12, se hostes Israelitis traditurum esse, diem produxit cohibito sole. Alias enim ingruentis noctis beneficio elapsuri fuissent hostes. Eadem verba repetuntur infra vs. 42.

Ver. 15.

Au. Ver.—15 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Masius, Houb., Ken., Horsley, Rosen., Ged., Booth., and others, consider this verse to be an interpolation. It is omitted by the LXX.

Rosen.—Hunc versum esse supervacaneum hoc loco, atque ad hujus Capitis finem rejiciendum, ubi et repetitus legitur, vere observat Masius. Nam prius quam reverteretur Josua ad castra ad Gilgalem acciderunt ea quæ inde a versu 16, narrantur, cum nuntiatum esset Josuæ, quinque reges latere in spelunca Makkedæ; quumque constet ex versu 21, castra post primam hanc victoriam posita fuisse Makkedæ, quæ pluribus horis Gilgale distabat; difficile est dictu, quid Josua ex victoria redux Gilgalem iverit, deinde iterum Makkedam venerit, ut reliquias Cananæorum persequeretur. Itaque alii hæc veluti anticipatione dicta putant; sed dura est et inutilis hæc anticipatio; imo etiam totam narrationem obscurat. Masius huic versui suum locum ita servari posse proponit, ut *וַיָּשָׁב*, *revertebatur* pro *reverti constituebat* usurpatum sumatur, ut Num. xxiv. 25, simili loquendi modo Bileam *ad suos rediisse* memoretur, i. e., reverti cogitasse (cf. not. ad eum loc.). “Quippe imperator,” addit Masius, “quum profligatum putaret hostem, militemque diuturnâ pugnâ fatigatum, quamquam sol ad occasum proventus nondum esset, statuebat fortasse receptui canere; sed quum improvise nuntium acciperet de quinque regulis in specu abditis, deque magno fugientium hostium numero adhuc reliquo, aliud consilium ex re cepit, hostesque etiam

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longius persequendos, et illos interea in specu esse asservandos decrevit." Verum si scriptor significare voluisset, Josuam apud se constitutum habuisse ad castra reverti, sed mutasse consilium, non apparet, cur non יָשַׁב יְהוֹשֻׁעַ dixerit, sed eo loquendi modo usus sit, qui lectorem eo adducere debet, ut Josuam actu rediisse ad castra credat. In Græcæ Alexandrinæ translationis codicibus antiquissimis, Vaticano et Alexandrino, hic versus non legitur; unde probabili conjectura colligere licet, Græcum interpretem verum in suo Hebræico codice non reperisse. Legitur quidem in editione Complutensi et Aldina: καὶ ἐπιστρέψεν Ἰησοῦς καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ εἰς τὴν παρεμβολὴν εἰς Γάλγαλα. Sed suspicari licet hæc addita fuisse ex alia interpretatione, quia et in codice Vaticano in margine adscripta sunt. Sæpe duæ illæ editiones magis consentiunt cum Hebræo textu, quam vetusti Alexandrinæ versionis codices, quod emendationes ad Hebræum fontem factas redolet. Equidem non dubito Ilgenio (p. 22, not.) astipulari, de hoc versu sic judicanti: "Emigret Versiculus et ad auctorem suum redeat, quod et narrationis ordinem turbat, et manifestum mendacium infert. Est is idem, qui vs. 43, et translatus est a librario quodam in hunc locum, quia vs. 14 et 42, iisdem verbis finiuntur. Scilicet auctor hujus additamenti (vs. 12—15), verba ultima versus 14 ex versu 42 mutuatus est; quod ipsum argumentum est, illud reliquis textis multo recentius esse. Scriba igitur quum pensum ad vs. 14 absolvisset, et, interjecto aliquo spatio, denuo ad laborem accessisset, forte fortuna in sequentem paginam oculis aberravit, et verborum similitudine in versu 42 deceptus, pro versu 16, qui incipit וַיָּבֹאוּ, versum 43 scripsit. Paulo post errorem quidem agnovit; at ne exemplum, quod carius vendere cogitabat, inquinaret, et pretii spem sibi præcideret, corrigere illud, et verba expungere noluit. Exemplo tamen, quod hoc vitio non deturpatum erat, usi sunt οἱ ὄ, qui versum omittunt."

Ver. 20.

Au. Ver.—20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

Joshua and. Geddes and Boothroyd

consider these words to be an interpolation.

Bp. Patrick.—*When Joshua and the children of Israel.* i.e., The children of Israel, by the command and direction of Joshua [so Pool, &c.], who sent out strong parties to pursue them; but he himself seems to have gone to lay siege to Makkedah.

Rosen.—Josuam non ipsum hostes esse prosequutum, sed, expeditissimis quibusque a se ad eam rem dimissis, ipsum castra ad Makkedah fecisse, et eorum qui hostem longius prosequiebantur reditum expectasse, inde colligitur, quod vs. 21 milites, postquam persequendi finem fecissent, ad Josuam in castra ad Makkedah rediisse dicuntur. Nec obstat, quod hujus versus initio Josuæ fit mentio; nihil enim usitatus est, quam quæ a milite fiunt ea imperatori attribuerent.

Ver. 21.

לֹא-הָרַץ לְבִנְיָן יִשְׂרָאֵל לְאִישׁ אֶרֶץ : שָׁנָה

— καὶ οὐκ ἔγρυξεν οὐδεὶς τῶν υἱῶν Ἰσραὴλ τῇ γλώσσῃ αὐτοῦ.

Au. Ver.—21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

None moved his tongue against any of the children of Israel.

Houb.—*Non movit in filios Israel homo (linguam suam).* Ita convertendum verbum pro verbo, et legendum אִישׁ, sine ל, quæ littera ex altera ל, antecedente fuit per imprudentiam iterata. Si relinqueretur אִישׁ, esset hic vertendum, *non mota est... homini lingua ejus*, cum contra eo in proverbio verbum דָּרַץ sit activum ut Exod. xi. 7. Itaque legunt אִישׁ Græci interpretes qui οὐδεὶς nemo, et Syrus, נָר, homo.

Rosen.—*Non acuit filiis Israel*, contra Israelitas, viro ulli, i.e., ne contra unum quidem eorum *linguam suam*. Deest noni-nativus subjecti, quod dicunt. Sed in eadem phrasi Exodi xi. 7 ponitur כָּלֵב, *canis*, quod hic supplere licet, quum non sit insolens in phrasi usu decurtata, aut adagiali verbum unum alterumve omitti. Nisi mavis impersonaliter dici, subaudito דִּיחִירָץ, juxta exempla plena Deut. xxii. 8, כִּי-יִפֹּל הַנֶּפֶל, *si cadat cadens*, et Jesaj. xxviii. 4, יִרְאֶה הָרִאָה, *videbit videns*. Hubigantius conjicit, אִישׁ legendum esse, et ל præmissum per imprudentiam librarii ex antecedente יִשְׂרָאֵל iteratum, quod

et Maurero probabile ob suffixum vocis מָלַךְ, quod ad מֶלֶךְ sit referendum. Patrocinari videri possit huic conjecturæ Syrus, cujus

verba וְהָיָה כִּי יִשְׁמַע הַיָּמִין וְהַיָּמִין

Latinus in Polyglottis in-

terpres sic transtulit: *nec læsit quenquam ex Israelitis vir, quisquam, linguâ suâ.* Verum sunt illa potius sic reddenda: *nec læserunt qui de domo Israelis quenquam linguâ suâ.* Ceterum sensum quod attinet adagialis illius formulæ, *ne canem quidem acuisse linguam in quenquam*, non dubium esse hunc, eum adeo nihil mali passum esse, ut nec canis ipsum allatrarit, animal cum primis irritabile, sed dentibus, non linguâ, metuendum. Sensus recte expressit Hieronymus: *nullusque contra filios Israel mulire ausus est.* Chaldaeus sensum liberius reddidit hoc modo: וְהָיָה כִּי יִשְׁמַע הַיָּמִין וְהַיָּמִין, *non fuit damnum filiis Israel ut affligeret vir animum suum*, i.e., neque ullum accidit damnum Israelitis, ut quisquam animo esset afflicto. Sed perperam Græcus Alexandrinus: καὶ οὐκ ἔγρυξεν οὐδείς τῶν υἱῶν Ἰσραὴλ τῇ γλώσσῃ αὐτοῦ, *nec hiscebat ullus filiorum Israel lingua sua.* Similiter tamen Arabs: *nec momordit unus ex filiis Israel linguam suam.*

Ver. 24.

— וַיֹּאמֶר אֶל-קָדְשִׁי אֲנִשִּׁי הַמִּלְחָמָה
הַהִיא לְכָנָה אִתּוֹ וְגו'

Au. Ver.—24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, &c.

Ken.—All the printed editions and some MSS., without any marginal variation, read here הָלַכְתִּי with an ׀ at the end, exactly like a verb in Arabic; a form this, which occurs in the Hebrew Bible only in this and one word more. The existence of this ׀ seems entirely owing to the mistake of some Arabian transcriber, who inattentively expressed these two verbs in the way of his own language: and many instances of this kind are observable in other places. F. Houbigant, p. 55—"Si qua etiam verba librarius fecerat scribendo vel Chaldaica vel Arabica ne ejus quidem generis emendator castigabat; quia linguam, in qua natus erat, Chaldaicam aut Arabicam norat, Hebraicam

parum intelligebat: atque inde accidit, ut Heb. in codicibus et Chaldaismi complures et Arabismi quidam sint, quos Hebraica lingua numquam usurpavit." MSS. 2, 4, 5, 20, and Camb. MS. 2, read הָלַכְתִּי; and MS. 2 reads אָבוּ, *volverunt*, which, in Isa. xxviii. 12, is printed אָבוּ.

Houb.—הָלַכְתִּי אִתּוֹ, *qui venerant cum eo.* Existimant Buxtorfius et Castellus esse ׀ paragogicum; quod ne crederent, admonebat nota Masoretica ל, id est, *non alibi reperitur.* Nam verbum הָלַךְ cum sæpenuero in sacris paginis recurrit, non bona est unius tantum exempli autoritas, ubi præsertim mendii occasio, qualis fuerit cognoscitur ex illo ׀ quod sequitur, cum scriba litteram ׀ imprudenter iteraret; quod mendum non castigavit emendator, qui forte Arabs esset, quoniam הָלַכְתִּי est Arabismus.

Rosen.—הָלַכְתִּי אִתּוֹ, *Qui ierant cum eo.* Verbum habet a fine *Aleph παραγωγικόν*, Jesaj. xxviii. 12 אָבוּ pro אָבוּ, *volverunt*, et Ps. cxxxix. 20, אָבוּ, *extulerunt*, quod apud Arabes est regulare in tertia pluralis præteriti persona masculina, ut نَصَرُوا, *juverunt*.

Ver. 26, 27.

Au. Ver.—Trees. See notes on viii. 29.

Ver. 33.

אֵן עָלָה הָרֶם מִלָּאָה לְעֶזֶר אֶת-
לָכִישׁ וַיַּהַרְגֵהוּ יְהוֹשֻׁעַ וְגו'

τότε ἀνέβη Ἐλάμ βασιλεὺς Γαζερ βοηθήσων τῇ Λαχίς. καὶ ἐπάταξεν αὐτὸν Ἰησοὺς ἐν στόματι ξίφους, κ.τ.λ.

Au. Ver.—33 Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

Ged., Booth.—33 And Horam, king of Gezer, had come to help Lachish, and Joshua smote, &c.

Rosen.—33 *Tunc ascendit, copias eduxit* (cf. not. ad vi. 5; viii. 1), *Horam, rex Geseris ad juvandam Lachin*, ut eam ab obsidione liberaret. Quo tempore ei urbi rex ille suppetias tulerit, vix poterit certum statui, an cum jam circum sederent Israelitæ Lachin nondum expugnatam, an paulo ante ceptam obsidionem. Est tamen nonnulla causa, cur suspicemur, primum esse verius. Nam quia secundo demum die narratur urbs capta esse, videtur rex Geseris suo interventu primum oppugnationis impetum in se

avertisse. *Sed cecidit eum Josua ejusque populum donec neminem ei superstitem relinqueret.*

Ver. 39.

וַיִּלְכְּדָהּ וַאֲתֵּם מִלְכָּהּ וַאֲתֵּם צְלִיָּה
וַיִּצְרֹם לְפִי־חֶרֶב וַיַּחֲדִימוּ אֶת־צִלְנָפָשׁ
אֲשֶׁר־בָּהּ לֹא הָשְׁאִיר שְׂרִיד שְׂאִיר
עָשָׂה לְחֶבְרוֹן כְּוַעֲשָׂה לְדִבְרֶה
וּלְמִלְכָּהּ וּלְכָאֲשֶׁר עָשָׂה לְלִבְנָה
וּלְמִלְכָּהּ :

ἔλαβον αὐτήν, καὶ τὸν βασιλεία αὐτῆς, καὶ τὰς κόμας αὐτῆς. καὶ ἐπάταξεν αὐτὴν ἐν στόματι ξίφους, καὶ ἐξωλόθρευσαν αὐτήν, καὶ πᾶν ἐμπνέον ἐν αὐτῇ. καὶ οὐ κατέλιπον αὐτῇ οὐδένα διασσεωσμένον. ὃν τρόπον ἐποίησαν τῇ Χεβρών καὶ τῷ βασιλεὶ αὐτῆς, οὕτως ἐποίησαν τῇ Δαβὶρ καὶ τῷ βασιλεὶ αὐτῆς.

Au. Ver.—39 And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

And he took it.

Rosen.—Pro וַיִּלְכְּדָהּ, *cepitque eam*, codicum Erfurtensium tertius exhibet pluralem, וַיִּלְכְּדוּ, *ceperuntque eam*, quem et Græcus Alexandrinus expressit, omissa tamen copula: ἔλαβον αὐτήν. Sed videtur hæc lectio librario alicui deberi, qui ob sequentem pluralem וַיִּצְרֹם singularem mutavit, ut supra vss. 35, 37 est וַיִּלְכְּדוּ וַיִּצְרֹם. Supra vs. 32 vero est וַיִּלְכְּדָהּ וַיִּצְרֹם, ubi utrumque verbum singulare ad וַיִּשְׂרָא, quod præcedit, referendum.

To Hebron.

Ged.—To Hebron and its king [LXX, Vulg.].

Ver. 40.

וַיִּצְרֹם יְהוֹשֻׁעַ אֶת־כָּל־הָאֶרֶץ הַהִיא
וְהַגִּבְעָה וְהַשְּׂפֵלָה וְהַהַשְׁדּוֹת וְאֵת כָּל־
מְלִכֵיהֶם וְגו'

καὶ ἐπάταξεν Ἰησοῦς πᾶσαν τὴν γῆν τῆς ὀρεινῆς καὶ τὴν Ναγέβ, καὶ τὴν πεδινήν, καὶ τὴν Ἀσηδὼθ, καὶ τοὺς βασιλεῖς αὐτῆς, κ.τ.λ.

Au. Ver.—40 So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly

destroyed all that breathed, as the Lord God of Israel commanded.

Springs. See notes on Deut. iii. 16, vol. i., p. 659, and on Numb. xxi. 15, vol. i., p. 590.

Ged.—40 Thus Joshua smote the inhabitants of all the southern mountains, and of the adjoining vales and acclivities; with all their kings, &c.

Booth.—40 Thus Joshua smote all the people of the mountainous country of the south, and of the valleys, and of the rising grounds, &c.

Bp. Horsley.—*All the country of the hills, &c.* I would read הַשְּׂפֵלָה הַהִיא—*et montes, et vales, et montes, et the springs.* "all the country of the south, the mountain and the plain, and the springs." It is true that in the next chapter, verse 16, הַהִיא follows ואֵת כל־הַגִּבְעָה. But in that passage, it is evident from the context that הַהִיא signifies the mountainous country to the north, and the whole south country is mentioned as distinct from it. But the whole country in question in this place is the southern quarter of the promised land.

Rosen.—40 *Percussit*, i. e., expugnavit itaque Josua totam illam terram, universam illam Cananææ regionem, quæ ad Occidentem et Austrum vergebat. Distribuit autem totum illum tractum juxta diversam conditionem et situm locorum in quatuor partes, הַהִיא הַשְּׂפֵלָה וְהַגִּבְעָה וְהַהַשְׁדּוֹת, *montem, loca montana, et meridiem*, i. e., tractum meridianum, *et humilem*, i. e., campestrum planitiem, *et devexa*, s. *convalles*. Sicut autem tribus quæ præcedunt nominibus certi Cananææ australis tractus designantur, ita et nomen הַהַשְׁדּוֹת certæ alicui regioni videtur proprium fuisse, unde Græcus Alexandrinus retinuit Ἀσηδὼθ, quem sequutus est Hieronymus. Masius vero quatuor illa nomina pro meris appellativis habet. "*Montosis*," inquit, "opponuntur *æquabilia*, הַשְּׂפֵלָה, *aridis*, הַגִּבְעָה, *opacæ valles*, הַהַשְׁדּוֹת. Significatur ergo in summa, nullum tota regione locum cladis illius immunem fuisse." וְגו' hoc loco non meridiem denotare vult, sed propria sua significatione de *locis aridis* capiendum, ab Aramaico וְגו', *exsiccare*. "Nam quod," inquit, "pro *australi plaga cæli* eadem vox sæpe usurpatur, id quadam translatione fit, et migratione in causæ locum, quia inde siccitas terræ provenit, meridiani solis apricatione exsucta. Sed nomen הַהַשְׁדּוֹת Judæi interpretantur *profluvia*, qualia colles profundunt videlicet; nimirum id Chaldæum dicere interpretem autumant, cujus auctori-

tatem in plerisque sermonibus explicandis libenter solent comprobare. Reddidit autem Chaldaeus pro חֲשִׁדוֹר hęc verba Chaldaica, כְּשֶׁפֶן קְרִיחָה. Iis vero interpretem ego significare voluisse puto ea loca, quę a Gręcis ὑπόρειαι dicuntur, h. e., ubi montes collesve in campos se porrigunt projiciuntque. Nam porrectionem, sive projectionem, aut effusionem loci elevati illa ejus verba interpretor. Quę sententia mirifice cum proposito consentit, atque etiam cum illo Deuteronomii loco iii. 17, in quo idem verbum Hebręum est positum חֲשִׁדוֹר הַכְּסִינָה, sub declivitate, i. e., radicibus Pisgę montis. וְאֵת כָּל-הַנֶּשֶׁקָה, Et omnem halitum, i. e., quicquid spiritum duxit, omne vivum (ut Deut. xx. 16) devovit inter necioni. Omne vivum autem hic, ut supra vss. 32, 35, 37 כָּל-נֶפֶשׁ, omnis anima, restringendum est ad hominem. Nam animalia omnia, et jumenta domestica prędę loco inter se dividebant; vid. infra xi. 14.

Ver. 41.

Au. Ver.—41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon.

Ged.—Goshen.] Some have, with little probability, imagined that this is the same with the Goshen of Egypt. I am of opinion it was the country of the Geshurites, mentioned chap. xiii. 2, and called from the city Goshen, mentioned chap. xv. 51. LXX read *Goshom*, and Arab. *Gosher*. This last I suspect to be the true reading.

Rosen.—*Et totam terram Gosen*, cujus et infra xi. 15, fit mentio. Dicta erat hęc regio ab urbe hujus nominis, in australi parte tribus Judę xv. 51. Vix monitu opus, hunc terrę tractum diversum fuisse a Gosen Ægyptiaco, Genes. xvi. 28.

CHAP. XI. 1.

Au. Ver.—1 And it came to pass, when Jabin king of Hazor had heard those things, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph.

Rosen.—*Factumque est cum audiret Jabin, rex Chazoris.* חֲזוֹר, Septus, i. e., munitus locus, h. l. est nomen proprium metropoleos Cananęorum septentrionalium (vid. vs. 10), quę postea tribui Naphthali cessit, vid. infra xix. 36. Nomen regi Chazoris hic dicitur fuisse יָבִין, et idem nomen fuit urbis illius regi Cananęo ei, qui longe post Josuam

Baraki tempore regnavit, Judic. iv. 2. Unde colligere est, יָבִין, *intelligens erit* fuisse dignitatis nomen, regibus illius civitatis commune, ut יָבִין מֶלֶךְ regibus Hierosolymę, vid. not. supra ad x. 1.

Ver. 2.

וְאֵל-הַמְּלָכִים אֲשֶׁר מִצְּפוֹן בְּהָרֵי יַבְעֶרְבָה נֶגֶב פְּנִיּוֹת וּבִשְׂפֵלָה וּבְנֶגְבֹת יוֹר מִיָּם :

καὶ πρὸς βασιλεῖς τοὺς κατὰ Σιδῶνα τὴν μεγάλην, εἰς τὴν ὄρεωσιν καὶ εἰς Ἀραβα ἀπέναντι Κενερῶθ, καὶ εἰς τὸ πεδίον καὶ εἰς Φεναεδδῶρ.

Au. Ver.—2 And to the kings that were on the north of the mountains, and of the plains south of Chinneroth, and in the valley, and in the borders of Dor on the west.

Pool.—*On the north of the mountains*, Hebrew, *on the north* (which may be the general designation of all the particular places following, that they were in the northern parts of Canaan, as those mentioned Josh. x. were in the southern parts) *in the mountain*; either in or near the famous mountain of Lebanon, called *the mountain*, by way of eminency; or in the mountainous country [so Patrick, Rosen.]. *South of Chinneroth*, Heb., *in the plain* lying southward from Chinneroth, or the lake of Gennesaret.

Borders of Dor.

Gesen.—גִּזְרֵה, f. (r. גִּזְרֵה) 1. *High place*, height, comp. גִּזְרֵה דֹר; hence גִּזְרֵה דֹר, heights of Dor, Josh. xi. 2; xii. 13; 1 Kings iv. 11; and ellipt. דֹר, Judg. i. 27, דֹר, Josh. xvii. 11. pr. n. of a maritime place near Mount Carmel.

Rosen.—*Et ad reges qui a Septentrione in monte sedes habuerunt*, id est in montano tractu inde ab Anti-Libano, qui claudit Cananęam ab Aquilone. מִצְּפוֹן in statu regiminis ponitur, quum tamen sequenti nomini prepositio si sit præmissa, unde status absolutus cum Kamez, מִצְּפוֹן, poni debuit. Et sic legitur in codice Erfurtensi tertio, et in quinto a prima manu, atque in primo ad marginem. Kimchi in Grammatica, cui nomen מִצְּפוֹן, perfectio fecit, conjicit, existisse præter formam צָפוֹן et aliam, absolutam צָפוֹן, formę שָׁאוֹר, קִטְרוֹ, חֲרוֹם. Sed in Commentario ad h. l. ait, posse formam status constructi et intercedentibus præpositionibus ב, ל, et כּ poni, ut Jud. viii. 11, הַשְׂכִּיז בְּאֶרְצָם, ב, ל, et כּ poni, ut Jud. viii. 11, הַשְׂכִּיז בְּאֶרְצָם,

qui habitant in tentoriis. Et hoc quidem loco מִצְפֹּן בָּרָה tantundem valere atque מִצְפֹּן בָּרָה Conf. supra viii. 11, מִצְפֹּן לָצֵר, et vs. 13, מִצְפֹּן לָצֵר. Pro מִצְפֹּן Græcus Alexandrinus posuit: κατὰ Σιδώνα τὴν μεγάλην, quasi מִצְדֹּן, a Sidone legisset, quæ urbs infra vs. 8; xix. 28, רָבָה dicitur. — וּבְצִרְבָּה נֶגַב מִצְפֹּן, Et in planitie meridie Cinnaroth versus. Aut, repetita ante נֶגַב præpositione מִצְפֹּן e מִצְפֹּן, a meridie Cinnaroth, urbis sitæ in portione tribus Naphthali (infra xix. 35, ubi formâ numeri singularis מִצְרָה vocatur), ad lacum ejus nominis, cujus fit mentio infra xii. 3; Num. xxxiv. 11. Planitie vero, de qua hic agitur, significatur illa, quæ a lacu Gennesaretico usque ad lacum Asphaltitem, seu Mare mortuum, meridiem versus, protenditur. Vid. *Handb. der Bibl. Alterthumsk.*, vol. ii., P. i., p. 145. וּבְצִרְבָּה, Et in humili s. depressa regione, quo nomine supra ix. 1; x. 40 depressiorem Cananææ australis tractum, qui a mari alluitur, designari vidimus. Hic vero, ubi de septentrionali Cananææ parte sermo est, videtur ora maritima Joppen inter et Cæsaream, cujus pars erat מִצְפֹּן planities, pascuis celebris, intelligi, vid. Jesaj. xxxiii. 9; xxxv. 2; Cant. ii. 1. Cf. *Handb. d. Bibl. Alt.*, vol. ii., P. i., p. 150. Infra vs. 16 מִצְפֹּת, montis Israel, sive Ephraim dicitur, a quo humilior ille sive campestris tractus septentrionem versus protenditur. מִצְפֹּת דֹּרָה, Et in eminentiis Doræ a mari s. ab occidente, i. e., in regione promontorii Doræ. Sita erat hæc urbs ad mare Cæsaream inter et Carmelum montem. Symmachus reddidit ἐν τῇ παραλίῳ Δωρα, in maritima Doræ, et I Macc. xv. 11 sita dicitur ἐπὶ τῆς θαλάσσης. De nomine דֹּרָה, cujus pluralis est דֹּרָה, vid. not. ad Ps. xlviii. 2. Græco Alexandrino pars fuit nominis proprii. Dedit enim: Ναφεθδῶρ. מִצְפֹּת potest h. l. proprie capi a mari, i. e., ad mare (ut מִצְדֹּן, a latere, i. e., ad latus, juxta), quum urbs illa, ut vidimus, ad mare sita esset. Vel, quum דֹּר et occidentalem plagam denotet (vid. supra ad viii. 9), potest מִצְפֹּת, ab occidente (ut vs. 3) verti; erat enim Doræ extremus terminus septentrionalis Cananææ ad occidentem.

Ver. 8.

וְעָדָה מִצְפֹּת מִיַּם וְגו' —

— καὶ ὥς Μασεράων, κ.τ.λ.

Au. Ver.—8 And the Lord delivered them into the hand of Israel, who smote

them, and chased them unto great Zidon [or, Zidon-rabbah], and unto Misrephoth- [or, salt-pits, Heb., burnings] maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

Misrephoth-maim.

Gesen.—2 מִצְפֹּת מַיִם, pr. n. of a place or district near Sidon, Josh. xi. 8; xiii. 6. The name signifies pp. “burnings of water,” which Kimchi understands of warm baths. More probably it means “burnings by the water,” either lime-kilns or smelting-furnaces situated near water.

Houb.—Et ad Maserephoth ad occidentem. מִצְפֹּת מַיִם. Hoc habemus unum de multis exemplum, puncta vocalia quantum noceant Libris sacris legendis. Nempe Judæi vocabulum מִצְפֹּת puncto eo affecerunt, quod demonstret מַיִם esse aquas; ex quo Interpretes laborant ut explicant quid esset meserephoth aquarum, vel quænam sint illæ aquæ urbis Meserephoth. — Tolle puncta vocalia, et interpretare מַיִם, a mari, vel ab occidente, non jam nodum in scirpo quæres. Meserephoth dicitur esse prope Sidonem. Est Sidon urbs sita in ora maris occidentalis; itaque Meserephoth dicitur esse ad occidentem. Nec abs re existimat Edm. Calmet esse ipsam Sareptam Sidoniorum.

Rosen.—Et usque ad Misrephoth-maim, quas voces, ut nomen loci proprium, retinuit Græcus Alexandrinus, et Μασεράων-μαίμ expressit. Aquila et Symmachus מִצְפֹּת quidem ut proprium nomen retinent integrum; at מַיִם convertit Aquila τῶν ὑδάτων aquarum, Symmachus vero, tanquam mutatis vocalibus מַיִם legerit, ἀπὸ θαλάσσης. Chaldaeus מִצְפֹּת, fossas, sive lacunas aquarum convertit. Iis Hebræi interpretes lacunas ad mare significari existimant, in quas deductæ salsuginosæ aquæ excoctæ fuerint solis fervore in salem. Nam verbum מִצְפֹּת, a quo nomen מִצְפֹּת formatum est, urere atque cremare significat. Masius etsi illam Judæorum sententiam non repudiet, mallet tamen ustrinis aquarum, sicut Hebræas voces interpretatur, vitrarias officinas esse significatas. “Constat enim,” inquit, “eas apud Sidonem fuisse plurimas, sive illic etiam loci vitrariæ arenæ effoderentur, sive a Pagida vel Belo rivulo, qui prope Ptolemaidem ex Carmelo defluit, illuc importarentur. Nam eam arenam, ut in vitrum duci queat, perpetuo igni necesse est excoqui; quod apud Venetorum Murranum

ipsi vidimus; illuc enim navibus pro saburra ex Palæstina usque devehitur." Verum qua ratione istiusmodi arenarum excoctio dicatur *aquarum exustio*, non ostendit Masius, nisi forsitan voluerit, jam arenam illam excoctam ad purum, et liquatam vi ignis, *aquam* appellari. Alii per *ustiones aquarum* existimant *aquas calidas, thermas* indicari, quæ Arabici interpretis videtur sententia

fuisse; transtulit enim *مَحْمَاةُ الْمَاءِ*, *locus calidus aque*. Id probatum Clerico, qui fatetur quidem, nullam apud Veteres mentionem fieri aquarum calidarum apud Sidonem. "Sed quot alia sunt," inquit, "quæ semel tantum in vetustis monumentis, quæ ad nos pervenerunt, memorantur? Quod etiam minus mirum est in hoc negotio; quum Phœniciæ nullam prolixiorē atque accuratiorē paulo descriptionem, vel historiam habeamus. Eo etiam credibilis est, fuisse thermas, vel aquas calidas in Sidonio agro, quod ex eo bitumen effoderetur, per quod fluentes aquarum venæ calorem contrahere potuerunt. Bituminis Sidonii mentionem fecerunt Dioscorides, l. i., cap. 99, et Plinius, *Hist. Nat.*, l. xxxv., cap. 11. Hinc pariter Siciliæ bituminosum solum *θερμῶν ὑδάτων ἐκβολὰς κατὰ πολλοὺς ἔχει τόπους, aquarum calidarum multis locis scaturigines habet*, ut testatur Strabo, l. vi., p. 189." Syrus cur *לְמַחְמַת מַיִם*, *locus congregationis aquarum* reddiderit, mihi quidem haud constat. Sed ubi ille tandem locus fuerit, certum est, haud procul a Sidone abfuisse, unde ad *Orientem* usque transitur, quum deinceps *convallis Mizpæ*, *וְיַעֲרֵבְרָעַת מִצְפָּה מְיֻרְחָה*, nominetur. Supra enim vs. 3, vidimus Mizpam sub monte Hermon collocatum.

Ver. 11.

וַיָּבֹאוּ אֶת־כָּל־הַנָּפֶשׁ אֲשֶׁר־בָּהָר לִפְנֵי
הָרֶבֶת הַהוּא לֹא נֹתֵר וְגו'

καὶ ἀπέκτειναν πᾶν ἔμπνεον ἐν αὐτῇ ἐν
ξίφει, καὶ ἐξωλόθρευσαν πάντας, καὶ οὐ κατε-
λείφθη, κ.τ.λ.

Au. Ver.—11 And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe [Heb., any breath]: and he burnt Hazor with fire.

Utterly destroying them.

Houb.—Non licet interpretari, *anathemate*

delens, non adjuncto casu. Itaque legendum, ut legebant Græci Intt., qui, cum vertant, *ἐξωλόθρευσαν πάντας, internecione omnes delecerunt*, suppleto *omnes*, docent casum desiderari, vel *הָל*, quem legunt, vel potius *אֵם*, *eos*, ut legitur infra ver. 12. Omissum videtur fuisse *אֵם* ex caligine factâ scribæ, per illud alterum *ם* in quo desinit *הָרֶבֶת*, quod antecedit.

Ver. 13.

בְּהָרֵי־הָעִזִּים הָעֹמְדוֹת עַל־הַלָּלִים
לֹא־שִׁרְפָם יִשְׂרָאֵל וְזִלְתִּי אֶת־הָעִזֹּר
לְבָדָהּ שָׁהָר הַחֹשֶׁעַ :

ἀλλὰ πάσας τὰς πόλεις τὰς κεχωματισμένας οὐκ ἐνέπρησεν Ἰσραὴλ. πλὴν Ἀσὼρ μόνην ἐνέπρησεν Ἰσραὴλ.

Au. Ver.—13 But as for the cities that stood still in their strength [Heb., on their heap], Israel burned none of them, save Hazor only; that did Joshua burn.

That stood still in their strength.

Bp. Horsley.—Rather, "the cities that stood upon hanging steeps."—"quæ erant in collibus et in tumulis sitæ."—Vulg.

Ged.—Which stood on eminences.

Booth.—on the hills.

Bp. Patrick.—The Hebrew words *all thil-lam* (which we translate "in their strength"), literally signify *on their heap*, as is noted in the margin of our Bibles; that is, were seated in an eminent place, and therefore of greater strength than those that stood in the plain. Thus Bochart interprets it in his *Canaan*, lib. i., cap. 29, from whence he thinks came the names of Thelasar (2 Kings xix. 12), and of Thelabib (Ezek. iii. 15). And thus I observe the prophet Jeremiah speaks, xxx. 18, Jerusalem shall be built on her own heap, or high hill. But the meaning may be, according to our translation, the cities whose walls were not battered down in the taking of them.

Rosen.—*Tantum omnes urbes quæ stabant super tumulto suo quod attinet, non combussit eas Israel.* Urbes quæ stabant in tumulis suis Græcus Alexandrinus interpretatur *κεχωματισμένας, aggeribus munitas*. Verum *הָל* non *aggerem*, quales muniendis oppidis homines manu faciunt, sed *solî eminentiam, tumulum, collem* denotat. Jeremias xxx. 18 Hierosolymitanam urbem promittit ædificandum esse *עַל־הָלָהּ*, *super tumultum suum*, i. e., super vetusta sua fundamenta in colle Zion. Urbes vero quæ in editioribus locis

sunt positæ, quum naturâ sint munitæ; Chaldaeus interpretatus est *על המצודות*, quæ perstabant in sua firmitate. Hinc Hebræi interpretes hoc significari dicunt, eas modo urbes conservatas esse, quarum mœnia, dum expugnarentur, militum ea dejicere conantium furori restitissent. Apparet, urbes in tumulis positas oppositas esse pagis villisque, aut oppidis non munitis suo situ, qualia loca credibile est passim per agros incensa vastataque esse plurima. Unde Hieronymus Hebræa sic est interpretatus: *absque urbibus, quæ erant in collibus et in tumulis sitæ, ceteras succendit Israel.* Visum autem est, eas, quæ in collibus sitæ erant, ad habitationem servare, quod hæc Israelitis ad habitandum creditæ commodiores, primisque illis initiis magis ab hostium injuria semotæ.

Ver. 16.

וַיִּקַּח יְהוֹשֻׁעַ אֶת-כָּל-הָאָרֶץ הַזֹּאת
הַהָר וְאֶת-כָּל-הַגִּבּוֹר וְאֶת כָּל-אֶרֶץ
הַנָּגֶשׁ וְאֶת-הַשְּׁפֵלָה וְאֶת-הָעֲרֵבָה וְאֶת-
הַר יִשְׂרָאֵל וְשָׂמְלָהּ׃
ושלחו קרי

καὶ ἔλαβεν Ἰησοῦς πᾶσαν τὴν γῆν τὴν ὄρεινὴν, καὶ πᾶσαν τὴν γῆν Ναγέβ, καὶ πᾶσαν τὴν γῆν Γοσὸμ, καὶ τὴν πεδινὴν, καὶ τὴν πρὸς δυσμαίς, καὶ τὸ ὄρος Ἰσραὴλ, καὶ τὰ ταπεινὰ τὰ πρὸς τῷ ὄρει

Au. Ver.—16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same.

The hills and all the south country.

Geddes, Booth.—All the southern hill-country.

Rosen.—De הגב vid. ad x. 40, de הנגש ad x. 41.

Valley—plain—mountain.

Geddes, Booth.—Valleys — plains — hill-country.

Rosen.—וְאֶת-הַהָר, *Montemque Israel*, cui infra vs. 21, opponitur *mons Juda*. *Israelis monte* significantur loca illa montosa omnia, quæ circa Samariam ac Sichemam, sive Neapolim, et omnino per illum tractum sita erant, quem decem tribus post secessionem incolebant. Hæc enim quum post Salomonis obitum a Juda secessionem fecissent, *Israelis* nomen quasi propriam appellationem peculiariter usurparunt. Quod vero hic, ubi Josuæ bella, seculis aliquot

ante Salomonis divisum regnum enarrantur, *montis Judæ et Israelis* fit mentio, hunc librum a quodam, qui post Salomonis ætatem vixit, e veteribus monumentis conscriptum esse arguit. Ille vero, ut fit, regionum appellationibus usus est iis, quæ suo seculo usitatæ essent. Bertholdtus quidem (*Einleit.*, p. 863) appellationem *montis Judæ et Israelis* jam ante divisum regnum in usu fuisse, colligit inde, quod 1 Sam. xi. 8 legitur, Saulus quum recensuisset apud Bezek quos ad pugnam contra Ammonitas educturus esset viros militares sui populi, fuisse *Israelitarum* trecenta millia, *Judæorum* autem triginta millia. Sed memoratur hic tribus Juda seorsim honoris causa, propterea quod ea principatum tenuit reliquarum tribuum, vid. Genes. xlix. 8, et ad eum loc. not. *Israelitis* comprehenduntur omnes reliquæ tribus. Unde et 1 Sam. xv. 4 refertur, Saulum quum recensuisset totius populi milites, fuisse ducenta millia peditum, *Judæorum* vero decem millia. Reliqua quæ Bertholdtus adduxit loca ad probandum, fuisse nomina *montis Judæ et montis Israel* jam ante divisum regnum in usu, Judic. i. 1. 2; xx. 18, nil tale dicunt, uti insipientibus illa patebit. Alia ratio est nominis *יְהוֹשֻׁעַ*, de quo vid. infra xvii. 15. *יְהוֹשֻׁעַ*, *Et humilitas ejus*, montis Israel, i. e., convalles montosi illius tractus. Pro *יְהוֹשֻׁעַ*, quomodo ad marginem præcipitur legendum, in textu exstat *יְהוֹשֻׁעַ*, ex antiquiore scribendi modo, quo pronomen suffixum tertie masculinæ i per ה exprimitur, veluti Genes. xlix. 11, *יְהוֹשֻׁעַ*, *asellus ejus* et *יְהוֹשֻׁעַ*, *vestimentum ejus*. Cf. Hilleri *Arcan. Kethib et Keri*, p. 74.

Ver. 17.

מִן-הָהָר הַחֲלָק הַעֲלִיה שְׁעִיר וְעֵד
בָּעֵל גֹּד בְּכַהֲנֵת הַלְבָנֹן תַּחַת הַר
הַרְמוֹן וְגו'

— ἀπὸ ὄρους Χελχά, καὶ ὁ προσαναβαίνει εἰς Σηείρ, καὶ ἕως Βαλαγάδ, καὶ τα πεδία τοῦ Λιβάνου ὑπὸ τὸ ὄρος τὸ Ἀερμών, κ.τ.λ.

Au. Ver.—17 Even from the mount Halak [or, the smooth mountain], that goeth up to Seir, even unto Baal-gad in the valley of Lebanon under mount Hermon: and all their kings he took, and smote them, and slew them.

From the mount Halak. So Houb., Ged., Booth.

Nos, a monte *Alach*, ut Græci Intt. qui *Χελχά* nomine proprio, convertunt. Nam a

monte glabro, quod plerique recentiores, non modo novum et sine exemplo, sed penè ridiculum.—*Houb.*

Bp. Patrick.—*From the mount Halak.*] Or the stony mountain, as Bochart interprets it, lib. i. Canaan, cap. 5.

Rosen.—17 *A monte glabro, ascendente*, i. e., qui sursum porrigitur *Seirem* versus. Montem *glabrum* Hebræi ita dictum existimant, quod arboribus careret, quasi *comosum* dicas, quia densis arboribus consitus esset. Sed possit illa voce et mons *hispidus, asper, confragosus* significari. Cf. libr. nostr. *Handb. d. Bibl. Alterth.*, vol. iii., p. 66. *הַר הַגִּלְגָּל* Græcus Alexandrinus *ὄρος Ἀλακ*, uti est in codice Alexandrino, reddidit; sed in codice Vaticano legitur *Χελακ*, in aliis *Χελάκ*. Retinuit vocem Hebraicam, tanquam nomen loci proprium. Aquila *ὄρος μεριζόμενον*, *mons divisus*, et sic quoque Chaldaeus: *כַּרְיָא*

כַּרְיָא. Syrus: *ܡܢ ܕܗܝܠܐ ܕܡܢ ܕܗܝܠܐ*, *mons qui*

dividit. Hieronymus: *partem montis*. Qui omnes *הַר* confuderunt cum *הַר*, *pars*. Solus ex veteribus recte Symmachus *הַר*

reddidit *λείον*, et Arabs *أَمْلَسَ*, *glaber*.

Eum enim designat vox Hebræa, cui opponitur *עֵצ* Genes. xxvii. 11. *Et usque ad Baal-Gad in convalle Libani infra montem Chermon*. *Convallis* sive *planities Libani*, quæ hic commemoratur, inde ab australibus Libani et montis Chermon radicibus austrum versus usque ad Jordanis fontes protendi videtur. *עֵצ* *Locus Gadi*, i. e., dei fortunæ, Jovis, sideris (vid. Gesenii *Commentar. ad Jesaj.*, lxx. 11, et *Thesaur. Ling. Hebr.*, p. 225), a cultu hujus numinis dictus. Chaldaeus *עֵצ*, *planities Gad* reddidit. Ceterum quod omnes illæ regiones in Josuæ redactæ potestatem dicuntur, quod hæc dicunt verba, *et omnes reges eorum*, *Canaanæorum*, sive terræ tractuum, *ceperat Josua, eosque profligaverat atque occiderat*, intelligendum est ita, nullos fuisse reliquos, qui bellum movere atque partitionem terræ impedire auderent. Ceteroquin multas fuisse gentes, nullas affectas ab Israelitis clade, dicitur infra xiii. 1.

Ver. 19.

לֹא־הָיְתָה עִיר אֲשֶׁר הִשְׁלִימָהּ אֶל־
בְּנֵי יִשְׂרָאֵל וְגו'

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καὶ οὐκ ἦν πόλις, ἣν οὐκ ἔλαβεν Ἰσραὴλ.
πάντα ἐλάβουσιν ἐν πολέμῳ.

Au. Ver.—19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.

Gesen.—לֵשׁ, Hiph. 1. *to complete, to perform, to execute, to make an end of* anything. 2. *To make peace with any one, to*

seek and cherish peace; Arab. *سَالَمَ*, id.

Seq. *אֶת* Josh. x. 1, 4; *עַם* Deut. xx. 12; 1 K. xxii. 45. But seq. *אֶל*, *to submit oneself in peace to any one, i. e., by a treaty of*

peace, Josh. xi. 19. Comp. Arab. *سَلِمَ*, Conj. iv. *to submit oneself to the dominion of any one, spec. to commit one's affairs to*

God, seq. *إِلَى*, whence *إِسْلَامٌ*, *Islām*, i. e., obedience to God and Muhammed, the true religion, Muhammedanism.

Rosen.—19 *Non erat urbs, quæ pace se dederet Israelitis.*

Ver. 20.

— לְבַלְתִּי הָיוּ לָהֶם תְּהִנָּה בִּי
לִמְעַן הַשְׁמִידֵם פֶּאֶשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה :

— ὅπως μὴ δοθῇ αὐτοῖς ἔλεος, ἀλλ' ἵνα ἐξολοθρευθῶσιν ἐν τρόπῳ εἵπε κύριος πρὸς Μωυσήν.

Au. Ver.—20 For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

But that he might destroy them.

Rosen.—*Nam a Joca erat indurare cor eorum ad occursum belli cum Israele. De phrasi obfirmare Deum cor alicujus vid. not. ad Exod. iv. 21. לִמְעַן הַתְּרִיבֵם, Ut, i. e., cujus obstinationis eventus hic erat, ut ex-cidio devoveret eos Israel. Ut non esset iis misericordia, qua solemus erga supplices commoveri. בִּי לִמְעַן הַשְׁמִידֵם וְגו', Quia ut dederet eos Israel, quemadmodum jusserat Jova Mosen, scil. obfirmavit Deus eorum mentem, quod ex לִמְעַן אֶת־יְהוָה initio versus est sub-audiendum.*

Ver. 23.

— וַיִּתְּנָהּ יְהוֹשֻׁעַ לְכַחֲלָה לְיִשְׂרָאֵל
בְּמַחֲלָתָם לְשִׁבְטֵיהֶם וְהָאֶרֶץ וְגו'

L

— καὶ ἔδωκεν αὐτοὺς Ἰησοῦς ἐν κληρονομίᾳ Ἰσραὴλ ἐν μερισμῷ κατὰ φυλὰς αὐτῶν. καὶ ἡ γῆ, κ.τ.λ.

Au. Ver.—23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.

According to their divisions by their tribes.

Bp. Horsley.—Rather, “by their portions according to their tribes.”

Rosen.—*Deditque eam Josua in hereditatem, hereditariam possessionem Israelitis secundum distributiones eorum tribubus eorum.* Hieronymus: *secundum partes et tribus suas.* Non satis accurate. מִחֲלָקִים quidem haud raro partes, classes, ordines, praesertim sacerdotum, ut 1 Chron. xxvi. 1, 12, 19, 37, designat. Sed h. l. proprio suo significatu distributiones esse capiendum. Hoc enim verba dicunt, tradidisse Josuam terram a se expugnatam in possessionem hereditariam, prouti eam inter se distributuri essent pro singulis tribubus. In pluribus codicibus מִחֲלָקִים, cum Beth praefixo scriptum est; minus bene.

CHAP. XII. 1—6.

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל בְּנֵי יִשְׂרָאֵל יִירָשׁוּ אֶת-אֶרֶצְכֶּם בְּעֶבֶר הַיַּרְדֵּן מִזֶּרְחָה הַשָּׁמֶשׁ מִן-חֹל הָאֲרָזִים : עַד-יַרְדֵּן קְרִמְיוֹן וְכָל-הָעֲרֵבָה מִזֶּרְחָה : 2 סִיחֹן מֶלֶךְ הָאֲמֹרִי הַיָּשָׁב בְּחֶשְׁבּוֹן מִשָּׁל מִעֲרֵץ אֲשֵׁר עַל-שְׂפַת-נָחַל אֲרָזִים וְהָיָה הַנָּחַל נֹחֵץ הַגִּלְעָד וְעַד נָחַל הַנָּחַל גְּבֹול בְּנֵי עַמּוֹן : 3 וְהָעֲרֵבָה עַד-יָם כְּפֹרוֹת מִזֶּרְחָה : עַד יָם הָעֲרֵבָה יָם-הַמֶּלַח מִזֶּרְחָה הַיָּרֵד בֵּית הַיְּשָׁמוֹת וּמִתִּימָן תַּחַת אֲשֶׁתֹּרַת הַפְּסָגָה : 4 וּגְבֹול עֹג מֶלֶךְ הַבָּשָׁן מִיָּרֵךְ הָרְפָאִים הַיּוֹשֵׁב בְּעֶשְׂתָּרוֹת וּבְאֶרְעֵי : 5 וּמִשָּׁל בְּחֵר קְרִמְיוֹן וּבְסֻלְכָה וּבְכָל-הַבָּשָׁן עַד-גְּבֹול הַגִּשְׁשָׁרִי וְהַמַּעֲכָתִי וְנֹחֵץ הַגִּלְעָד גְּבֹול סִיחֹן מֶלֶךְ-הַשָּׁבִי : 6 מֹשֶׁה עַבְד־יְהוָה וּבְנֵי יִשְׂרָאֵל הִקְדֹּם וַיִּתְּנָה מֹשֶׁה עַבְד־יְהוָה רִשְׁהָ לְרֵאשִׁית לְגִלְעָד וּלְנָחַל לְחֶזְקִי שֶׁבַט הַמְנַשֶּׁה :

1 καὶ οὗτοι οἱ βασιλεῖς τῆς γῆς οὓς ἀνείλον οἱ υἱοὶ Ἰσραὴλ, καὶ κατεκληρονόμησαν τὴν γῆν αὐτῶν πέραν τοῦ Ἰορδάνου ἀπ' ἡλίου ἀνατολῶν ἀπὸ φάραγγος Ἀρνῶν ἕως τοῦ ὄρους Ἀερμῶν, καὶ πᾶσαν τὴν γῆν Ἀραβα ἀπ' ἀνατολῶν. 2 Σηὼν τὸν βασιλεῖα τῶν Ἀμορραίων, ὃς κατέφκει ἐν Ἐσεβῶν, κυριεύων ἀπὸ Ἀρνῶν, ἣ ἐστὶν ἐν τῇ φάραγγι κατὰ μέρος τῆς φάραγγος, καὶ τὸ ἥμισυ τῆς Γαλαὰδ ἕως Ἰαβὼκ, ὅρια νύων Ἀμμῶν. 3 καὶ Ἀραβα ἕως τῆς θαλάσσης Χενερέθ κατ' ἀνατολὰς, καὶ ἕως τῆς θαλάσσης Ἀραβα, θάλασσαν τῶν ἄλων ἀπὸ ἀνατολῶν ὁδὸν τὴν κατὰ Ἀσειμῶθ, ἀπὸ Θαίμαν τὴν ὑπὸ Ἀσθδὼθ Φασγά. 4 καὶ Ὡγ βασιλεὺς Βασάν ὑπελείφθη ἐκ τῶν Γιγάντων, ὁ κατοικῶν ἐν Ἀσταρῶθ καὶ ἐν Ἐδραῖν, 5 ἄρχων ἀπὸ ὄρους Ἀερμῶν καὶ ἀπὸ Σεκαί. καὶ πᾶσαν τὴν γῆν Βασάν ἕως ὁρίων Γεργεσί, καὶ τὴν Μαχί, καὶ τὸ ἥμισυ Γαλαὰδ ὁρίων Σηὼν βασιλέως Ἐσεβῶν. 6 Μωυσῆς ὁ παῖς κυρίου καὶ οἱ υἱοὶ Ἰσραὴλ ἐπάταξαν αὐτούς. καὶ ἔδωκεν αὐτὴν Μωυσῆς ἐν κληρονομίᾳ Ρουβὴν, καὶ Γὰδ, καὶ τῷ ἡμίσει φυλῆς Μανασσή.

Au. Ver.—1 Now these are the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan toward the rising of the sun, from the river Arnon unto mount Hermon, and all the plain on the east :

2 Sihon king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and from the middle of the river, and from half Gilead, even unto the river Jabbok, which is the border of the children of Ammon ;

3 And from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, the way to Beth-jeshimoth; and from the south [or, Teman], under Ashdodth-pisgah [or, the springs of Pisgah, or, the hill] :

4 And the coast of Og king of Bashan, which was of the remnant of the giants, that dwelt at Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD and the children of Israel smite: and Moses the servant of the LORD gave it for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

2 And from the middle of the river.

Ged.—The whole interior *confine* of that torrent.

Booth.—And the interior of that river. See notes on verse 3.

2 And from half Gilead.

Pool.—Heb., *and the half Gilead* [so Patrick, Rosen., *Ged.*, *Booth.*], i. e., half of the country of Gilead: the particle *from* is not in the original, and this doth not seem to denote the term or bound from which his dominion begun, as our version implies, for so indeed it was not; but the place or country in and over which his dominion was, which, as is here said, began at Arnon, and took in half Gilead, and ended at Jabbok, beyond which was the other half of Gilead, which belonged to Og, as is expressly said, ver. 5, where the words being wholly the same that are here, it is most reasonable to understand and translate them in the same manner.

Rosen.—מֶלֶךְ אֲרֹר מֵעֵלְיוֹת הַנָּחַל אֲרֹר, *Qui regnans erat ab Aroer, quæ urbs super ripam torrentis Arnon sita erat.* וְהָיָה הַנָּחַל, *Et in medio torrentis, quod infra xiii. 9, 16, clarius ita exprimitur: וְהָיָה הַנָּחַל אֲרֹר, et urbs quæ in medio torrentis posita erat.* Vid. et Deut. ii. 36. Videtur igitur urbs Aroër ita ad Arnonem posita fuisse, ut in medium usque alveum fluvii exstructæ ædes magnam partem essent; aut insulam in fluvio occuparent. Mentio fit urbis Aroër et Jesaj. xvii. 2, ubi not. vid. et cf. *Bibl. Alterth.*, vol. ii., P. i., p. 270, et vol. iii., p. 46. Clericus verba הַנָּחַל וְהָיָה significare ait terrarum spatium interpositum inter Arnonem et alterum torrentem, Jabbokum, vertitque: (dominabatur) *iis quæ sunt inter eum torrentem.* Id vero Hebræa non posse significare, non est quod demonstramus. הַנָּחַל, *Et dimidia Gileaditidis pars erat ditionis regis Sichonis.* Porrigitur Gileaditis (de cujus nominis origine vid. Genes. xxxi. 47, 48) sursum ad Libanum usque, cujus est veluti initium, uti Hieronymus ad Jerem. xxii. 6 dicit, videlicet ab austro procedenti septentrionem versus. וְיָדָה יָדָה גְּבֻלָּתוֹ אֶת הַנָּחַל, *Et usque ad Jabbokum, qui est terminus filiorum Ammonis.*

3 From the plain.

Bp. Patrick.—There is nothing answering to the word *from* in the Hebrew; which may most clearly be translated *and the plain*: and so the LXX only retaining the word *araba*, which we translate *plain*. This was another part of Sihon's country, a great

plain, which lay eastward of the sea of Cinneroth, and the salt sea; by which it was bounded on the west.

The salt sea on the east.

Dr. A. Clarke.—יַם הַמֶּלַח, which is here translated *the Salt Sea*, is understood by others to mean *the sea of the city Melach*. Where can we find anything that can be called a *salt sea* on the east of the lake of Gennesareth? Some think that the lake Asphaltites, called also the *Dead Sea*, *Sea of the Desert*, *Sea of Sodom*, and *Salt Sea*, is here intended.

From the south.

Pool.—Or, *on or towards the south.*

Ashdodth-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Rosen.—*Et planitiem tenuit usque ad mare Cinaroth orientem versus*, i. e., quæ lacui Genesarethico ad orientem est. *Et usque ad mare planitiæ, quod est mare salis, orientem versus*, i. e., ad eum terræ tractum, qui mari mortuo est ad ortum. וְיָמִינָם הָיָה אֶתְדֹת הַנָּחַל, *Et ab austro subter radicibus Pisgæ montis.* *Pisgah*, summum montis Abarim jugum, vid. Deut. xxxiv. 1; coll. xxxii. 49; et Num. xxvii. 12; xxxiii. 47, 48.

Ged., Booth.—2 *The land of Sihon* the king of the Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and the interior of [*Ged.*, the whole interior confine of] that river, and half [*Ged.*, a part of] Gilead, even unto the river Jabbok, which is the border of the Ammonites. 3 *And the plain*, from the east side of the sea of Chinneroth, unto the east side of the plain [*Ged.*, the sea of the plain], or the salt sea; and southward by the way of Beth-jeshimoth, under [*Ged.*, unto] Ashdodth-pisgah.

4 Giants.

Gesen., Lee, Ged., Booth.—Rephaites.

Rosen.—רָפָאִים LXX reddiderunt γίγαντας, quales et גְּרָאִים denotat, qua voce Onkelos est usus Gen. xiv. 5. Sane nomen Hebræum, quod *mortuos*, seu potius *manes* notat, e. c. Jesaj. xxvi. 14, 19, inditum constat gentium Cananæarum alicui, hominibus magnæ staturæ haud dubie insigni, ut colligere est ex Deut. ii. 11. Manes enim, uti observat Hillerus in Commentat. *de antiquissima Gigantum gente eorumque sedibus*, in *Syntagm. Hermen.*, p. 205, vitâ prædita corpora longitudine multum superant, unde et in fabulis manes ingentibus gaudent simulacris. Virgilius *Æneid.* ii. 772:

*Infelix simulacrum, atque ipsius umbra
Creusæ.*

Visa mihi ante oculos, et nota major imago.
Seneca in Thyeste:

Sæpe simulacris domus attonita magnis.

Et in CEdipo:

Simulacra virum majora viris.

5 *Geshurites.*

Ged., Booth.—Girgasites [LXX., Vat.].

And half Gilead.

Rosen.—*Et usque ad terminum dimidiæ
Gileaditidis, terminum Sichonis, regis Chesch-*
bonis. Ante עֲדָי ex iis quæ præcedunt est
לְעֵדָי repetendum.

6 *And gave it.*

Rosen.—*Et dedit eam*, scil. regionem
totam illam, quam regibus illis interfectis
eripuerant. Pro עֲדָי duo codices manu-
scripti exhibent עֲדָי, cum pronomine suf-
fixo pluralis, ad reges referendo, quum עֲדָי
præcesserit, cum pronomine plurali. Sed
pronomen suffixum femininum singulare ad
עֲדָי spectare, docet res ipsa, et terram ex-
presserunt plerique veteres.

Bp. Horsley.—Chap. xii. The first six
verses of this chapter seem to have suffered
much dislocation, &c. The true order of
the verses, therefore, I take to be this, 1, 3,
6, 2, 4, 5, 7, &c. But the verses being
restored to this order, the ו prefixed to
הַרְמוֹן, at the beginning of verse 3, must be
omitted. One of Kennicott's MSS. omits
the whole word, which might indeed be
spared. The ו likewise prefixed to מִיֶּזְרַעַל,
with one MS. I would omit. And at the
beginning of the fourth verse omit, with the
LXX, the word גִּבְלֵי, or rather, join the
words גִּבְלֵי עַרְבֵי, at the beginning of the
fourth verse, to the end of the third, as a
further description of Jabok. Then at the
beginning of the fourth add עַרְבֵי. Then the
whole passage will stand thus:

- i. 1 Now these are the kings of the
country which the children of Israel
smote, and whose land they possessed
east by Jordan; from the river Arnon
unto mount Hermon, and all the
plain on the east:
- ii. 3 The plain [I say] to the sea of
Cinneroth on the east, and to the sea
of the plain, the salt sea [i. e., from
the sea of Cinneroth to the salt sea],
the way to Bethjeshimoth in the
south, under the springs of Pisgah.
- iii. 6 Moses, the servant of Jehovah,
and the children of Israel, smote

them; and Moses, the servant of
Jehovah, gave it for a possession
unto the Reubenites, and the Gadites,
and the half-tribe of Manasseh.

- iv. 2 Sihon king of the Amorites, who
dwelt in Heshbon. He ruled from
Aroer, which is upon the bank of
the river Arnon, and in the middle
of the river, and over the half of
Gilead unto the river Jabok, the
border of the children of Ammon,
and the border of Og.
- v. 4 Og the king of Bashan, of the
remnant of the Rephaim, that dwelt
at Astaroth and at Edrei.
- vi. 5 And he reigned over mount
Hermon, and over Salchah, and all
Bashan, unto the border of the Ge-
shurites and Maachathites, and over
half Gilead, unto [1 MS. גִּבְלֵי] the
border of Sihon the king of Heshbon.
- vii. 7 And these are the kings, &c.

Houb.—1 *Hi autem fuerunt reges, quos
filii Israel debellaverunt, quorumque terræ
politi sunt ad ripam Jordanis orientalem, a
torrente Arnon usque ad montem Hermon,
omnemque planitiem orientalem.* 2 *Sehon
rex Amorrhæorum, qui Hesebon habitabat.*
*Ille regnabat ab Aroer, quæ sita est ad ripam
torrentis Arnon, in regionem torrenti inter-*
mediam, et in dimidiam Galaaditidem, usque
ad torrentem Jaboc, terminum Ammonitarum;
3 *Et in planitiem usque ad oram maris Cene-*
roth orientalem, et ad mare campestrium
locorum, quod est mare salsum, ad orientem
versus Beth-Simoth, et ad austrum sub montis
Phasga radices. 4 *Terminus autem Og regis*
Basan, qui de gigantibus restabat, quique
habitabat in Astaroth et in Edrai, fuit talis.
5 *Ille regnabat in montem Hermon, in Sa-*
lecha et in omnem Basanitidem, usque ad
terminos Gessuri et Machati, et in dimidiam
Galaaditidem, ubi erat terminus Sehon regis
Hesebon. 6 *Eos Moyses, servus Dei filique*
Israel debellârunt. Itaque jam dederat
Moyses, Dei servus, filiis Ruben et Gad di-
midiaque tribui Manasse hanc hæreditatem.

2 וְיַרְדֵּן וְהַרְמוֹן idem est atque גִּבְלֵי עַרְבֵי, et
in medium torrentem, seu regionem torrenti
intermediam. Dicitur autem יַרְדֵּן, medium,
non quidem, ut vult Clericus, tanquam terræ
inter hunc torrentem et Jabbokum interpositæ;
neque enim antea memoratus fuit torrens
Jaboc, sed tanquam terræ inter Arnon et
Jordanem mediæ, quia de fluvio Jordane
antè dictum est. In verbis autem sequen-

tibus, *et dimidiam Galaaditidem usque ad torrentem Jaboc*, intelligitur regio superior ei, de quâ mox, seu quæ ad partem ejus septentrionalem: vide tabulam Calmetianam. Quod si הנחל חך significaret omnem regionem, quæ media est inter torrentem Arnon et torrentem Jaboc, supervacaneum fuisset post addere, *et mediam Galaad usque ad torrentem Jaboc*. Vulgatus, בתוך הנהל, *mediæ partis in valle*, cui non obsequimur, quia intelligendum גבל *de torrente*, ut antea, cum præsertim *vallis hoc* in capite, alio verbo Hebraico significetur.

4 ונבול, *Et terminus*. Nos addimus, *fuit talis*, quia ונבול, tituli cujusdam loco est.

Ver. 7.

— וַיִּתְּנָה יְהוֹשֻׁעַ לְשִׁבְטֵי יִשְׂרָאֵל
יִרְשָׁה בְּמִחְלָתָם :

— καὶ ἔδωκεν αὐτὴν Ἰησοῦς ταῖς φυλαῖς Ἰσραὴλ κληρονομεῖν κατὰ κλήρον αὐτῶν.

Au. Ver.—7 And these are the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel for a possession according to their divisions.

Mount Halak. See notes on xi. 17.

According to their divisions. So Pool, Patrick, Rosen., Gesen.

Bp. Horsley.—Rather, “by portions to each.”

Ver. 14.

Au. Ver.—14 The king of Hormah, one.

Dr. A. Clarke.—*Hormah.*] Supposed to be the place where the Israelites were defeated by the Canaanites, see Numb. xiv. 45; and which probably was called Hormah *הרמה*, or *destruction*, from this circumstance.

Ver. 18.

מֶלֶךְ לַשָּׁרוֹן אָחֵד :

Au. Ver.—18 The king of Lasharon [*or, Sharon*], one.

Dr. A. Clarke.—*Lasharon.*] There is no city of this name known. Some consider the ל *lamed* in the word לַשָּׁרוֹן to be the sign of the *genitive* case; and in this sense it appears to have been understood by the *Vulgate*, which translates *rex Saron*, the king of Sharon. This was rather a district than a city, and is celebrated in the Scriptures for its fertility; Isai. xxxiii. 9; xxxv. 2.

Some suppose it was the same with *Saron*, near *Lydda*, mentioned Acts ix. 35.

Rosen.—לַשָּׁרוֹן מֶלֶךְ, Hieronymus reddidit *rex Saronis*, ut 2 sequente dagesch sit præpositio cum articulo (pro לַשָּׁרוֹן), et verba sic capienda sint: *rex* qui erat *Saroni*, ut Esr. v. 11 *rex Israelis* vocatur מֶלֶךְ לְיִשְׂרָאֵל. Erat Saron planities late patens et soli ubertate celebris, cujus mentio fit Jesaj. xxxiii. 9; xxxv. 2; lxv. 10; Cant. ii. 1; et Act. ix. 39, ut vicini memorantur οἱ κατοικοῦντες Δύδδαν καὶ τὸν Σαρῶναν. Urbs Saron erat ad Orientem Jordanis in Basanitide, 1 Chron. v. 16. Verum nulla intelligitur ratio, cur huic soli nomini præmissa sit præpositio ל. Hinc alii interpretes syllabam שַׁ pro parte nominis ceperunt. Ita jam Chaldæus, qui מֶלֶכָא לַשָּׁרוֹן, *rex Laschscharonæ*, et Arabs,

qui مَلِكُ لَشْرُون, *rex Laschrune* posuit. Græcus Alexandrinus quomodo לַשָּׁרוֹן ceperit, haud liquet. Sunt enim inde a versu 16 in illius versionis codicibus omnia mirum in modum conturbata. Maurer ל habet hic pro præfixo nomini לַשָּׁרוֹן præmisso, ut vss. 22, 23, לַנָּחַל, לַנָּחַל, לַנָּחַל. Sed in hisce nominibus ל situm locorum designat, ut videbimus, non possessionem.

Ver. 20.

מֶלֶךְ שִׁמְרוֹן מְרֹאֵן

אָחֵד

Au. Ver.—20 The king of Shimron-meron, one.

Rosen.—Quid sibi velit additum מְרֹאֵן, incertum. Plerisque est mera syllabæ שִׁמְרוֹן vocis præcedentis שִׁמְרוֹן geminatio, cum א otioso. Ita Hillerus, qui in *Onomast. V. T.*, p. 329, שִׁמְרוֹן מְרֹאֵן, *vigilantissimam custodiam* denotare ait, quum postremæ radicales geminatæ intendant significationem, ut Jesaj. lxi. 1, בְּכָדִיקִים, *omnimoda apertio*, et Jerem. xlvi. 20, יְשִׁיעִיפָה, *pulcherrima*. Maurer מְרֹאֵן conjicit non esse diversum a מְרוֹם, *altitudo*, supra xi. 5, 7, permutatis in fine elementis ם et ן, ut in שִׁמְרוֹן et שִׁמְרוֹן, *infestus fuit*. Quod probari possit, si מְרֹאֵן, per *Zere*, scriptum esset. Ceterum in codicibus nonnullis legitur מְרֹאֵן, cum *Vav* otioso, ut in שִׁמְרוֹן, in aliis מְרוֹן, omissio Aleph. Hieronymus et Arabicus interpretes מְרֹאֵן non expresserunt. Syrus dedit præmissâ copulâ.

Ver. 23.

מֶלֶךְ דּוֹר לְנֶפֶת דּוֹר
מֶלֶךְ יְבוֹנִים לְנֶלְלָה

אָחֵד

אָחֵד

βασιλέα Οδολλάμ τοῦ Φεννεαλδῶρ, βασιλέα Γεὶ τῆς Γαλιλαίας.

Au. Ver.—23 The king of Dor in the coast of Dor, one; the king of the nations of Gilgal, one.

Coast of Dor. See notes on xi. 2.

The king of the nations of Gilgal, one.

Geddes, Booth.—The king of Goim, in Galilee, one,

Bp. Patrick.—Some finding mention of *Galilee of the nations*, fancy that it is the place here meant. But that name, for some part of Galilee, was not known in the days of Joshua; being occasioned by Solomon's giving Hiram twenty towns in this country (1 Kings ix. 11).

Rosen.—רוֹדֹר, *Ad tractum Dor* pertinens, de quo vid. supra xi. 2, ubi pluralis רֹדֹרִים exstat, quomodo et h. l. in codice Erfurtensi tertio legitur, et defective רֹדֹר legitur in codice primo Erfurtensi, requirente ejusdem codicis Masora, et eodem modo in codice Erfurtensi quinto a prima manu scriptum fuerat. מִדְּרֹדִים nomine *Tidal* commemoratur xiv. 1 inter consociatos reges, qui bellum gerebant contra regem Sodomæ et alios vicinos reges, et urbis רֹדֹר in Cananæa septentrionali sitæ fit mentio Judic. iv. 2, 13, 16. Videtur igitur *Gojim* gentis alicujus, quæ in illa regione sedem habuit, nomen proprium fuisse. Cf. not. ad Genes. xiv. 1. Nostro loco additur גִּלְגַּל, *ad Gilgale*, quo nomine alium, quam qui supra iv. 19, 20; v. 10 rel. commemoratur, locum intelligendum necesse est, si םִים in septentrionali Cananæa sedem habuerunt. Cf. not. ad Deut. xi. 30, ubi montes Ebal et Garizim *e regione Gilgalis* siti dicuntur. Neque igitur improbable quod Lightfoot *Opp.*, t. ii., p. 233 conjicit, nostrum *Gilgal* idem esse quod גִּלִּי i. e., *Galilea*, quum utrumque nomen ab eadem radice derivetur. Cf. גִּלִּי, Jesaj. viii. 23 et ibi not. Vid. et quæ Relandus *Dissertatt.*, P. i., p. 130, seqq. ea de re disseruit. Γαλιλαίας posuit et h. l. Græcus Alexandrinus, prouti in codice Romano et Alexandrino legitur. In Aldino vero et Complutensi codice exstat Γελγελ, quod emendationem ad textum Hebraicum redolet.

CHAP. XIII. 2, 3, 4.

2 וְזֹאת הָאָרֶץ הַנִּשְׁאֶרֶת כְּלִיָּלוֹת
הַפְּלִשְׁתִּים וְכַל־הַנְּשָׁרִי : 3 מִן
הַשִּׁיחֹר אֲשֶׁר 1 עַל־פְּנֵי מִצְרָיִם וְעַד

גְּבֹול עֶקְרוֹן צְפוֹנָה לְפִנְעָנִי תְּחִלָּה
הַמִּשְׁחָה 1 סְבִינָה כְּלִשְׁתִּים הָעֶזְרָתִי
וְהַנְּשָׁדִידִי הָאֲשַׁקְלֹנִי הַנְּתִי וְהָעֶקְרוֹנִי
וְהָעִנִּים : 4 מִתֵּימָן כְּלִיָּאֶרֶץ הַכְּנָעִנִי
וּמִצְרָה אֲשֶׁר לְצִידֹנִים עַד־אֶפְקָה עַד
גְּבֹול הָאֱמֹרִי :

2 καὶ αὕτη ἡ γῆ καταλελειμένη, ὅρια Φυλιστιείμ. ὁ Γεσιρί, καὶ ὁ Χανααῖος, 3 ἀπὸ τῆς ἀοικίτου τῆς κατὰ πρόσωπον Αἰγύπτου ἕως τῶν ὁρίων Ἀκκαρῶν ἐξ εὐωνύμων τῶν Χαναανῶν προσλογίζεται ταῖς πέντε στραταπείαις τῶν Φυλιστιείμ, τῷ Γαζαίῳ, καὶ τῷ Ἀζωτίῳ, καὶ τῷ Ἀσκαλωνίτῃ, καὶ τῷ Γεθθαίῳ, καὶ τῷ Ἀκκαρωνίτῃ, καὶ τῷ Εὐδαίῳ, 4 ἐκ Θαιμᾶν καὶ πάση γῇ Χαναὰν ἐναντίον Γάζης, καὶ οἱ Σιδωνιοὶ ἕως Ἀφέκ ἕως τῶν ὁρίων τῶν Ἀμορραίων.

Au. Ver.—2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, which is counted to the Canaanite: five lords of the Philistines: the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, the Ekronites; also the Avites:

4 From the south, all the land of the Canaanites, and Mearah [or, the cave] that is beside the Sidonians, unto Aphek, to the borders of the Amorites.

3 Sihor.

Bp. Patrick.—Sihor was a little stream from one of the branches of the Nile, whereby Palestine was bounded on that side (see Gen. xv. 18, and Vossius De Orig. et Prog. Idolol., lib. ii., cap. 74).

Ged.—From Sihor, or the black river, which some take to be the Rhinocœnra; others the most eastern branch of the Nile.

Also the Avites, &c.

Bp. Horsley.—This third verse ought to end with the word הָעֶזְרָתִי. The word השִׁיחֹר should stand at the beginning of the next verse, and in that verse without any stop between השִׁיחֹר and מחִימָן, or between מחִימָן and לוֹ: a full stop should be placed at הכְּנָעִי. Then the whole may be thus rendered:

2 This is the land that yet remaineth; all the borders of the Philistines, and all Geshuri;

3 From Sihor, which is towards Egypt, unto the borders of Eckron northward (this is reckoned into the land of Canaan), five

lordships of the Philistim, the Gazathites, the Ashdodites, the Eshkalonites, the Gathites, and the Eckronites.

4 And the Avim to the south of all the land of the Canaanites; and the champaign that belongs to the Zidonians, as far as Aphek [i. e.], as far as to the borders of the Syrians.

Ged.—3, 4, From Sihor, on the side of Egypt, to the northmost border of Ekron; the five lordships of the Philistines, that of Gaza, that of Ashdod, that of Eshkalon, that of Gath, and that of Ekron; which, including also the Avites, to the south, are to be reckoned a part of Chanaan. *Then*, the whole country of the Chanaanites, *properly so called*, and Meara (which belongeth to the Zidonians), unto Aphek, the boundary of the Aramites.

4 *The Aramites.* For so I read with Calmet and Houbigant. The mistake was easily made, and, once made, readily perpetuated.—*Ged.*

Booth.—3, 4, From Sihor which is before Egypt, even unto the northern border of Ekron which is to be accounted a part of Canaan; the five lordships of the Philistines; of the Gazathites, and the Ashdodites, the Eshkalonites, the Gathites, and the Ekronites; also the Avites on the south. Also all the land of the Canaanites, and Mearah, (which belongeth to the Sidonians,) unto Aphek, to the borders of the Aramites.

Houb.—3 *Inde usque ab flumine Sehor, quod est contra Ægyptum, usque ad limites Accaron versus aquilonem. Et præterea Chanaanæ annumerandi erunt quinque Satrapæ Philistim, Gazæus, Azotius, Ascalonita, Gethæus et Accaronita.* 4 *Deinde flectes à meridionali parte in universam terram Chanaan et ad Maara Sidoniorum, usque ad Apheca, terminum Aramæorum.*

3, 4 שִׁיחֹר. Melius שְׁחֹר ut scriptum fuit manu priori in Codice Orat. 54. Nam radix est שָׁחַר quæ non assumit litteram י in verbis ex se derivatis. Est *Sehor* unus ex alveis Nili. Nilus vocatur *Sehor* (שְׁחֹר) ex aquarum nigredine, ut in hoc Virgiliano versu,

Et viridem Ægyptum nigrâ sæcundat arenâ.

Jam hoc in versu interpunctio prava in Hodiernis Codicibus triplex est. Nam post verbum הַנָּשִׂיר versu 2 est punctum majus, ubi virgula duntaxat ponenda est, quoniam sermo continuatur usque ad צִיִּיִּי v. 3, quod verbum sequi debet major interpunctio; ut deinde altera sententia sic incipiat, *Chana-*

næis autem (וְלִנְעֵי) *annumerabis quinque Satrapas...* Itaque etiam malè post וְלִנְעֵי, *annumerabis* interpunctio minor, cum vocabulum וְלִנְעֵי sit casus verbi וְלִנְעֵי. Denique post וְלִנְעֵי legitur punctum majus, quod ante erat ponendum. Nam deus significat esse quinque Satrapas Philistinorum, qui tamen sex erunt, si verbum וְלִנְעֵי superioribus adjungatur. Quis sit autem populus וְלִנְעֵי, a geographis ignoratur, neque enim alibi recurrit illi *Aouim*. Nos, quia non dubitamus וְלִנְעֵי esse in mendo positum, convertimus, *et flectes*, ex scriptura, וְלִנְעֵי, *oblique girabis*, vel וְלִנְעֵי, *et circulum duces*, vel *oblique flectes* (ex meridie). Nempe וְלִנְעֵי Chaldaice idem est, ac Hebraice וְלִנְעֵי quam *flectendi* potestatem habet, etiam verbum וְלִנְעֵי Arabicum. Sententia hæc est: in assignandis terræ limitibus, flectes à meridionali parte, quam nunc subegisti, in cæteram regionem occidentalem, ubi Sidon, et in *Apheca*, qui terminus est Aramæorum ad septentrionem. *Aramæorum* ex descriptione וְלִנְעֵי quam Edm. Calmet recte antetulit scriptioni hodiernæ וְלִנְעֵי, *Amorrhæorum*. Non modo quia nunc tanguntur partes terræ Chanaan Jordani occidentales, seu inter mare magnum et Jordanem interjacentes; sed quia nusquam legitur, Amorrhæos sedes habuisse in partibus terræ Chanaan septentrionalibus, citra Jordanem... וְלִנְעֵי nos, et *Maara* (Sidoniorum) nomine proprio interpretantes, quod fecere Vulgatus et Græci Intt. Non licet interpretari *speluncam*, quia *spelunca* non ejusmodi erat, ut eâ insigniri possent regionis universæ limites. Clericus interpretabatur, *superest spelunca*. Addit *superest*, oratione invitâ; ut etiam invitâ Paginâ sacrâ dictum putat *spelunca* de tractu montano Galilææ superioris, in quâ frequentes erant speluncæ. Nam *spelunca*, si *spelunca* est, dicitur esse *Sidoniorum*. Sed quam longe distabant Sidon et Galilæa superior? Nempe inter utramque interjacebat ferè tota terra Chanaan septentrionalis.

Rosen.—3 *Inde a Schichore*, i. e., Nilo, qui est coram facie Ægypti, i. e., ad orientem ejus terræ, ut, si facies Ægypti, veluti hominis alicujus, orientem contueretur, obvium illic haberet fluvium hunc. Orientem enim Hebræi pro antica mundi habuerunt, unde ea cœli plaga sæpe iisdem verbis designatur, vid. Num. xxi. 11; xxxiii. 7; 1 Sam. xv. 7. שְׁחֹר propr. *niger*, præmisso articulo, dicitur Nilus, ut Græcis Μέλας, quia aquam limo turbidam ex Æthiopie

campis provehit. Hieronymus nostra verba sic reddidit: *a fluvio turbido, qui Ægyptum irrigat*. Alius שֶׁחֹרֵר est in sorte tribus Ascher, infra xix. 26. Græcus Alexandrinus pro nostris verbis Hebraicis hæc dedit: καὶ ὁ Χαναναῖος ἀπὸ τῆς ἀοικίῃ του, τῆς κατὰ πρόσωπον Αἰγύπτου, et Cananæus ab inhabitata regione, quæ est coram facie Ægypti. Καὶ videtur ἐξηγεῖσθαι esse, et Cananæus pro Philisthæo poni, atque desertum illud designari, quæ inde ab austro ditionis Philisthæorum usque ad Ægyptum protenditur. Ceterum hæc non sunt ad Geschuræorum, sed ad Philisthæorum regionem referenda, ut nunc distinctius exponatur, quænam quantaque sit ista Philisthæorum regio, cujus versu præcedente mentio erat facta. Debent autem hæc per interpositionem, sive παρένθεσιν interjecta accipi. Et usque ad terminum Ekron, septentrionem versus. Assignatur hæc urbs infra xv. 45 tribui Juda, et a Judæis occupata legitur Judic. i. 18. צִפְתִּיר Græcus Alexandrinus ἐξ ἐδνόμενων ex sinistris reddidit, quo aquilonarem cæli plagam intellexit, quæ et Hebræis שְׂמָאל, sinistrum dicitur infra xix. 27, Genes. xiv. 15, quia faciem ad Orientem convertenti ad sinistrum est Aquilo. Totus igitur ille tractus, qui a meridie ad septentrionem protenditur, a Nilo ad Ekronem usque, לְכַנְנִי הַחֹשֶׁב, Cananæis adnumeretur. Occupant hæc, vere observante Masio, quæ objici possent, cur littora Philisthæorum et Satrapæ adnumerentur terræ ab Hebræis occupandæ, quum Philisthæorum gens non ex Canaanis illa devota stirpe, sed ex מִצְרַיִם sit prognata, qui Ægyptum primus incoluit, atque regioni nomen suum reliquit, ut Genes. x. 14 memoriæ est proditum. Atqui hic dicitur, quamvis illic Philisthæi habitent, tamen regio ipsa pro Cananæorum terra est habenda. "Cujus rei," addit Masius, "hanc afferri causam justam posse puto, quod illa olim Cananæi loca habuerint, atque per vim tandem a Philisthæis ejecti inde fuerint. Nam Deut. ii. 23 traditur, Ισᾶος, qui Canaanis posterii fuerunt, olim habitasse in villis usque ad Gazam, sed a Caphthorim eliminatos esse, qui eas sedes deinde occuparunt. Jam vero Caphthorim certum est Philisthæorum fuisse gentiles. Jure ergo et hic et Genes. x. 19 universa illa Philisthæorum ora Cananæis attribuitur." Ne autem dubitatio ulla relinquantur de regione Philisthæorum terræ Cananææ accensitâ, subjicitur: הַמִּשְׁפָּחָה סַרְפָּי, quinque satrapæ Philisthæorum, i. e.,

eorum ditiones. Nomen סַרְפָּי proprie axes, ut consonum Aramaicum nomen, denotat; vid. 2 Reg. vii. 30. Hic vero, et Jud. iii. 3; 1 Sam. v. 8, 11, summi Philisthæorum magistratus, sive reguli illo nomine appellantur, axibus populi, observante J. D. Michaëlis in Supplem., p. 1809, pro primariis ejus viris positus circa quos, ut Arabibus est in proverbio, tota rota volvitur. Similiter

Arabibus قَطَب, axis, et de principe populi, et imperatore exercitus usurpatur, ut circa quem, ceu verticem, negotia vertuntur. Græcus Alexandrinus hic σατραπείας, Hieronymus reguli, Chaldæus et Syrus שַׂרְפָּי, שַׂרְפָּי, tyranni reddiderunt. Post Davidis tempora ipsis, ut videtur, Philisthæis illud nomen obsolevit, nec nisi in historia ab egressu Israelitarum ex Ægypto ad Davidem usque legitur. הַשְּׂעִי, Gazæus, scil. princeps. Et Aschdodæus, Aschkalonæus. הַגָּתִי Qui sedem habuit in urbe Gath, vid. xi. 22. Hieronymus adjectiva hæc gentilitia singularia reddit in plurali: Gazæos, et Azotios, Ascalonitas, Gethæos, quemadmodum גַּזְזִי collective Cananæos denotare constat. Sed hic, ubi singuli principes Philisthæorum enumerantur, adjectiva illa sunt in singulari vertenda, uti et Græcus Alexandrinus fecit, qui τῶ Γαζαίῳ, καὶ τῶ Ἀζωτίῳ, κ.τ.λ., posuit. Ceterum quinque Philisthæorum principibus in fine versus adduntur הַשְּׂעִי, Αὐαί, qui Deut. ii. 23, in villis usque ad Gazam habitasse dicuntur. Cur eorum hic fiat mentio, Masius causam existimat esse hanc, quod, ut est credibile, eorum multi, quamvis ignobiles et rustici, ad Josue usque tempora in illis locis manserint, e quibus olim majores illorum a gente Caphthorim fuerant pulsi. Loci cujusdam הַשְּׂעִי dicti fit mentio infra xviii. 23, inter urbes tribui Benjamin assignatas. Græcus Alexandrinus et Hieronymus h. l. הַשְּׂעִי traduxerunt ad sequentis versus initium, ubi not. vid.

4 Versu qui præcedit ora maritima a finibus Ægypti sursum ad Ekronem usque est descripta, tanquam quæ armis nondum erat subacta. Nunc vero rursus ad Austrum alia loca, sed mediterranea enumerantur, quæ adhuc sunt in hostium potestate. הַיָּמִינִי מִלְּאֶרְץ הַיָּמִינִי, A meridie omnis terra Cananæi, sive Cananæorum, scil. הַיָּמִינִי, reliqua erat occupanda vs. 2. Superest, inquit, et quicquid est agri Cananæi ad austrum. Græcus Alexandrinus, nomine הַשְּׂעִי in fine

superioris versus ad hunc vs. tracto, sic reddidit: καὶ τῷ Εὐλαίῳ ἐκ Θαμὰν καὶ πάσῃ γῇ Χαναάν, qui Dativi pendent a verbo προσλογίζεται, computatur, vs. 2, sed sensu parum commodo. יִצְרָח Græcus interpres pro nomine proprio regionis Idumææ cepit, Jerem. xlix. 7, 20; Ezech. xxv. 13. Sed ea regio ab hoc loco aliena est. Hieronymus: *ad meridiem vero sunt Hevæi, omnis terra Canaan*. Videtur autem h. l. *australis Cananæa* regis Arad et vicinorum regularum ditiones comprehendere, qui in Judææ extremitate dominabantur ad desertam Paran, Zin, Kadesch, cetera. Id enim ei consentaneum est, quod Num. xxi. 1 scriptum exstat. Nam quamvis Josua, ut supra x. 41, commemorabatur, a Kadesch-Barnea ad Gazam usque regionem illam omnem cecidisset; tamen neque ille prorsus profligarat incolas, sed veluti victoriosus transcurrens tenuerat modo atque represserat, ut ne terræ distributionem auderent impedire. Jam transit ad septentrionalem Cananæam. יִמְצָחָה, *Et a spelunca, quæ Zidonis vicina est, sive, in eorum ditione est*. Ante יִצְרָח repetendum esse יִצְרָח ex יִצְרָח ostendit יִצְרָח quod sequitur. יִצְרָח Hieronymus pro loci alicujus nomine proprio habuit. Nam pro Hebraicis verbis posuit hæc: *et a Maara Sidoniorum*. Erant, qui de Marathos urbe cogitarent, cujus Plinius, *Hist. Nat.*, l. v., cap. 20, inter Phœnicæ urbes mentionem facit. De qua Strabo l. xvi., cap. 2, § 12, Μάραθος, πόλις ἀρχαία Φοινίκῳ, κατεσπασμένη, Marathos, antiqua Phœnicum urbs, nunc diruta. Sita erat e regione Aradi, insulæ. Sed veteribus Orientalibus interpretibus, Chaldaeo, Syro et Arabi, יִצְרָח h. l. est nomen appellativum speluncam denotans, ut Genes. xix. 30; 1 Sam. xxiv. 3, al. Videtur magna aliqua et admirabilis spelunca significari, qualis Sareptam inter et Sidonem fit mentio a scriptoribus historiæ expeditionum cruciatarum. De illa Guilielmus, Tyri Episcopus, in *Histor. Hierosolym.*, l. xix., cap. 2, hæc scribit: *Eadem tempestate Syrawas, vir in nostram argumentosos perniciem, municipium quoddam nostrum, in territorio Sidonensi situm, speluncam videlicet inexpugnabilem, quæ vulgo dicitur cavea de Tyro, corruptis, ut dicitur, pretio custodibus, subitis et improvisis occupat machinationibus*. Masius verba Hebræa interpretatur *prata Sidoniorum*, denotari existimans campos virore lætos, qui a Sidone deorsum secundum dextrum maris Mediterranei litus porri-

guntur. Quæ interpretatio nititur eo, quod Hebr. יִצְרָח, *viriditatem* denotare ajunt, veluti Jesaj. xix. 7. Sed eo loco יִצְרָח sunt *arva plana et spatiosa*; vid. not. edit. tert. Græcus Alexandrinus יִצְרָח reddidit ἐναντίον Γάζης, *e regione Gaza*; incertum, legeritne in suo codice יִצְרָח, an crediderit ita legendum esse, quod antea sermo fuerat de finibus meridianis Cananææ, unde tam subito ad septentrionales scriptorem se conferre posse non videbatur. יִצְרָח, *Usque ad Aphecā*. Duæ hujus nominis urbes exstiterunt, altera in tribu Juda, infra xv. 53, altera tribui Ascher assignata, xix. 30, quæ hoc loco intelligitur. Quod sequitur, יִצְרָח, *usque ad terminum Emoræorum*, Masius existimat id intervallum loci significare, quod est ab Apheka usque ad montis Hermonis eam partem, quæ Paneadi et fonti Jordanis imminet. Illuc enim usque Emoræos habitasse videntur inde a regnis Ogi et Sichonis, et quæ in ista ora habitabant gentes neque ab Ascheritis, neque Naphthalitis post Josuæ excessum ejici potuisse, memorat Judicum historia i. 31, 32, 33. Utroque illo, *usque ad Aphekā, et usque ad terminum Emoræorum*, non significatur idem diversis verbis, uti nonnulli voluerunt, sed alius terminus, Orientem versus, ut latitudo illius tractus designetur.

Ver. 6.

Au. Ver.—All.

Bp. Horsley.—And [one MS.] all.

Au. Ver.—Misrephoth-maim. See notes on xi. 8.

Ver. 7, 8, 9.

7 וְעַתָּה חֲלָק אֶת-הָאָרֶץ הַזֹּאת בְּנַחֲלָה לְתַשְׁבֵּת הַשְּׁבָטִים וְחֲצִי הַשְּׁבָט הַמְּנַשֶּׁשׁ : 8 עַמּוֹ הָרְאוּבֵנִי וְהַנָּדִי לָחָד וְנַחֲלָתָם אֲשֶׁר נָתַן לָהֶם מִשָּׁה בְּעֶבֶר הַיַּרְדֵּן מִיַּרְדֵּה בְּאֲשֶׁר נָתַן לָהֶם מִשָּׁה עֶבֶד וְהָוָה : 9 בְּעֶרְוֶיךָ אֲשֶׁר עַל-שְׂפֵת־נַחֲל אֲרָנוֹן וְהָעִיר אֲשֶׁר בְּתוֹךְ-הַנַּחֲל וְכָל-הַמִּישֹׁר מִיַּרְדֵּה עַד יִבְזִין :

7 καὶ νῦν μέρισον τὴν γῆν ταύτην ἐν κληρονομία ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσῇ ἀπὸ τοῦ Ἰορδάνου ἕως τῆς θαλάσσης τῆς μεγάλης κατὰ δυσμὰς ἡλίου δώσεις αὐτήν. ἡ θάλασσα ἡ μεγάλη ὀρεῖ. 8 ταῖς δυσὶ φυλαῖς, καὶ τῷ ἡμίσει φυλῆς Μανασσῇ, τῷ Ῥουβὴν, καὶ τῷ Γὰδ ἔδωκεν Μωσὴς ἐν τῷ

πέραν τοῦ Ἰορδάνου. κατ' ἀνατολὰς ἡλίου δέδωκεν αὐτῷ Μωυσῆς ὁ παῖς κυρίου. 9 ἀπὸ Ἀροὴρ ἢ ἐστὶν ἐπὶ τοῦ χειλούς χεϊμάρβου Ἀρνών. καὶ τὴν πόλιν τὴν ἐν μέσῳ τῆς φάραγγος, καὶ πᾶσαν τὴν Μισὼρ ἀπὸ Μαυδαβάν.

Au. Ver.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh,

8 With whom the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even as* Moses the servant of the Lord gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon.

Pool.—8 *With whom*, Heb., *with him*, i. e., *with the half tribe of Manasseh*; not that half which is expressed ver. 7, as is evident from the thing; but the other half, which is sufficiently and necessarily understood, the relative being here put for the antecedent, understood, as it is, Numb. vii. 89; Psal. cxiv. 2; Isa. viii. 21; Jonah i. 3.

9 *The city that is in the midst of the river*; of which see the notes on Deut. iii. 16, and on Josh. xii. 2. Either this is the same city now mentioned, even Aroer, which is said to have been a double city, as the very name seems to import, whereof one part was on the bank of the river, and the other in the middle of it, whence we read of the cities of Aroer, Isa. xvii. 2; or it is another city, possibly Ar, as it is elsewhere named.

Bp. Horsley.—7, 8, These two verses, as they stand in the modern Hebrew text, and in our public translation, are inconsistent with the history. For the half tribe of Manasseh, which had received its inheritance with the Reubenites and the Gadites on the east of Jordan, was not to have another settlement in *this* land, on the west of the river; but the other half of that tribe was to be settled here. The true sense of the passage, as it was originally written, is unquestionably preserved in the version of the LXX, which is to this effect: "And now divide this land for an inheritance to the nine tribes, and to the half of the tribe of Manasseh. From Jordan unto the great sea thou shalt assign it. The great sea shall be the boundary. For to two tribes to Reuben and to Gad, and to half of the tribe of Manasseh, Moses had given their allot-

ment on the other side Jordan. On the east he had made their allotment."

Ged., Booth.—7 Now therefore divide this land for an inheritance unto the nine tribes, and the half tribe of Manasseh. 8 For two tribes and a-half, the Reubenites and the Gadites, and the other half of the tribe of Manasseh [LXX, Syr., Arab.], had received their inheritance; which Moses had given to them, on the east side of the Jordan.

Even as Moses the servant of the Lord gave them. Some critics omit these words. They are wanting in LXX and Vulg.

9 *From Aroer.*

Ged., Booth.—*The land from Aroer.*

And the city that is in the midst of the river.

Rosen.—See notes on xii. 2, page 75.

Booth.—And every city that is on the interior of the river.

Houb.—7 *Et eam regionem trade nunc novem tribubus et dimidia tribui Manasse possidendam.* (*A Jordane usque ad mare magnum occidentale eam trades, eritque terminus mare magnum.*) 8 *Nam dimidia tribus Manasse, et cum eâ filii Gad et Ruben possessionem suam acceperant, quam dederat eis Moyses, servus Dei, ad ripam Jordanis orientalem.* 9 *Nempe ab Aroer, quæ est ad ripam torrentis Arnon, urbes torrenti intermedias, et, usque ad Medaba, omnes campestræ locos.*

עבר הירדן, Cum eo Rubenitæ. De quo illud cum eo enuntiari possit, non apparet. Id enim pertinere non potest ad דצי השבט quod antecessit. Nam antea memorabatur dimidia illa tribus Manasse, quæ cum aliis novem tribubus citra Jordanem esset habitatura; cum contra nunc agatur altera dimidia tribus Manasse, quæ cum duabus Ruben et Gad trans Jordanem sedes suas habebat. Propterea nos hoc. Codicum lacunam supplementus ex Græcis Intt. Et post hæc verba דצי השבט משה quæ versum 7 absolvunt, incipimus versum 8 his alteris verbis, ודצי השבט משה עבר, dimidia autem tribus Manasse, et cum eâ Rubenitæ et Gaditæ acceperant possessionem suam. Error fuit scribe, qui eadem verba, bis scribenda, semel tantum scripserit, quique simul omiserit hæc, quæ legebant Græci Intt.

והעיר אשר בתוך הנהל 9, et urbem quæ est inter torrentem. Recte Clericus quærit, quanam hæc urbs est sine nomine. Sed non recte, urbs sumitur pro שרים, urbes; melius

dixisset legendum esse והעיר. Vix credibile est, scriptorem sacrum in regione tantâ unam urbem, eamque sine nomine, commemorasse. Legitur etiam ver. 16 והעיר. Fortè utrobique olim scriptum fuit והעיר, et *sylvam*, ut *sylva* opponeretur *planitie*, quæ subsequitur.

Rosen.—8 עָמֹו הָרִאֲשִׁי וְהָעִיר לְקֹחוֹ נַחֲלָם, *Cum ea*, dimidia tribu Manasse, *Rubenitæ et Gaditæ ceperunt hereditariam suam portionem.* Vocis עָמֹו pronomen suffixum masculinum haud dubium ad שָׁכַט בְּכַנְסָה in fine versus antecedentis spectare, sed intelligendam esse alteram dimidiam, quæ ad orientem Jordanis manserat, docet res ipsa, Rubenitarum et Gaditarum mentio adjecta, et hujus ipsius versus pars altera. Conf. infra xxii. 4. Recte Arabicus interpres:

فان نصف سبط منشا الاخر, *quia dimidia tribus Manasse altera* rel. Expōnit scriptor, cur novem et dimidiæ duntaxat tribubus dividenda esset ad occasum Jordanis Cananæa. Fuerunt enim omnino tribus tredecim, nam Josephi prosapia duas faciebat. Quum igitur duabus et dimidiæ assignata sit a Mose hereditas ad Orientem Jordanis, et Levitica expers territorii manere debuerit, efficitur, novem et dimidiā reliquias esse, quibus sit de possessionibus prospiciendum. *Quam dedit iis Moses in regione trans Jordanem.* Cf. Num. xxxii. 19; Deut. iii. 8. Quod repetitur, *quemadmodum dedit iis Moses, minister Jovæ*, affirmat Mosis distributionem plane sicut ab eo facta fuerat, ratam fuisse ceterisque distributoribus.

Ver. 11.

Au. Ver.—Geshurites.

Ged.—Gergasites [Oxford MS. of LXX].

Ver. 12.

Au. Ver.—Giants.

Others.—Rephaites. See notes on xii. 4, page 75.

Ver. 14.

Au. Ver.—14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the Lord God of Israel made by fire are their inheritance, as he said unto them.

Houb., Horsley, Ged., Booth., and others suppose that this verse is an interpolation from verse 33.

Ver. 15.

וַיָּתֵן מֹשֶׁה לְמַנְשֵׁה בְּנֵי־רֹאשֵׁי לְמִשְׁפַּחֹתָם:

καὶ οὗτος ὁ καταμερισμός, ὃν κατεμήρισε Μωσὴς τοῖς υἱοῖς Ἰσραὴλ ἐν Ἀραβῶθ Μωὰβ ἐν τῷ πέραν τοῦ Ἰορδάνου κατὰ Ἱεριχώ. 15 καὶ ἔδωκε Μωσὴς τῇ φυλῇ Ῥουβὴν κατὰ δῆμους αὐτῶν.

Au. Ver.—15 And Moses gave unto the tribe of the children of Reuben inheritance according to their families.

Ged., Booth.—15 This is the division which Moses made to the Israelites in the plains of Moab, on the other side the Jordan, opposite to Jericho [LXX]. And Moses gave unto the tribe of Reuben an inheritance, according to their families.

Ver. 16.

Au. Ver.—16 And their coast was from Aroer, that is on the bank of the river Arnon, and the city that is in the midst of the river, and all the plain by Medeba.

And the city that is in the midst of the river. See note of Rosen. on xii. 2, p. 75.

Booth.—And every city on the interior of the river.

Ver. 19.

וְקִרְיָתַיִם וְשִׁבְמָה וְזֶרֶת שָׁחַר בְּהַר הָעֲמָץ:

καὶ Καριαθαίμ, καὶ Σεβὰμ, καὶ Σεραδὰ, καὶ Σιών ἐν τῷ ὄρει Ἐνὰβ.

Au. Ver.—19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley.

Kirjathaim.

Rosen.—קִרְיָתַיִם, i. e., *urbs gemina*, forsān vetus et nova, exstabat.

Sibmah.

Gesen.—שִׁבְמָה (coolness, or fragrance), *Sebam*, Num. xxxii. 3, and שִׁבְמָה (id.) *Sibmah*, pr. n. of a city in the tribe of Reuben abounding in vineyards, Num. xxxii. 38; Josh. xiii. 19, &c. Jerome places it near Heshbon.

Zareth-shahar.

Gesen.—זֶרֶת הַצֶּהַר (splendour of the dawn), *Zereth-shahar*, pr. n. of a city in Reuben, Josh. xiii. 19.

Rosen.—הַצֶּהַר, i. e., *splendor* (propheta) *aurore*, nomen loci forsān in aprico colle siti, ejus nusquam alias fit mentio.

In the mount of the valley.

Ged., Booth.—On mount Enak.

Houb.—בְּהַר הָעֲמָץ, *in monte vallis*, nihil habet sententiæ. Syrus interpretatur בבֵּרוֹא בְּהַר וּבְעֵמֶק, *in monte et in valle*; legit בעֵמֶק, cui nos obsequimur, loco *Sarath-Asar* ac-

cepto de regione, quæ esset et montana et campestris.

Rosen.—בְּהַר הַעֵמֶק, *In monte vallis.* Masius existimat, significari vallem montis Abarim, sive Nebo, aut Pisga, in qua Moses humatus fuit, cf. Num. xxvii. 12. Nam Deut. iii. 27, 29 scribitur, *Mosen mansisse in valle e regione Beth-Peor, et inde conscendisse Pisgam*; cf. Deut. xxxiv. 1. Jam vero h. l. e vestigio post nominatum hunc montem *vallis* versu sequi. memoratur *Beth-Peor*, ut locus propinquus. Videntur eæ montis Abarim partes designari, quæ campis Moabiticis imminabant. Græcus Alexandrinus in codice Vaticano habet: ἐν τῷ ὄρει Ἐνὰβ, in Alexandrino Ἐνάκ.

Ver. 20.

Au. Ver.—Ashdodh-pisgah. See notes on Deut. iii. 16, vol. i., page 659.

Ver. 21, 22.

וְכָל עָרֵי חַמְשֵׁי־וְכָל-מַמְלַכְתּוֹ
סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר מָלַךְ בְּהֶשְׁבֹן
אֲשֶׁר הָיָה מֶשֶׁה אֹתָו וְאֶת-נִשְׁאֵי
מִדְיָן וְאֶת-רֶקֶם וְאֶת-חֹר
וְאֶת-דָּבֶע נְסִיבֵי סִיחֹן וְשָׁבִי
הָאֶרֶץ: 22 וְאֶת-בָּלָעַם בְּרֹדְפֵעֹר
הַקֹּסֵם הָרָגוּ בְנֵי-יִשְׂרָאֵל בְּחֶרֶב אֶל-
חִלְיָהֶם:

21 καὶ πάσας τὰς πόλεις τοῦ Μισώρ, καὶ πᾶσαν τὴν βασιλείαν τοῦ Σηὼρ βασιλέως τῶν Ἀμορραίων, ὃν ἐπάταξε Μωυσῆς αὐτὸν καὶ τοὺς ἡγουμένους Μαδιάμ, καὶ τὸν Εὐλὶ, καὶ τὸν Ῥοβὸκ, καὶ τὸν Σοὺρ, καὶ τὸν Οὐρ, καὶ τὸν Ῥοβὲ ἄρχοντα ἑναρα Σιών, καὶ τοὺς κατοικοῦντας Σιών. 22 καὶ τὸν Βαλαάμ τὸν τοῦ Βαιὼρ τὸν μάντιν ἀπέκτειναν ἐν τῇ ῥοπῇ.

Au. Ver.—21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 Balaam also the son of Beor, the soothsayer [*or, diviner*], did the children of Israel slay with the sword among them that were slain by them.

21 *And all the kingdom of Sihon.*

Pool.—*All the kingdom of Sihon*; a synecdochical expression, for a great part of it; in which sense we read of *all Judea*, and

all the region round about Jordan, Matt. iii. 5, and *all Galilee*, Matt. iv. 23, and many others. Or, *which all were the kingdoms of Sihon* [so *Rosen.*], i. e., belonged to his kingdom. The Hebrew conjunction *and* is oft put for the relative particle *which*, as Judg. ii. 21; Prov. xix. 1; Eccles. vi. 12.

Whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba.

Bp. Horsley.—It appears by the book of Numbers, that it was some considerable time after the conquest of Sihon and Og, that the war against the Midianites was undertaken, in which the five princes named in this passage were slain. For it was in consequence of the conquest of the Amorites by the children of Israel, that the league was formed against them between the Moabites and the Midianites, Numb. xxii. 2. And it was in revenge of the calamities brought upon the Israelites by the machinations of the Midianites, and the advice of Balaam, that the war against the Midianites was undertaken (Numb. xxxi. 1—7), in which these five princes and Balaam were slain (verse 8). They were not slain, therefore, together with Sihon, who was conquered and put to death before any hostility took place between the Midianites and Israelites, and before Balaam had done the Israelites any harm. In this 21st, therefore, after נבשׁתִּין, I would read,

אֲשֶׁר הָכָה מֹשֶׁה אֹתוֹ וְאֵת נִשְׁאֵיוֹ וְאֵת יְשִׁבֵי הָאָרֶץ
—“in Heshbon, whom Moses smote, him, and his great men, and the inhabitants of the land.” See Numb. xxi. 34, 35.

The 22d I would omit entirely.

Pool.—*With the princes of Midian*; not in the same time or battle, as appears by comparing Numb. xxi. 23, 24, with Numb. xxxi. 8, but in the same manner. And they are here mentioned, partly because they were slain not long after, and upon the same occasion, even their enmity against Israel; and partly because of their relation and subjection to Sihon, as it here follows. *Dukes of Sihon.* *Quest.* How could they be so, when they were *kings of Midian*? Numb. xxxi. 8. *Answ.* There were divers petty kings in those parts, which were subject to greater kings; and such these were, but are here called dukes or princes of Sihon, because they were subject and tributaries to him, and therefore did one way or other assist Sihon in this war, though they were

not killed at this time. It is probable, that when Sihon destroyed those Moabites which dwelt in these parts, he frightened the rest of them, and with them their neighbours and confederates the Midianites, into some kind of homage or tribute, which they were willing to pay to him. *Dwelling in the country*, Heb., *inhabiting that land*, namely, *Midian*, last mentioned; whereby he signifies, that though they were subject to Sihon, yet they did not dwell in his land, but in another.

Rosen.—21 Verba וְכָל־מְלִיכֵי סִיחֹן Græcus Alexandrinus sic reddidit: καὶ πάντων τῆς βασιλείας τοῦ Σηὼν, et Hieronymus: *universaque regna Schon*, quasi pluralem מְלִיכֹת legisset, quod et in Erfurtensium codicum tertio, et in Bombergianis Bibliis legitur. Sed recte observavit Masius, illud וְכָל־מְלִיכֵי סִיחֹן esse tanquam gignendi casu dictum accipiendum: *quæ omnes fuerant regni Sichonis*, quia clara res est, non universum, sed dimidium Sichonis regnum Rubenitis esse concessum. Alteram dimidiam regni Sichonis possederunt Gaditæ, vid. vs. 27. Sichonis autem, Emoræorum regis, fuisse loca illa omnia, ideo hic monetur, ut ne quid Moabitis ereptum esse, posset quispiam suspicari. Erat enim adhuc nefas, posteros Lothii violare, Deut. ii. 9. In secunda versus parte digressio est, occasione nominati Sichonis, ad cædem quinque procerum Midianitarum, qua illi pœnas Mosi dederunt auxilli, quod illi tulerant adversus Israelitas. וַיִּשָּׁרֵף מֹשֶׁה אֶת־וְיָהוֹשֻׁעַ בְּרֹגֶן, *Quem Sichonem, percussit, occidit Moses, et principes Midian*, numero quinque, quorum nomina statim adjiciuntur, ut Num. xxxi. 8, ubi מְלִיכֵי סִיחֹן *reges Midianitarum* vocantur. Sed constat, Hebræos sic illo nomine uti, ut Latini *regulos* dicunt, qui et angusto quodam loco dominatum habent. Iidem sub finem hujus versus appellantur וְכָל־נְסִיכֵי סִיחֹן, *uncti*, i. e., principes (cf. Ezech. xxxii. 30; Mich. v. 4) *Sichonis*, quomodo illos ideo appellari existimat Kimchi, quod Sichon, cum ejus res flourerent, etiam apud Midianitas imperasset. Et proinde interpretatur illud וַיִּשָּׁרֵף מֹשֶׁה אֶת־וְיָהוֹשֻׁעַ casu gignendi, atque de suo copulam suggerit, quæ in Hebræo nulla est; quasi scilicet illi magno loco fuerint cum apud Sichonem, tum apud incolas Midianitas. Id vero Masius vere dicit esse divinare, atque in suam sententiam detorqueere scriptoris verba. Quis enim *terræ* nomen de Midianitarum regione, ac non de ea terra, quam in præsentī trac-

tamus, accipiat, hoc est, de Sichonis isto regno? Vocantur autem illi principes *præfecti*, sive *duces Sichonis et tractus illius incolæ*, quod, ut ex hoc loco probabiliter colligi potest, isti Midianitæ, licet non pleno jure et imperio fuerint Sichoni subjecti, ei tamen aliquo usque videntur paruisse, et forsàn una cum Moabitis Ammonitisque vectigales ejus fuisse, quin etiam Sichoni in bello opem tulisse, vel certe suppetias apparasse, sic tamen, ut si re ipsa opem tulerint, evaserint, et ad suos reverterint; neque enim aliter Sichonis duces dici potuere. De vectigalibus quod diximus, facit illud satis probabile, quod idem Sichon Moabitis, Ammonitisque bello partem suæ regionis extorserat, quem proinde nulla alia conditione credibile est cum iis pacem fecisse, nisi saltem ut vectigales se subjicerent, quod idem de Midianitis, qui erant Moabitis contermini, fit verisimile. Ceterum quinque illi Midianitarum duces non sunt cum Sichone eodem bello apud Jahzam occisi, Num. xxi. 23, 24; sed altero deinde bello Midianitico, cum fortasse fuga tunc evasisent ad suos, cum his periere, paulum ante Mosis obitum, Num. xxxi. 8.

Ver. 23.

Au. Ver.—23 And the border of the children of Reuben was Jordan, and the border thereof. This was the inheritance of the children of Reuben after their families, the cities and the villages thereof.

And the border thereof.

Le Clerc, Houb., Bp. Horsley, Ged., Booth. omit these words with the Vulgate.

This was the inheritance, &c.

Ged., Booth.—This was the inheritance of the Reubenites according to their families, and these their cities and their villages.

Ver. 25.

וַיְהִי לָהֶם הַנִּבְּלָה יַעֲזָר וְכָל־עָרֵי הַנִּבְּלָה וְחֶמֶשׁ אַרְצָ בְּנֵי עַמּוֹן עַד־עִירוֹעֶר אֲשֶׁר־עַל־פְּנֵי רַבְּבָה :

καὶ ἐγένετο τὰ ὅρια αὐτῶν Ἰαζήρ. πᾶσαι πόλεις Γαλαὰδ καὶ τὸ ἡμισυ γῆς υἱῶν Ἀμμὼν ἕως Ἀραβὰ, ἣ ἐστὶ κατὰ πρόσωπον Ἀραδ.

Au. Ver.—25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer, that is before Rabbah.

Bp. Horsley.—25 And half the land of the children of Ammon.] The Israelites were

strictly forbidden to meddle with the Ammonites, and are told they should have no part of their land, Deut. ii. 19. Accordingly, it is said that they meddled not with their land, verse 37. The Hebrew text, therefore, in this place must be corrupt. Perhaps for *וְהָיָה אֵרֶץ*, the true reading may be *מְדוּחָה לָאֵרֶץ*;—"and all the cities of Gilead that lay without the land of the children of Ammon." Some of the cities of Gilead belonged to the Ammonites. See Deut. ii. 37.

Rosen.—*Et omnes urbes Gileaditidis*, scilicet quotquot in superioribus finibus Septentrionem versus sitæ fuerunt. Verum quia omnes urbes Gileaditidis non pertinebant ad tribum Gad, nam dimidia illius regionis pars assignatur vs. 31. Manasensibus, illico restringitur ista universitas his additis verbis: *וְהָיָה אֵרֶץ גָּד*, *dimidiaque terra Ammonitarum*, hoc est, quam Sichon dudum Ammonitis eripuerat; nam Israelitæ ipsi vetiti sunt bellum Ammonitis inferre, ac eorum agros invadere, Deut. ii. 19. *וְעַד אֲרֹעֵר אֲשֶׁר עַל-פְּנֵי רַבְּבָה*, *Usque ad Aroer, quæ in conspectu*, e regione *Rabbæ*. Fuit hæc urbs regia Ammonitarum Deut. iii. 11, *רַבְּבָה*, dicta, Græcis, v. c. Polybio, l. v., cap. 71. *Παββαράμωνα*, in numis inde a Tito usque ad commodum *Philadelphia*, *Abulfedæ* *عَمَّان*, *Amman*; vid. *Bibl. Alter-*

thumskunde, vol. iii., p. 43. Hanc urbem Hebræi numquam videntur possedisse, forsitan quod illa ante Israelitarum adventum Ammonitis non esset erepta; eam tamen diu postea expugnavit David, 2 Sam. xi. 1; xii. 26. Quod vero hic Aroër Rabbæ opposita dicitur, eo Masius aliique significare volunt, Aroerem ad Austrum sitam sibi oppositam habere in termino aquilonari Rabbam. Sed *עַל-פְּנֵי* vidimus supra vs. 3 denotare *ad orientem*. Quæ vero hic commemoratur Aroër aliam esse, quam quæ supra versu 16 in descriptione finium tribus Ruben *ad ripam fluminis Arnon* sita esse dicitur, recte observat Relandus *Palæst.*, p. 583, quum hic, ubi de Gad agitur, ab illa Aroër hæc discernatur addito: *quæ e regione*, sive *ad orientem Rabbæ* est sita. Præterea Aroër *ad Arnonem* non erat ante conspectum Rabbæ Ammoniticæ, nam Arnon erat Moabitarum et Emoræorum terminus, non Ammonitarum, quorum regio ab altera parte regni Sichonis circa Jabbokum fuisse describitur Num. xxi. 24. "Hujus quoque

Aroër," addit Relandus, "videtur mentio fieri Jud. xi. 33; nec enim video, quomodo illic Aroër ad Arnonem sita possit intelligi; sed commodissime refertur ad illam Aroër, quæ ante conspectum Rabbæ Ammoniticæ est; illinc nempe pelli Ammonitæ debuerant. Alteram Aroër jam post terga habebat Jephtha; vid. vs. 29." Erat et Aroër in sorte tribus Juda, 1 Sam. xxx. 30 (al. 28).

Ver. 26.

— עַד-נָבֹל לְדֶבִיר :

— ἕως τῶν ὀρίων Δαιβὼν.

Au. Ver.—26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir.

Debir. So most commentators.

Bishop Horsley.—Rather, "of Lodebir." 2 Sam. ix. 4, 5.

Rosen.—Ad *דֶּבִיר* probabiliter conjicit Hitzig in libro: *der Begriff der Kritik am alt. Testam. praktisch erörtert*, p. 137, præmissum nomini *ל* scribarum errore repetitum esse e præcedente *גֹּבַל*.

Ver. 27.

וּבְעֶמֶק בֵּית הָרֶם וְגִיֹת נְמָה וְסִסְוֹת וּצְפֹן יֵתֶר מִמְלָכֹת סִיחֹן מֶלֶךְ חֲשָׁבוֹן הַיַּרְדֵּן וְגֹבַל עַד-רְקָה יַם-סִפְפֹּרֶת עַד הַיַּרְדֵּן מִזְרָחָה :

καὶ Ἐναδὼμ καὶ Ὁθαργαὶ καὶ Βαυθαναβρὰ καὶ Σοκχωθὰ καὶ Σαφὰν καὶ τὴν λοιπὴν βασιλείαν Σηὼν βασιλείως Ἑσεβὼν. καὶ ὁ Ἰορδάνης ὀρίει ἕως μέρους τῆς θαλάσσης Χενερέθ πέραν τοῦ Ἰορδάνου ἀπ' ἀνατολῶν.

Au. Ver.—27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, even unto the edge of the sea of Chinnereth on the other side Jordan eastward.

Heshbon, Jordan, and his border, &c.

Bp. Horsley.—For *הַיַּרְדֵּן וְגֹבַל*, I would read *גֹּבַל הַיַּרְדֵּן*;—"Heshbon. Jordan was the boundary to the end of the sea of Cinneroth, east by Jordan."

Rosen.—*Jordanes et terminus* scil. ejus, i. e., regio ei adjacens, ut supra vs. 23.

Ver. 32.

אֵלֶּה אֲשֶׁר-נָתַל מֹשֶׁה בְּעַרְבֹת מוֹאָב מִעֵבֶר לַיַּרְדֵּן יְרֵיחוֹ מִזְרָחָה :

οὗτοι οὓς κατεκληρονόμησε Μωυσὴς πέραν

τοῦ Ἰορδάνου ἐν Ἀραβῶθ Μωὰβ ἐν τῷ πέραν
τοῦ Ἰορδάνου τοῦ κατὰ Ἱεριχὼ ἀπ' ἀνατολῶν.

Au. Ver.—These are the countries which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

These are the countries which Moses did distribute for inheritance, &c. So most commentators.

Bp. Horsley.—Rather, "These are they to whom Moses gave inheritance."

Rosen.—*Hæc sunt quæ possidenda distribuit Moses in campestribus Moabi a trans Jordani, i. e., in regione trans-Jordanica, Jerichunti orientem versus.* Pronomen demonstrativum אֵלֶּה est anceps; nam potest ad ipsas possessiones quæ sunt distributæ, vel ad tribus eas, quibus regio ista est concessa, referri. Priori modo cepit Hieronymus, qui sic reddidit: *hanc possessionem dividit Moses* rel. Altero modo Græcus Alexandrinus: οὗτοι οὗς κατεκληρονόμησε Μωυσῆς. Nam Piel בָּלָה tam aliquem facere heredem, heredem instituere, quam hereditatem ei assignare significat. Sed prius præstat; cf. xiv. 1; xix. 51. *Campi Moabitici* erant planities a Jordanis et Arnonis ostiis, quibus isti fluvii in Mare Mortuum intrant, longe per Sichonis regnum provecta, inter Jordanem ab occidente, et montes Arabicos Abarim, Nebo, Pisga, ceteros, ab oriente; quam planitiem olim Moabitæ occupant, priusquam ab Emoræis pulsi trans Arnonem cecisissent.

CHAP. XIV. 1, 2.

וְאֵלֶּה אֲשֶׁר-נָחַל בְּנֵי-יִשְׂרָאֵל
בְּאֶרֶץ כְּנָעַן אֲשֶׁר נָחַל אֲבוֹתָם אֶלְעָזָר
הַכֹּהֵן וַיְחֻשֶׁע בֶּן-נֹחַן וְרָאשֵׁי אֲבוֹת
הַמִּשְׁטָח לִבְנֵי יִשְׂרָאֵל :² בְּגִזְרֵל
נָחֲלָתָם בְּאֶשֶׁר צִוָּה יְהוָה בְּיַד-מֹשֶׁה
לְהַשְׁעֵת הַמִּשְׁטָח וְהָעִי הַמִּשְׁטָח :

פס' 1, 2.

1 καὶ οὗτοι οἱ κατακληρονόμησαντες εὐὼν Ἰσραὴλ ἐν τῇ γῇ Χαναάν, οἷς κατεκληρονόμησαν αὐτοῖς Ἐλεάζαρ ὁ ἱερεὺς καὶ Ἰησοῦς ὁ τοῦ Ναυῆ, καὶ οἱ ἄρχοντες πατριῶν φυλῶν τῶν εὐὼν Ἰσραὴλ. 2 κατὰ κλήρους ἐκληρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς.

Au. Ver.—1 And these are the countries which the children of Israel inherited in the land of Canaan, which Eleazar the priest,

and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By lot was their inheritance, as the Lord commanded by the hand of Moses, for the nine tribes, and for the half tribe.

1 Most commentators agree with our authorized version.

1 *Bp. Horsley.*—I am persuaded that between the 1st and 2d verses of this chapter we ought to find an enumeration of the tribes (the nine tribes and half) that were settled west by Jordan, ending with the half tribe of Manasseh, and that the 1st verse should be thus rendered :

1 "These are the children of Israel who received an inheritance in the land of Canaan, to whom Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes, assigned their respective inheritances." To this effect it is rendered both by the LXX and by Houbigant. And this is the natural sense of the Hebrew word, in which there is no ellipsis; for the order of construction in the first clause is this,

וְאֵלֶּה בְּנֵי יִשְׂרָאֵל אֲשֶׁר נָחַל בְּאֶרֶץ כְּנָעַן :

The manifest deficiency of the narrative, without apodosis of the pronoun "these" by an enumeration of the tribes, put our English translators upon devising another sense for the passage, by supposing an ellipsis of the word "countries." It did not occur to them that in this sense of the passage the narrative will be equally deficient, without an apodosis of the pronoun "these" by an enumeration of the countries.

Houb.—1 *Hæc autem sunt, quæ filii Israel in terra Chanaan possederunt, suas cuique possessiones assignantibus Eleazar sacerdote, Josue, filio Nun, filiorumque Israel familiarum principibus.* 2 Possessiones ipsorum fuerunt sorte assignatæ, quemadmodum Mosi Dominus mandatum dederat, de novem tribubus, et de dimidiâ etiam tribu.

Ged., Booth.—2 To nine tribes and a half tribe was their inheritance distributed by lot as Jehovah had commanded Joshua [LXX].

Rosen.—1 *Hæc vero sunt quæ hereditatis loco acceperunt in terra Canaan, i. e., in regione Jordani ad occidentem.* Sunt hæc verba non ad ea quæ proxime hoc capite sequuntur, nam iis non possessionum distributio narratur, sed ad ea quæ inde a proximo capite legimus referenda. Hic enim non nisi ea quæ distributioni præmitti oportet

bat exponuntur. *Quæ hereditare eos fecerunt*, i. e., quæ hereditario jure possidenda iis distribuerunt, *Eleasar, sacerdos, et Josua, filius Nunis*. Et quas possessiones hereditare fecerunt *capita domorum patrum tribuum* quæ sunt *filiis Israel*, i. e., Israelitarum, sic scripsit evitandi, uti videtur, plurium genitivorum concursus causa. Cf. infra xix. 51 רָאִשֵׁי בֵּית אָבוֹת per ellipsin ponitur pro רָאִשֵׁי אָבוֹת, *capita domus*, domorum, familiarum *pater-narum*, ut est Exod. vi. 14; 1 Chron. v. 24. שְׂרֵי הָאֲבוֹת, *principes domorum paternarum* appellantur 1 Chron. xxix. 8, וְשְׂרֵי הָאֲבוֹת, quod idem, 2 Chron. v. 2. Nostro loco vero non significantur primores familiarum, sed *tribuum*, ut vertendum sit: *primores paternarum tribuum*, qui numero erant duodecim. Nam singulæ tribus habebant suum principem. Hinc Num. xxxiv. 18 dicitur, fuisse singulorum tribuum principes ab Eleasare et Josua ad terræ distributionem delectos.

2 *Per sortem hereditatis eorum*, quæ verba pendent a נָחַל in versu 1, i. e., quæ possidenda acceperunt missis sortibus, quæ singulis suas portiones assignabant. *Quemadmodum præceperat Jova per manum Moysi*, per Moysen, *novem tribubus et dimidiæ tribui* Manasse, scil. hereditarias possessiones assignare, quod e נָחַל vs. 1 est repetendum, sed verbo constructo per ל, quum alias cum accusativo personæ construi soleat. Ante וְשְׂרֵי codices haud pauci et libri editi exhibent נָחַל, dare novem tribubus rel. Sed quum neque veteres interpretes, neque codices accuratiores illud נָחַל exprimant, Buxtorfius *Anticrit.*, p. 520 jure pro novitio judicat.

Ver. 3, 4.

3 בְּיָרְדֵּנוּ מֹשֶׁה בְּחֵלֶת שְׁנֵי הַמִּשְׁוֹרֹת וַחֲצֵי הַמִּשְׁטָה מֵעֵבֶר לַיַּרְדֵּן וְלַלְוִיִּם לֹא־נָתַן נַחֲלָה בְּתוֹכָם: 4 בְּיָרְדֵּן בְּגִי־יֹסֵף שְׁנֵי מִשְׁוֹת מִנְּשָׁה וּמֵאֶפְרַיִם וְלֹא־נָתַן הָלֶךְ לַלְוִיִּם בְּאֶרֶץ פִּי אִם־עָרֵימֶלְשֶׁבֶת וּמִגְדָּשֵׁיהֶם לְמַחְגֵּיהֶם וּלְהִנְגֵּם:

2 κατὰ κλήρους ἐκλήρονόμησαν, ὃν τρόπον ἐνετείλατο κύριος ἐν χειρὶ Ἰησοῦ ταῖς ἐννέα φυλαῖς, καὶ τῷ ἡμίσει φυλῆς 3 ἀπὸ τοῦ πέραν τοῦ Ἰορδάνου. καὶ τοῖς Λευίταις οὐκ ἔδωκε κλήρον ἐν αὐτοῖς. 4 ὅτι ἦσαν οἱ υἱοὶ Ἰωσήφ δύο φυλαὶ Μανασσῇ καὶ Ἐφραίμ. καὶ οὐκ ἔδόθη μερίς ἐν τῇ γῇ τοῖς Λευίταις, ἀλλ' ἡ πόλις κατοικεῖν, καὶ τὰ ἀφωρισμένα αὐτῶν τοῖς κτήνεσιν καὶ τὰ κτήνη αὐτῶν.

Au. Ver.—3 For Moses had given the inheritance of two tribes and an half tribe on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle and for their substance.

Houb.—3 *Nempe erant filii Joseph duæ tribus Manasse et Ephraim; et aliis tribubus duabus et dimidiæ tribui dederat Moyses ultra Jordanem possessionem, cum interea nullam Levitis assignaverat.* 4 *Nam Levitæ nullam in terrâ sortem habuerunt, nisi urbes in quibus habitant, cum agris earum suburbanis, in quibus habent pecora sua et facultates.*

4 *Nempe erant filii Joseph duæ tribus.* Hæc verba, quæ versu 4 in editis leguntur, initio versus, nos initio hujus versûs 3 collocamus, ut explicetur cur sint citra Jordanem novem tribus cum dimidiâ, etsi ultra Jordanem sunt duæ tribus, et dimidia Manasse; quia nempe filiorum Joseph erant duæ tribus; sic ut Levi non numerato, superesset numerus tribuum duodecim. Saltum fecerit librarius ex eo כִּי in quo incipit versu 4 ad eum, in quo vs. 3 oculo ab uno ad alterum deerante. Certè seriem hæc non habent versu 4. *Nam filiis Joseph erant duæ tribus, postquàm dictum est versu 3 non dedit possessionem Levitis; cum contrâ orationis continuatio sit plana et legitima, si post hæc, non dedit possessionem Levitis, continuò subditur versu 4 non aliam Levitæ sortem habuerunt, quam urbes quas habitabant.* וְלֹא נָתַן, et non dederunt. Lege cum Græcis Intt. et cum Syro, וְלֹא נָתַן, et non dedit. Nam solus Moyses antea nominatus est, qui daret, et jam bis antecessit נָתַן numero singulari.

Rosen.—4 Particula causalis *quia* initio versus hic adhibetur propterea quod nunc porro exponitur cur versu 2 in novem et dimidiam tribus Cananæa sit dividenda. Quum enim, ut vs. 3 dictum est, duæ tribus cum dimidia trans Jordanem possessionem accepissent, Levitica vero a possessione capienda exclusa esset, videbatur inde consequens, octo tantum tribus cum dimidia restare, quæ forent in possessionem suam immittendæ. Itaque hoc versu explicat, quanam ratione id fiat ut etiamnum novem cum dimidia tribus remaneant fortituræ. *Quia erant filii Josephi duæ tribus, Manasse*

et Ephraim. וְהָאֵתְנָה חֶלֶק לְלֵוִים, *Nec dederunt, i.e., data est pars Levitis in hac terra, nisi urbes ad habitandum.* וּמִקְנֵשֶׁדִּים, *Et suburbana earum, ita vocata a שֶׁדָּ, ejiciendo amovendo-que, quia pertinent quidem ea loca ad habitationum commoditates, sed tamen ab ipsis habitationibus tanquam seposita et semota sunt. Eorum spatia definita sunt Num. xxxv. 4, seqq. Loco pronomini suffixi masculini vocis מִקְנֵשֶׁדִּים debebat femininum poni; spectat enim ad nomen femininum עֲרִים. Sed videtur ob terminationem masculinam ejus nominis et suffixum eodem genere poni. Cf. וְהָעֲרִים וְהַמִּקְנֵשֶׁדִּים xiii. 28.*

Ver. 6.

וַיָּגֵשׁוּ בְנֵי־יְהוּדָה אֶל־יְהוֹשֻׁעַ בְּבִלְגָל
וַיֹּאמֶר אֵלָיו כָּלֵב בֶּן־כַּנְזִי הַקִּנְיָנִי אֶתְנָה
יָדָעְתָּ אֶת־הַדָּבָר אֲשֶׁר־דִּבֶּר יְהוָה אֶל־
מֹשֶׁה וְאִישׁ הָאֱלֹהִים עַל אֲדֹתַי וְעַל־
אֲדֹתַיִךְ בְּהָרָשׁ בְּרַגְעִי :

καὶ προσήλθοσαν οἱ υἱοὶ 'Ιούδα πρὸς 'Ιησοῦν ἐν Βιλγὰλ. καὶ εἶπε πρὸς αὐτὸν Χάλεβ ὁ τοῦ 'Ιεφονῆ ὁ Κενεζαῖος. σὺ ἐπίστης τὸ ῥῆμα ὃ ἐλάλησε κύριος πρὸς Μωσῆν ἄνθρωπον τοῦ θεοῦ περὶ ἐμοῦ καὶ σοῦ ἐν Κάδης Βαρνή.

Au. Ver.—6 Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

Then—came, &c.

Bp. Horsley.—Now—had come, &c.

Concerning me and thee.

Rosen.—*De rebus meis et de rebus tuis, videlicet, nos ambo, me et te, ingressuros esse in terram promissam, ejusque possessionem adituros, ceteris omnibus seu exploratoribus, seu bellatoribus, qui vigesimum annum excesserant, ante ejus ingressum in deserto morituris, Num. xiv. 24, 30; Deut. i. 36. עֲלֵאדֹתַי, Propter causas meas, i.e., propter me, de negotio meo, quod quale fuerit in iis quæ proxime sequuntur exponitur.*

Gesen.—אֲדֹתָ plur. pp. turnings, turns, see r. אָדָּר no. 1; then *circumstances, reasons,*

causes of things. Comp. سَبَبٌ, *cause,*

from r. קָבַב, to turn about; حَالٌ, *way,*

manner, cause, from حَالٌ, חָלָה, to turn

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oneself; Germ. *um* for *wegen*; בְּגַל, *because of, from גַּל.*—Found only in the formula על־אֲדֹתָ i. q. על דְּבָרִי, *i.e., for the causes, i. q. on account of, because of, propter, Gen. xxi. 11, 25; xxvi. 32; Ex. xviii. 8; and c. suff. עַל אֲדֹתַי, on my account, Josh. xiv. 6. עַל כָּל־אֲדֹתָי אֲשֶׁר, for all these causes that, for this very cause that, Jer. iii. 8.—In some edit. is read 2 Sam. xiii. 16 אֶל אֲדֹתָ, which has arisen from combining two readings, אֶל־אֲדֹתָ and אֲדֹתָ. עַל אֲדֹתָ.*

Ver. 7.

וַיֹּאמֶר אֹתָל דָּבָר פֶּאֶשֶׁר עִם־לִבִּי :

— καὶ ἀπεκρίθη αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ.

Au. Ver.—7 Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

As it was in mine heart.

Houb.—*Dedique ei responsa quæ ei placuerunt.* Græci Intt. legunt *in corde ejus, quam scripturam Clericus jure anteferebat. Nam propterea subjungit Caleb Mosen sibi promississe Hebron, quia ejus responsum Mosi placuerat. Nec satis distinguitur in לבִי responsum Caleb à responso cæterorum exploratorum. Nam omnes exploratores responderant juxta cor suum, quanquam ignavum, et fide promissorum destitutum.*

Rosen.—*Et reduxi, retuli ad eum verbum quemadmodum cum corde meo, i.e., apud animum erat; ut ex animo sentiebam, nulla simulatione usus. Recte Hieronymus: nunciavique ei quod mihi verum videbatur; videlicet, terram esse optimam, eamque Deo adjutore facile obtineri posse, Num. xiii. 30; xiv. 7, seqq. Græcus Alexandrinus עִם־לִבִּי reddidit κατὰ τὸν νοῦν αὐτοῦ, secundum mentem ejus, Mosis, i.e., prout ipse expectabat, vel desiderabat; quasi עִם־לִבִּי cum pronomine suffixo tertiæ personæ legisset. Quod ipsum in codice quodam, quem Kennicottus numero 150 signavit, legitur, et Clericus putat egregiam fundere sententiam. "Nam revera," inquit, "Caleb Mosi respondit quod ei placebat, et prout optabat sibi responderi. Ceteri vero exploratores responderunt quidem id quod, præ pusillanimitate, credebant esse verum, adeoque ex animi sententia, sed non id quod Moses optabat; nam animos popularium labefac-*

N

tarunt.” Sed vere monet Maurer, non esse credibile, Calebum hoc dixisse, se ea quæ Num. xiii. 31; xiv. 7—9, a se relata leguntur, non ad veritatem, sed ad ducis voluntatem loquutum esse.

Ver. 9.

Au. Ver.—9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

Surely.

Rosen.—9 *Atque juravit Moses die illo his verbis: ne vivam nisi terræ tractus, quem calcavit pes tuus, tibi cedat in hereditariam possessionem filiisque tuis in perpetuum.* אִם לֹא proprie: si non, s. nisi scil. verum aut futurum sit quod dico; jurandi formula satis nota per ἀποσιώπησιν, sive ellipsin, de qua vid. Gesenii *Lehrgeb.*, p. 844. Neque Num. xiv. 20—24, neque Deut. i. 35, 36, ubi res de qua hic agitur narratur, mentio ulla fit Mosis jurantis, aut jurisjurandi ipsius nomine prolata, sed tantum jurantis Dei. Verum quia verba Dei jurantis, quæ hic habentur, sunt a Mose, audiente populo, prolata, ideo Moses jurasse hic dicitur. Ceterum אֶרֶץ חֲבֵרָה בְּנֵה־חֶבְרֹן, hæc terra quam calcavit pes tuus non est tota terra Cananæa, sed certus aliquis ejus tractus, ad quem exploratores venerant, et quidem Hebron urbs ejusque ager, ut mox vss. 12, 14, 15 dicitur. Cf. Jud. i. 20.

My God.

Ged., Booth.—Thy God [one MS.].

Houb.—*Deo.* Syrus אֱלֹהִים, *Deo*; legebat אֱלֹהִים quæ scriptura melior. Nam *Deo meo* loquendi forma est, quam Moyses non solet usurpare; itaque ab ea declinant Græci Intt. cum convertunt θεοῦ ἡμῶν, *Deo nostro*. Tamen iidem habent v. 8, θεοῦ μου, *Deo meo*, et Syrus similiter אֱלֹהִי quod non incommode in Caleb, ex suâ personâ loquente.

Ver. 10.

וַעֲתָה תִּהְיֶה הָאָרֶץ הַזֶּה יְהוָה אֱלֹהֵינוּ
כִּי־אֲשֶׁר דָּבַר יְהוָה אֲרָפְעִים וְחִמְשׁ שָׁנָה
מָאֵז דָּבַר יְהוָה אֶת־הַדֹּבֵר הַזֶּה אֶל־
מֹשֶׁה אֲשֶׁר־הָלַךְ וַיִּשְׁאַל בְּפִי־דָבָר וַעֲתָה
הָאָרֶץ אֲנִי הַיּוֹם בְּיָד־חֲמֵשׁ וּשְׁמוֹנִים
שָׁנָה :

καὶ νῦν διέθρεψέ με κύριος ὃν τρόπον εἶπε.
τοῦτο τεσσαρακοστὸν καὶ πέμπτον ἔτος, ἀφ' οὗ

ἐλάλησε κύριος τὸ ῥῆμα τοῦτο πρὸς Μωυσῆν.
καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ, καὶ νῦν
ἰδοὺ ἐγὼ σήμερον ὀγδοήκοντα καὶ πέντε ἔτων.

Au. Ver.—10 And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered [Heb., walked] in the wilderness: and now, lo, I am this day fourscore and five years old.

Rosen.—*Per quos ambulavit*, versatus est *Israel in deserto*, in quo æquales mei plerique omnes considerunt. Sed quum Israelitæ post emissos exploratores triginta octo annos duntaxat in deserto versati essent; Græcus Alexandrinus non expresso אֲשֶׁר Hebræa sic reddidit: καὶ ἐπορεύθη Ἰσραὴλ ἐν τῇ ἐρήμῳ. Hieronymus: *quando ambulabat Israel per solitudinem*. Chaldæus: אֲנִי עָם בְּאֶרֶץ חֲבֵרָה, *qui, Moses, ambulavit cum Israel in deserto*. Ita legitur in Bibliis Complutensibus, et affert Chaldæi verba Kimchi. Sed in Bibliis Antverpensibus et Londinensibus deest עָם. Arabicus inter-

pres: وَتَدَّ هَلَكَ بَنُو إِسْرَائِيلَ فِي الْبَرِّيَّةِ ,

et jam perierunt filii Israelis in deserto. Videlicet Hebræo הָלַךְ consonum Arabicum

הָלַךְ, denotat *periit*, nec desunt loca in codice Hebræo, quibus הָלַךְ, *abiit* idem est ac *evanuit, interiit*, veluti Ps. lxxviii. 39; Job. vii. 9. Neque tamen necesse est, ut הָלַךְ eo significatu hic capiamus. Nam observant Hebræi illos quinque et quadraginta annis comprehendi præter triginta octo, quibus in deserta versabantur Israelitæ, et septem annos, quibus in subigenda terra occupati fuerunt.

Ver. 12.

וַעֲתָה תִּהְיֶה לִי אֶת־הָאָרֶץ הַזֶּה אֲשֶׁר
דָּבַר יְהוָה בְּיָדֵינוּ הַיּוֹם כִּי־אֲשֶׁר שָׁמַעְתִּי
בְּיָוֶם הַחַוּוֹת כִּי־עֲבָדְתִּים שָׁם וְעַרְיָם
בְּלִלְוֹת בָּעֲדוֹת אֶל־יְהוָה אֱלֹהֵינוּ
וְהוֹרֵשְׁתִּים כִּי־אֲשֶׁר דָּבַר יְהוָה :

καὶ νῦν αἰτοῦμαι σε τὸ ὄρος τοῦτο καθὰ εἶπε
κύριος τῇ ἡμέρᾳ ἐκείνῃ, ὅτι σὺ ἀκήκοας τὸ
ῥῆμα τοῦτο ἐν τῇ ἡμέρᾳ ἐκείνῃ. νῦν δὲ οἱ
Ἑνακίμη ἐκεῖ εἰσι πόλεις ὄχυραὶ καὶ μεγάλαι.
ἐὰν οὖν κύριος μετ' ἐμοῦ ᾗ, ἐξολοθρεύσω
αὐτοὺς ὃν τρόπον εἶπέ μοι κύριος.

Au. Ver.—12 Now therefore give me this

mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

Ged., Booth.—12 Now therefore, give to me this mountain which Jehovah promised on that day, for on that day thou heardest [Ged., in thine own hearing]. Although the Anakites are there, and although the cities are great and fortified, Jehovah being with me, as he hath said, I shall be able to drive them out.

In thine own hearing. I have followed the Greek and Vulgate. Others refer the words to what follows; and render, *For thou, then, heardest that the Anakites were there.*—*Ged.*

Houb.—12 Tu igitur concede mihi, quæso, istum montem, quem Dominus eo tempore, designabat. Quod verò tu eodem tempore audivisti esse illic Enacæos, urbesque esse magnas et munitas, ego confido Deum esse mecum, meque eos, ut Dominus mandavit, expulsurum. Cum supra narretur, xi. 21, 22, Josuam expulisse Enacæos ex monte Hebron, nec ullos fuisse superstitis nisi in Gath, in Gaza, et in Ashdod, satis intelligitur quæ in hoc capite narrantur antea evenisse quàm quæ in fine cap. xi. Nec tamen propterea crediderim ordinem fuisse perturbatum. Nam hæc de Caleb memorantur, occasione acceptâ, de sortibus quæ ducendæ erant; ut lectores doceantur, quomodo Caleb Hebron possedisset; nempe non sorte, sed Mosis de eo promissis re complendis, et quanquam regio in quâ est Hebron, tribui Judæ in quâ natus erat Caleb, non sorte obtigisset, tamen futurum fuisse ut Caleb Hebron possideret, ne non staret id quod Moses promiserat. Sed sortes Deus ita temperavit ut promissa Mosis starent. Denique non pugnat id quod narratur cap. xi., Josuam expulisse Enacæos, cum eo quod hic promittit Caleb se eos expulsurum. Nam recte attribuitur Josuæ id, quod ipso imperante fecit Caleb, et quod ipse Caleb non fecisset, nisi ei Josua copias suppeditasset.

Rosen.—Nam tu audivisti illo die, quod Anakæi ibi sunt, et urbes magnæ munitæ, vid. supra xi. 21; Num. xiii. 23, 28. A rei, quam ambit, conditione argumentum ducit Calebus, quippe quæ sit ejusmodi, ut etiamsi impetret, nihil nisi quod cum summa dif-

ficultate, periculis, laboribus conjunctum sit, accepisse videri possit. At dicat aliquis, absurdum esse, si Josuam *audivisse de Anakæis deque munitis urbibus* dicat, quasi non una cum aliis exploratoribus ipse illuc accesserit. Verum responderi potest, *audire* pro *cognoscere* positum esse, aut, Calebum ad duodecim viros divisionis faciundæ verba ista facere, quorum præter Josuam nemo Anakæos viderat.

Ver. 15.

וַיֵּשֶׁב הַכְּרֹון לַפְּנִים הָרִית אֲרֵבָה
הָאָדָם הַגָּדוֹל בְּעַנְקָיִם הָיָא וְהָאָרֶץ
נִשְׁתַּחֲמָה מִמֶּלְחָמָה :

τὸ δὲ ὄνομα τῆς Χεβρών ἦν τὸ πρότερον πόλις Ἀργόβ μητρόπολις τῶν Ἐνακίμ αὐτῇ. καὶ ἡ γῆ ἐκόπασε τοῦ πολέμου.

Au. Ver.—15 And the name of Hebron before was Kirjath-arba; which Arba was a great man among the Anakims. And the land had rest from war.

Kirjath-arba.

Ken.—One is much surprised here, at reading, the name of Hebron before was Kirjath-arba, (which Arba was) a great man among the Anakims. But, strange as this version is, it is the more strange, because it is corrected in ver. 13 of the very next chapter, the city of ARBA, the father of Anak, which city is Hebron: and again, in xxi. 11, the city of ARBA, the father of Anak.

Dr. A. Clarke.—And the name of Hebron before was Kirjath-arba.] That is, the city of Arba, or rather, the city of the four, for thus ארבע אֲנָכִים may be literally translated. It is very likely that this city had its name from four Anakim, gigantic or powerful men, probably brothers, who built or conquered it. This conjecture receives considerable strength from chap. xv. 14, where it is said that Caleb drove from Hebron the three sons of Anak, Sheshai, Ahiman, and Talmi: now it is quite possible that Hebron had its former name, Kirjath-arba, the city of the four, from these three sons and their father, who, being men of uncommon stature or abilities, had rendered themselves famous by acts proportioned to their strength and influence in the country. It appears however from chap. xv. 13 that Arba was a proper name, as there he is called the father of Anak. The Septuagint call Hebron the metropolis of the Enakim, μητρόπολις τῶν Ἐνακίμ. It was probably the seat of govern-

ment, being the *residence* of the above chiefs from whose *conjoint* authority and power it might have been called דברן; as the word דבר literally signifies to *associate*, to *join in fellowship*, and appears to be used, Job xli. 6, for “*associated merchants, or merchant’s companions, who travelled in the same caravan.*” Both these names are expressive, and serve to confirm the above conjecture. No notice need be taken of the tradition that this city was called the *city of the four* because it was the burial-place of *Adam, Abraham, Isaac, and Jacob*. Such traditions confute themselves.

A great man.

Rosen., Ged.—*The greatest man. Homo ille maximus inter Anakæos erat.* הַגִּבּוֹר cum articulo est ut superlativus capiendum, ut 1 Sam. xvii. 14. דָּוִד הָיָה הַגִּבּוֹר, *David erat minimus.* Cf. Gesenii *Lehrgeb.*, p. 691. Cur autem vir ille *maximus* inter suos dicatur, an quia corporis mole in illo gigantum genere excelluerit, an vero quia penes eum fuerit apud eam gentem principatus, non satis explicata res est. Sunt qui eum אַרְבַּע quasi *quadratum* dictum existiment a *statura perfecta*, quomodo Græci τετραγώνον ἄνδρα *virum perfectum*, et τετραγώνον σῶμα *corpus perfectum* vocare solent. *Quadratus* frequens est inter nomina et cognomina Romanorum ab amplo corporis habitu. Infra xv. 13; xxi. 11. Arba dicitur אֲבִי הַעֲנָקִים, *pater Anaki s. Anakæorum*, quod non de generis origine, sed de imperio intelligendum videtur, ut 1 Chron. ii. 21. אֲבִי גִלְגַּי; vid. quæ supra e Masio attulimus, Fuerat autem urbs, quæ postea Hebron, ab Arba vocata, quod eam condidit, uti videtur. De Anakæis vid. ad xi. 21. Pro Hebraicis הַגִּבּוֹר הַזֶּה אֲבִי הַעֲנָקִים Alexandrinus interpres reddidit hæc Græca: μητρόπολις τῶν Ἐνακίμ αὐτῇ, quasi legisset: הַמְּאֹכֶל הַגִּבּוֹר הַזֶּה, et *per terram maximam inter Anaakeos* videtur Hebronem ejusque confinia intellexisse, quæ inter illorum civitates sit habita maxima. Longius a fonte Hebræo recedit Hieronymus, qui verba illa sic reddidit: *Adam maximus ibi inter Enakim situs est.* Ex hoc loco colligit Hieronymus in Quæstionibus in Genesin, et in Commentario ad Matth. xxvii., item in Epitaphio Paulæ, et in locis Hebraicis, ubi de Arboch loquitur, Adamum, humani generis parentem, Hebrone sepultum esse. Addit vero idem, Carjath-Arbe ita dictam esse *civitatem quatuor*, quia in ea quatuor patriarchæ, Adam, Abraham, Isaac, et Jacob, fuerint sepulti. Quam opinionem ab Hebræis

traditam Hieronymus sua illa versione stabilire voluit; siquidem quum Hebræa vox אָדָם esse possit vel proprium nomen primi parentis, vel possit appellative sumi, et in genere *hominem* significare; maluit ipse ut nomen proprium retinere. Porro quum de situ aut sepultura in Hebræo ne vestigium quidem sit, visum est ei, de suo addere: *ibi situs est.*—*Rosen.*

CHAP. XV. 1.

וַיְהִי הַגִּבּוֹר לְמִשְׁפַּחַת בְּנֵי יְהוּדָה לְמִשְׁפַּחַתם אֶל־גִּבְיֵל אֶדוֹם מִדְּבַר־זִין נִגְבָּה מִקֶּצֶה הַיָּמִין :

καὶ ἐγένετο τὰ ὅρια φυλῆς Ἰούδα κατὰ δῆμους αὐτῶν ἀπὸ τῶν ὀρίων τῆς Ἰδουμαίας ἀπὸ τῆς ἐρήμου Σιν ἕως Κάδης πρὸς λίβα.

Au. Ver.—1 *This* then was the lot of the tribe of the children of Judah by their families; *even* to the border of Edom the wilderness of Zin southward *was* the uttermost part of the south coast.

Ged., Booth.—1 Now when the land had rest from war [transposed from ch. xiv. 15], this was the lot of the tribe of Judah, according to their families. On the south, to the border of Edom, *their boundary was* the wilderness of Zin, from the extremity of Teman.

I have followed the Arabic translator and Houbigant, who take Theman for a proper name. Compare Gen. xxxvi. 15, 34.—*Ged.*

Bp. Horsley.—*This then was the lot, &c.* Rather, “Now the lot of the tribe of the children of Judah according to their families was upon the border of Edom, towards the wilderness of Zin southward, at the southernmost extremity [of the whole land].”

This first verse is a general account of the situation of the lot of the tribe of Judah. The writer then proceeds to a particular description of its limits.

Houb.—1 *Sors igitur, quæ ducta est pro tribu filiorum Judæ, per familias ipsorum singulas, fuit versus terminum Edom ad desertum Sin, in meridie, ad fines Theman.*

נִגְבָה מִקֶּצֶה הַיָּמִין, Nos, *in meridie, ad fines Theman*: ne, si diceremus, *ad fines meridiei*, eandem rem inutiliter iteraremus, quam Hebraicè non iterari docet 1o. ipsum verbum נִגְבָה post נִגְבָה positum; nam iteraretur נִגְבָה si *meridies* iterum significaretur; 2o. ipsum מִקֶּצֶה quod solet esse ad nomen loci adjunctum, ut sequenti versu, מִקֶּצֶה יָם מֵלֶח, *ab extremo salsi maris*, non autem ad aliquam

unam quatuor mundi plagarum. Denique appositè *Theman*, quæ urbs sita est prope terminos *Edom*, in latere tribus Judæ meridionali... למשפחתם unus Codex. Orat. למשפחתם plenè, ut convenit in numero plurali.

Rosen.—*Fuitque sors tribui filiorum Judæ pro familiis eorum, ad fines Idumææ desertum Zin meridiem versus, ab extremitate Austri.* Græcus Alexandrinus pro tribus postremis versus hujus verbis hæc Græca dedit: ἕως Κάδης πρὸς Δίβα, usque ad *Kades ad Africum*, quæ non respondent Hebræis si verba spectes; at si rem spectes, idem fere dicunt quod Hebræa: nam *Kadesch-Barnea* (vs. 3), quod Græcus interpret per Κάδης intelligit, in finibus Judææ Australibus erat.

Ver. 2.

Au. Ver.—2 And their south border was from the shore of the salt sea, from the bay [Heb., tongue] that looketh southward.

And.

Houb., Ged., Booth.—Thus.

The bay.

Rosen.—Nomen הַיָּם Chaldæus בַּיְתָא reddidit, quod quum *petram* denotare constet, Masius hic rupem aliquam significari existimavit, quæ in illa Mortui maris extremitate extiterit. Certe Latini *linguas* et *lingulas* vocarunt promontoria instar linguæ in mare projecta. Festus in: *lingua: non solum corporis pars dicitur, sed etiam differentia sermonum, promontorii quoque genus, non excellentis, sed molliter in planum delevi.* Sed בַּיְתָא et *litus* denotat, ut Genes. xxii. 17, ubi Hebraica הַיָּם שָׁמַיָּה, *ad oram maris* Onkelos reddidit יָם הַיָּם. Græcus Alexandrinus nostra verba sic transtulit: ἀπὸ τῆς λοφίας τῆς φερούσης ἐπὶ νότον, *a summitate quæ fertur, i. e., vergit ad austrum.* Sed non dubium, *linguam*, quando de mari dicitur, sinum significare, quo in continentem angustior pars excurrit linguæ specie. Sic enim *Jesajas* quoque לָשׁוֹן usurpavit, cum xi. 15 canit: *perdet Jova linguam maris Ægypti.* De eo enim mari loquitur, quod sinus Arabici pars est, quæ linguæ figura Ægyptum alluit. Arabes quoque consonum Hebraico nomini لِسَان, *lingua* de sinu maris usurpare solent.

Ver. 4.

Au. Ver.—4 From thence it passed toward Azmon, and went out unto the river of Egypt; and the goings out of that coast were at the sea: this shall be your south coast.

And the goings out of that coast were at the sea.

Rosen.—*Pergitque ad Azmon.* הַיָּם הַיָּם; *Et exit, progreditur ad torrentem Ægypti*, quo nomine designatur rivus quidam æstate exsiccatus, qui haud procul a Rhinocorura, hodie العريش, *el-Arisch*, in confiniis Ægypti et Palæstinæ in mare effunditur, haud confundendus cum הַיָּם הַיָּם, *fluvio Ægypti*, i. e., Nilo, Genes. xv. 18. Cf. *Bibl. Alterthumsk.*, vol. ii., P. i., pp. 86, 88. הַיָּם הַיָּם הַיָּם, *Suntque exitus termini ad mare*, i. e., finiuntur limites Australes ad Mare Mediterraneum. Pro הַיָּם ethic et Num. xxxiv. 4, Masorethæ ad marginem legi jubent הַיָּם, ut tollatur discrepantia nominis feminini pluralis הַיָּם et verbi masculini singularis cum illo constructi. Verum est hæc constructio nequaquam musitata, præsertim cum verbum præcedit, explicanda ex usu impersonali et neutrali tertiæ verborum personæ, vid. N. G. Schræderi *Institutt. ad fundamm.*, L. H. Syntax., reg. lxii. b., et Gesenii. *Lehrgeb.*, p. 713, b).

This shall be your south coast.

Houb., Horsley, Ged., Booth.—This was their [LXX] southern boundary.

Rosen.—הַיָּם הַיָּם הַיָּם, *Hic sit vobis, Judæis, limes Austri.* Mira videri possit hæc apostrophe. Sed observat Masius, alludi ad illa verba, quibus Num. xxxiv. 2, 6, 7, hi ipsi fines describuntur, alloquitur enim illic Moses Israelitas. Græcus Alexandrinus pro secunda persona posuit tertiam, αὐτῶν (τὰ ὅρια), tanquam הַיָּם pro לָשׁוֹן legerit, quam personarum enallagen probat Kimchi.

Ver. 6.

Au. Ver.—6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to the stone of Bohan the son of Reuben.

Rosen.—6 הַיָּם הַיָּם הַיָּם, *Ascenditque limes ad Beth-Chogla*, quod nomen locum *perdicis*, i. e., perdicibus abundantem denotat. Sed quum הַיָּם et nomen proprium feminae sit, ut filia Zelopchadi, Num. xxvi. 33; posset et *domicilium Chogla* cujusdam significare. Infra xviii. 21 recensetur Beth-Chogla inter urbes tribus Benjamin, quæ finitimam habuit tribum Judæ ad Austrum. וַיָּצֵר מִצְפֹּן לְבֵית הַיָּם, *Et progreditur a Septentrione ad Beth-Haaraba*, i. e., limes nonnihil ad aquilonem deflectens venit *Beth-Haarabam*. Nomen denotat *domicilium*

planitie, aut *solitudinis*, haud dubio a situ. Nam infra vs. 61 recensetur inter eas urbes, quæ in *deserto*, בְּמִדְבָּר, sitæ sint. Appellatur et nudo עֲרֵבָה, et cum articulo הָעֲרֵבָה infra xviii. 18. Hæc urbs infra xviii. 22 commemoratur inter urbes tribus Benjamin. In hoc vero capite vs. 61 tribui Judæ accensetur. Quamobrem sunt qui dubitent, an unus idemque sit locus. Sed verisimile est, fuisse in confiniis utriusque tribus, quum sæpe urbes in eo situ positæ duabus tribubus adscribantur; non quod dubii essent fines, tempore Josuæ, sed quod earum urbium ager esset inter duas tribus divisus. Vix dubium, quin eadem sit Beth-Haaraba, quæ utrobique memoratur; nam hic proxime sequitur Beth-Coghlam, et infra xviii. 22 similiter in eodem tractu collocatur. וַעֲלָה הַגִּבְלָה אֶת־הַבְּרֵכִית הַזֶּה אֲשֶׁר־בְּיָמֵינוּ, *Et ascendit limes ad lapidem Bohan, filii Rubenis*. Videtur hoc nomen accepisse a quodam Rubenita, qui Bohan i. e., pollex (quod et Romanis nomen erat proprium, vid. Ciceronis *Epist. ad Attic.*, l. xiii., ep. 44) appellatus fuerit. Ex quo efficitur, id nomen recens esse, et ab Israelitarum in eas regiones adventu impositum esse.

Ver. 7.

וַעֲלָה הַגִּבְלָה אֶת־הַבְּרֵכִית הַזֶּה אֲשֶׁר־בְּיָמֵינוּ
וַאֲשֶׁר־בְּיָמֵינוּ אֶת־הַבְּרֵכִית הַזֶּה אֲשֶׁר־בְּיָמֵינוּ
לְמַעַן אֲשֶׁר מִנְּגִבְתָּ לְפָנָיו וַעֲבָר
הַגִּבְלָה אֶת־יָמֵינוּ עַיִן־שֶׁמֶשׁ וְהָיוּ הַצְּאֵתָיו
אֶת־עַיִן־הַגִּלְגָּל :

καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, καὶ καταβαίνει ἐπὶ Γαλγὰλ, ἣ ἔστιν ἀπέναντι τῆς προσβάσεως Ἀδαμὺν, ἣ ἔστι κατὰ λίβα τῇ φάραγγι, καὶ διεκβάλλει ἐπὶ τὸ ὕδωρ τῆς πηγῆς τοῦ ἡλίου. καὶ ἔσται αὐτοῦ ἡ διεξόδος πηγῇ Ῥωγὴλ.

Au. Ver.—7 And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of Enshemesh, and the goings out thereof were at Enrogel.

Gilgal.

Masius, Le Clerc, Ged., Booth.—Geliloth [Syr.].

Masius, Le Clerc, and others, adopt this reading of the Syr. as genuine; for Gilgal, in the plain of Jericho, cannot be meant.—*Booth.*

Rosen.—7 *Ascenditque limes Debiram*

versus ex valle Achor, i. e., progreditur, pertransita valle Achor, usque ad Debiram. Quod oppidum tertium est hujus nominis; primi in sorte tribus Judæ, haud procul ab Hebrone, mentio est facta supra x. 38; xi. 21; xii. 13, secundi, in tribu Gad, cis Jordanem, ad Jabbokum, fluvium, xiii. 26. Quod hic habetur haud longe ab Hierichunte situm fuit. Græcus Alexandrinus pro בְּרֵכִית, s. בְּרֵיחַ videtur παραπαραμυτισμῷ deceptus legisse בְּרֵיחַ. Nam dedit hanc interpretationem: καὶ προσαναβαίνει τὰ ὄρια ἐπὶ τὸ τέταρτον τῆς φάραγγος Ἀχὼρ, *ascendit limes ad quartam partem vallis Achor*. De ea vid. supra vii. 24. וַאֲשֶׁר־בְּיָמֵינוּ אֶת־הַבְּרֵכִית הַזֶּה אֲשֶׁר־בְּיָמֵינוּ, *Et Septentrionem versus adspicit ad Gilgalem*, i. e., attingit eam, nec tamen eam amplectitur, nec intro recipit. Gilgalem, ubi Israelitæ stativa sua castra habebant, sitam fuisse Jordanem inter et Hierichuntem, vidimus supra ad iv. 19. Itaque eam, quæ hic memoratur, Gilgalem, quæ infra xviii. 17. גִּלְגָּל vocatur, aliam esse oportuit, quum Hierichunti ad Occidentem esset; illa vero erat Hierichunti ad Orientem. Ut quæ hic habetur Gilgal aliam esse ab ea, qua castra erant, indicaret, addit אֲשֶׁר־בְּיָמֵינוּ אֶת־הַבְּרֵכִית הַזֶּה אֲשֶׁר־בְּיָמֵינוּ, *quæ est e regione adscensus rubentium*. De hoc loco Hieronymus in *Locis Hebraicis* hæc habet: *Adummim, quondam villula, nunc ruinæ, in sorte tribus Judæ, qui locus usque hodie vocatur Maledomim* (מַלְדוֹמִים) *et Græce dicitur ἀνάβασις πυρρῶν, Latine autem appellari potest ascensus ruforum, seu rubentium; propter sanguinem, qui illic crebro a latronibus funditur. Est autem confinium tribus Judæ et Benjamin, descendantibus ab Ælia [Hierosolyma], ubi et castellum militum situm est, ob auxilia viatorum. Potuit vico illi nomen inditum esse a rubicundis rupibus, quemadmodum oppidulum prope Romam Saxa Rubra appellatum fuit, alias Rubræ scil. petræ, vid. Ciceronis Philipp. ii., cap. 71. אֲשֶׁר מִנְּגִבְתָּ לְפָנָיו, Qui adscensus a meridie est. Is quinam fuerit haud constat. Ideo nonnulli, post Græcum Alexandrinum (κατὰ νότον φάραγγι), vallem verti volunt. וַעֲבָר הַגִּבְלָה אֶת־יָמֵינוּ עַיִן־שֶׁמֶשׁ, *Et progreditur limes ad aquas Aen-Schemesch*. Nomen compositum denotat fontem solis. Credibile est, inquit Clericus, illic fuisse fontem a Cananæis soli consecratum. Talis *aqua solis* apud Ammonios, ut auctor est Curtius l. iii., cap. 7, § 22. וְהָיוּ הַצְּאֵתָיו אֶת־עַיִן־הַגִּלְגָּל, *Suntque exitus ejus scil. הגִּבְלָה, limitis* (vs. 4) *ad aquas fontis fullonis*. Ita dictus forsan, quod exceptæ*

helicibus ejus aquæ fullonum officinis serviebant. Fuisse hunc fontem proxime ad urbem Hierosolymam, colligitur ex epulo illo regali Adoniæ, Davidis filii, quod is apud illum fontem fratribus sociisque suis dabat, cum illuc usque tubarum crepitus et urbis plausus de creato Salomone rege audiretur, 1 Reg. i. 9. Mentio fit illius fontis et 2 Sam. xvii. 17. Aqua illius forsitan postea collecta fuit in piscinam, quæ erat in via agri fullonis ad austrum Hierosolymæ, 2 Reg. xviii. 17.

Ver. 8.

וְעָלָה הַגְּבֹול גַּי בְּנֵי-הַנֶּחֱם אֶל-בְּתָרֵי
הַיְבוּסִי מִמֶּנֶּב הִיא יְרֵשָׁלָם וְגו'

καὶ ἀναβαίνει τὰ ὄρια εἰς φάραγγα Ἐννὸν ἐπὶ νότον τοῦ Ἰεβοῦς ἀπὸ λιβάς. αὕτη ἐστὶν Ἱερουσαλήμ, κ.τ.λ.

Au. Ver.—8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom westward, which is at the end of the valley of the giants northward.

The Jebusite. So Rosen.

Houbigant, Ged., Booth.—Jebus [LXX., Chald]. “Lege הַיְבוּס, Jebus; ut legunt Græci Intt. qui Ἰεβοῦς, et ut Chaldæus, יְבוּס, Jebus. Nam sequitur, hæc est Jerusalem, quod de civitate ipsâ Jebus dicitur, non de ejus civibus Jebusæis. Cur ‘ adderetur, occasio fuit in verbo ipso הַיְבוּס quod in Sacris Codicibus sæpius recurrit, quodque adeo in memoriâ Descriptoris præsens adebat, non item יְבוּס quod paucis in locis legitur.

Rosen.—*Ad latus Jebusæi*, Jebusæorum, a meridie, i. e., ita ut relinquat Jebusæos ad Septentriones. Hic est יְבוּס in nostris codicibus, ut fuit in codice Hieronymi, qui *Jebusæi* habet; nam gentium nomina passim in singulari numero exprimuntur. Urbis nomen est יְבוּס, vid. Jud. xix. 10; 1 Par. xi. 4. Sane Græcus Alexandrinus hic posuit Ἰεβοῦς. Hæc est Jerusalem, i. e., urbs quæ illic est, in agro Jebusæorum, vocatur nunc Jerusalem.

Giants. See notes on xii. 4.

Ver. 9.

Au. Ver.—9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoth, and went out to the

cities of mount Ephron; and the border was drawn to Balah, which is Kirjath-jearim.

Rosen.—וְהָיָה הַגְּבֹול מִרֹאשׁ הָהָר אֶל-מִקְדָּן מִי נֶפְתָּח, *Et describitur limes a vertice montis illius ad fontem aquarum Nephtoth* usque. Ejus fontis nusquam alias fit mentio, Hitzig in libro *Begriff der Kritik* cet., p. 133. נֶפְתָּח pro nomine appellativo habet *naphtham* significante, coll. 2 Macc. i. 36, Νέφθαρ, Νεφθαέλ. Verbum הָיָה Hebræi fere interpretantur *agi in obliquum, gyrrare, circumire*, Chaldæum sequuti, qui pro illo verbum סָבַר, *circumire* ponit. Græcus Alexandrinus et Aquila διαβαλλειν, *pertransire, trajicere*, quod Hieronymus sequutus. Idem denotat נָסַב, quo Arabicus interpret est usus.

Syrus: ܢܫܒ, *respicit.* Sed Hebraicum verbum significat *describere, figurare, ductis lineis designare*. Hoc vero loco, ut mox vs. 11 et xviii. 14, 17 ponitur impersonaliter pro: *describitur*, propr. *describit* scil. *describens*. Cf. Gesenii *Lehrgeb.*, p. 797, 3 a). וְהָיָה הַגְּבֹול הָיָה קֵרֶת יָרִים, *et describitur limes per Baalah*, quæ est Kirjath-jearim.

Ver. 10.

וְנָסַב הַגְּבֹול מִבְּעֵלָה יָמָּה אֶל-יָרִיִם
שֶׁעִיר וְעָרָר אֶל-בְּתָרֵי הַר-יִצְחָק
מִצְפֹּנָה הִיא כְּסֵלֹן וְיָרֵד בְּיַרְשֶׁמֶשׁ
וְעָרָר הַמֶּנֶּבֶה :

καὶ περιελύσεται ὄριον ἀπὸ Βαὰλ ἐπὶ θάλασσαν, καὶ παρελεύσεται εἰς ὄρος Ἀσθάρ ἐπὶ νότον πόλιν Ἰαρὶν ἀπὸ βορρᾶ. αὕτη ἐστὶν Χασλὼν. καὶ καταβήσεται ἐπὶ πόλιν ἡλίου, καὶ παρελεύσεται ἐπὶ λίβα.

Au. Ver.—10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim, which is Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah.

Houb.—הַר יָרִים, *Vulgatus: montis Jarim.* Græci omittunt הַר, *montis*. Nos *Her-jarim*, ut sit nomen urbis, ut *Cariathiarim*, quia sequitur, hæc est Cheslon; quod quidem monti non convenit, urbi convenit.

Rosen.—*Tum convertit se limes a Baalah ad montem Seir*, qui plane diversus est a Seire Idumæorum monte. Videtur ei a *coma*, id est, arboribus fruticibusque, nomen inditum fuisse. *Præteritque ad latus montis Jearim*, i. e., sylvarum ab ea parte quæ est

septentrionem versus, id est Cesalon. כְּסֶלֶן
quum hic sit nomen urbis, ut ostendit pro-
nomen feminæ generis הַיָּא, quod referendum
ad nomen פֶּר subauditum, non ad הַר, quod
est masculini, non videtur velle scriptor,
montem Jearim dictum etiam כְּסֶלֶן, sed ad
illum montem hanc urbem sitam fuisse.
Græcus Alexandrinus pro הַרְשֵׁי posuit
πόλιν Ἱερὶμ, quasi pro הַר legisset פֶּר.

Arabicus interpres: *جبل النعران*, mons
en Naran. יָרֵד בֵּית־שֶׁמֶשׁ, Et descendit ad
Beth-Schemesch, i. e., domum, sive templum
solis. Non longe abfuisse a Kirjath-jearim,
tum Josephus auctor est *Antiqq.* l. vi., cap. i.,
§ 4, tum ex historia receptæ a Philisthæis
arcæ sacræ, 1 Sam. vi. 19.

Ver. 12.

וַיָּבֹא לָם הַיָּמָה הַגְּדֹל וַיָּבֹא לָם
בְּנֵי־יְהוֹנָדָה סָבִיב לְמִשְׁפַּחָתָם:
καὶ τὰ ὅρια αὐτῶν ἀπὸ θαλάσσης. ἡ θά-
λασσα ἡ μεγάλη ὀρίει. ταῦτα τὰ ὅρια οὐδὲν
Ἰούδα κύκλῳ κατὰ δῆμους αὐτῶν.

Au. Ver.—12 And the west border was to
the great sea, and the coast thereof. This is
the coast of the children of Judah round
about according to their families.

Houb.—הַיָּמָה הַגְּדֹל. Verbum
hoc loco est adverbium quod significat ad
occidentem; סָבִיב autem, nomen substantivum,
quod, mare; ut constet ordinem legitimum
esse הַיָּמָה הַגְּדֹל, et terminus occidentalis,
mare magnum, qui ordo erat in codice Græ-
corum Intt. qui sic, ἀπὸ θαλάσσης ἡ θάλασσα
μεγάλη, a mari, sive ab occidente, mare
magnum.

Rosen.—וַיָּבֹא לָם הַיָּמָה הַגְּדֹל וַיָּבֹא, Et ter-
minus maris, i. e., occidentalis ad mare
magnum, i. e., Mediterraneum contendit, et
ipsum est terminus. Kimchi postremum
בְּנֵי interpretatur regionem finitimam mari
Mediterraneo, q. d. mare Mediterraneum et
regio ei finitima efficiunt limites occidentales
tribus Judæ. Cf. eandem phrasin infra
vs. 47.

Ver. 13.

וַיָּלֶכְבַּב בְּנֵי־יִשָּׁכָר בְּתוֹךְ הַחֵלֶק בְּתוֹךְ
בְּנֵי־יְהוֹדָה אֶל־פִּי יְהוָה לַיהוֹשֻׁעַ אֶת־
הָרִית אֶרְבֶּעַ אַבְי הַשֵּׁנָה הִיא חֶבְרוֹן:
καὶ τῷ Χάλεβ υἱῷ Ἰεφονῆ ἔδωκε μερίδα ἐν
μέσῳ οὐδὲν Ἰούδα διὰ προστάγματος τοῦ θεοῦ.
καὶ ἔδωκεν αὐτῷ Ἰησοῦς τὴν πόλιν Ἀρβὺκ
μητρόπολιν Ἐνάκ· αὕτη ἐστὶ Χεβρών.

Au. Ver.—13 And unto Caleb the son of
Jephunneh he gave a part among the chil-
dren of Judah, according to the command-
ment of the Lord to Joshua, even the city of
Arba [or, Kirjath-arba] the father of Anak,
which city is Hebron.

14 And Caleb drove thence the three sons
of Anak, Sheshai, and Ahiman, and Talmi,
the children of Anak.

13 He gave.

Bp. Patrick.—Or rather, he (that is,
Joshua) had given him a part in this country,
which by lot fell to the tribe of Judah. See
the foregoing chapter, xiv. 6, 7, &c. where
we read how Caleb petitioned for it, and
founded his petition on a grant made to him
of it, long ago, by God himself.

Rosen., *Ged.*, *Booth.*—Was given.

וַיָּלֶכְבַּב בְּנֵי־יִשָּׁכָר בְּתוֹךְ הַחֵלֶק בְּתוֹךְ
autem, filio Jephunneh, dedit scil. dans, i. e.,
data est pars, portio, in medio filiorum Judæ,
i. e., in eo terræ tractu, qui tribui Judæ
obtigit.—*Rosen.*

Houb.—13 Caleb autem, filio Jephone,
dedit Josue possessionem inter filios Judæ,
juxta Domini mandatum; dedit ei civitatem
Arbe, patris Enach: (Hæc est Hebron.)
אֶל פִּי יְהוָה, Juxta verbum Domini ad
Josue. Moyses, non Josue, promiserat ex
Dei verbis terram eam, quam Caleb ex-
plorârat, ei datam iri. Præterea hæc lo-
quendi forma, אֶל פִּי יְהוָה, solet usurpari
sine addito. Itaque ille dandi casus in
mendo est, et legendum, vel cum Syro יְהוֹשֻׁעַ
in recto casu, Josue. בְּתוֹךְ, dedit, vel cum
Græcis Intt. iterandum, וְתוֹךְ לִי יְהוֹשֻׁעַ, et dedit
illi Josue, quæ verba Græci Intt. non ite-
rarent, nisi et legerent. Prior scriptio magis
placet, quia hod. Codici similior.

14 Anak, Sheshai, and Ahimai, and Talmi.
See notes on Numb. xiii. 22, vol. i., p. 554.

Ver. 15.

Au. Ver.—15 And he went up thence to
the inhabitants of Debir: and the name of
Debir before was Kirjath-sepher.

Rosen.—וַיֵּשֶׁב מִשָּׁם אֶל־יִשָּׁכָר, Ascenditque,
i. e., expeditionem suscepit (vid. not. supra
ad vi. 5) inde, ex agro Hebronitico (vs. 13),
ad, contra incolas Debiræ, vid. supra x. 38.
וַיֵּשֶׁב בְּתוֹךְ הַחֵלֶק לְפָנֵים קִרְיַת־סֵפֶר
antehac fuerat Kirjath-Sefer, i. e., urbs libri,
sive collective, librorum. Græcus Alex-
andrinus πόλιν γραμμάτων, Vulgatus urbs
litterarum reddidit. Chaldaeus: קִרְיַת סֵפֶר,
quæ verba Buxtorfius in *Lexico Chald.*

Talmud., p. 218, *civitatem principum* vertit. Sed monuerat Masius, verba Chaldaica de notare πόλιν ἀρχείων, urbem archivorum, ubi acta publica, aut multa vetustatis monumenta descripta asservarentur. A סַרְסַר nomen בְּרִי significatu non esse diversum dicunt veteres Hebræorum magistri in Gemara Tractatus Talmudici עֲבִירָה וְהָ, de cultu alieno, cap. 2, בְּרִי Persice librum significare perhibentes. Sed Persicum דְּבִיר non librum sed scribam, notarium denotat. Cf. Relandi *Dissertat. Miscell.*, P. ii., p. 285. Sed nomen Persicum urbi illi inditum fuisse Josuæ ætate, vix esse credibile. Nomen בְּרִי quum de postica templi parte, penetrālī ejus, sæpe in V. T. dicatur (vid. not. ad Ps. xxviii. 2), Masius, Hebræorum traditionem sequutus, illam urbem, in qua tabellaria sive archiva fuissent, בְּרִי appellatam inde existimat, quod ἀρχεία secretissima et quasi sacrosancta haberi solerent.

Ver. 17.

וַיִּלְכְּדָה עֲתַנְיָאֵל בְּיָדָהּ אֶת־אֲחִי כָלֵב
וַיִּתְּנוּ לָהּ אֶת־עַצְמָתָהּ בְּתוֹ לְאִשָּׁה :

καὶ ἔλαβεν αὐτὴν Γοθονιῆλ υἱὸς Κενέζ ἀδελφοῦ Χάλεβ. καὶ ἔδωκεν αὐτῇ τὴν Ἀσχαὺ θυγατέρα αὐτοῦ γυναῖκα.

Au. I'er.—17 And Othniel the son of Kenaz, the brother of Caleb, took it : and he gave him Achsah his daughter to wife.

Brother.

Gen., Booth.—Younger brother [some copies of LXX, Vulg., Arab., with one MS., and p. p. Jud. i. 13].

Bp. Patrick.—He gave him Achsah his daughter to wife.] Some think this was not lawful, because he was her uncle : but this is a mistake, for Othniel was not Caleb's brother, but Kenaz, who was Othniel's father. For Caleb is constantly called the son of Jephunneh, and Othniel the son of Kenaz. Therefore they had not the same father, but were very near of kin ; which is all the word *brother* signifies in many places.

Rosen.—Cepit vero, expugnavit eam, urbem Kirjath-Sepher, Othniel, filius Kenasi, frater Calebi. Sed nomen עֲתַנְיָאֵל hic plures existimant gignendi casu reddi omnino debere, ne matrimonium lege vetitum hæc narratio videatur approbare. Est enim Hebraicorum verborum constructio ambigua. Et sane Græcus Alexandrinus ἀδελφου habet, quo fiat, ut Othniel et Achsa patruelus sint,

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quos non erat nefas matrimonio jungi. Nam fratris filiam ducere uxorem etsi connubiales leges quæ in Levitico sunt scriptæ capp. xviii. et xx. aperte non vetent, tamen id tacite faciunt, consecrariā quadam ratione, cum amitam, item materteram, item patruī uxorem duci prohibent ; sunt enim illæ paris cum fratribus filia propinquitatis necessitudine nobis conjunctæ. Sed accentus Tiphcha voci עֲתַנְיָאֵל appositus distinguit eam ab אֲחִי כָלֵב, ita ut hæc nomina cum eo quod antecedit non possint in statu regiminis jungi. Præterea, ut recte a R. Mose Nachmani fil. est observatum ad Num. x. 29, ea nomina quæ in istiuscemodi verborum constructionibus posita ultimis locis, referenda sunt ad id nomen, cujus in ea oratione præcipua mentio est. Veluti cum scriptum est Jesaj. xxxvii. 2 : יִשְׁעֵי בְּרָאמִיז הַבְּנִי, sensus est : *Jesajas, filius Amози, propheta*, non *prophetæ* ; de Jesaja enim potissimum illic agitur. Similiter Jerem. xxviii. 1, חַנַּנְיָה בֶּן־עֲשִׁירִי, *Chananjah, filius Assuri, propheta*. Vid. et 2 Reg. xvi. 7. Denique Num. x. 29, וְיִזְבֵּב בֶּרֶדְעִיאל הַמִּדְיָנִי, *ad Chobabum, filium Reguelie Midianitam*. Quare nostra verba Hieronymus recte sic reddidit : *Othniel filius Cenez, frater Caleb junior*, quam postremam vocem addidit e loco parallelo Jud. i. 13, ubi עֲתַנְיָאֵל קָנִיז legitur. Ut vero ab Othniele removeatur culpa matrimonii cum fratris filia initi, quod, ut antea diximus, illicitum habendum erat ; *fratris* nomine hoc loco *cognatus* designari volunt, nec obstare dicunt, quod Othniel allato libri Judicum loco *frater Calebi eo minor* dicitur ; neque enim inter liberos unius parentis comparisonem fieri ; sed propter Calebi ætatem, quæ tum erat annorum plus octoginta quinque, *minorem* illum vocari, qui novus fit maritus, et illius alterius gener. Vid. J. D. Michaëlis *Abhandlung von den Ehegesetzen Moses*, p. 17, ed. sec. Quæ ratio nobis videtur justo artificiosior esse. Sed quum matrimonium cum fratris filia in legibus connubialibus a Mose promulgatis non esset expressis verbis vetitum, illud serioribus demum temporibus consecrariā, ut diximus, quadam ratione illicitis connubiis adnumeratum fuisse.

Ver. 18, 19.

וַיְהִי כִּבְרֹחָהּ וַתִּסְתַּחֲחֶהּ לַשָּׂאֻל
מֵאֶת־אֲבִיהָ שְׂדֵה וַתַּעֲבֹד מַעַל הַחֲמֹר
וַיֹּאמְרָה קָלֵב מִחֲלָה : 19 וַתֹּאמֶר

וְנָתַתְּ לִי בְרָכָה כִּי אֶרְצָה הַנֶּגֶב וְנָתַתְּ
וְנָתַתְּ לִי גֵלְתָּ מִמֶּנּוּ וְנָתַתְּ לִי גֵלְתָּ
עַל־זוֹת וְאֵת גֵּלְתָּ תַּחְתִּיּוֹת :

18 καὶ ἐγένετο ἐν τῷ ἐκπορεύεσθαι αὐτὴν καὶ συνεβουλεύσατο αὐτῷ, λέγουσα. αἰτήσομαι τὸν πατέρα μου ἀγρόν. καὶ ἐβόησεν ἐκ τοῦ ὄνου. καὶ εἶπεν αὐτῇ Χάλεβ. τί ἐστὶ σοι; 19 καὶ εἶπεν αὐτῇ. δὸς μοι εὐλογίαν, ὅτι εἰς γῆν Ναγέβ δέδωκάς με. δὸς μοι τὴν Βορθανίς. καὶ ἔδωκεν αὐτῇ τὴν Γοναιθλὰν τὴν ἄνω καὶ τὴν Γοναιθλὰν τὴν κάτω.

Au. Ver.—18 And it came to pass, as she came unto him, that she moved him to ask of her father a field: and she lighted off her ass; and Caleb said unto her, What wouldst thou?

19 Who answered, Give me a blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.

As she came unto him.

Pool.—*As she came unto him*, or, *as she went*, to wit, from her father's house to her husband's, as the manner was.

She moved him to ask.

Houb., Pool, Horsley, Ged., Booth.—She persuaded him to let her ask.

Vulgatus, et suasa est à viro suo, fortasse legens וְנָתַתְּ, *et persuasit ei* (vir). Sed scriptura hod. legitima *persuasit ei ut...* seu *ab eo impetravit ut peteret*, quia id petere mulier non auderet, viro non annuente.—*Houb.*

Bp. Patrick.—*That she moved him to ask of her father a field.*] Desired her husband, unto whom she thought her father at this time would deny nothing, to bestow a field upon her. Or, perhaps, she moved him to give her leave to ask it of her father; as she did, either by his permission, or by his desire; who might tell her, it was more proper for her to ask it than himself.

She lighted off her ass. So Rosen., Gesen., Lee, and most commentators.

Bp. Patrick.—*She lighted off her ass; and Caleb said unto her, What wouldst thou?*] He seems to have prevented her request; knowing, by her posture, she had something to desire of him. But Ludov. de Dieu takes it quite otherwise; that when she came to her husband's house she did not alight from her ass, but continued still sitting upon it. Which her father observing, and asking her the reason, why she did

not come down and go to her husband; she told him, she had first a thing to beg of him. And thus both the LXX and the Vulgar translate it, as if she did not alight, but sighed and cried, ἐκ τοῦ ὄνου, from the ass on which she sat.

Rosen.—18 פָּנָהּ בְּיָדָהּ, *Factumque est cum veniret*, s. *ingrederetur ipsa scilicet domum sponsi, cum deduceretur in domum sponsi sui.* תָּנַחַתְּ אֶת־אֲבִיךָ לְפָנַי וְנָתַתְּ לִי, *Tunc incitavit eum, Othnielem, sponsum suum, ut res ipsa docet, ad petendum, ut peteret, a patre ipsius agrum aliquem arabilem et fertilem.* Quum autem mox dicatur, Achsam ipsam rogasse, id Græcum Alexandrinum interpretem eo adduxit, ut Hebraica sic redderet: συνεβουλεύσατο αὐτῷ λέγουσα, αἰτήσομαι τὸν πατέρα μου ἀγρόν, *consilium cum eo habuit, dicens: rogabo patrem meum agrum ut mihi det.* Sed in parallelo loco libri Judicum i. 14 in Alexandrina interpretatione hæc habentur: καὶ ἐπέσειεν αὐτῇ ὁ Γοθονιὴλ αἰτήσαι παρὰ τοῦ πατρὸς αὐτῆς τὸν ἀγρόν, *impulitque eam Othniel petere a patre suo agrum.* Quæ ipsa interpretationis varietas credere suadet, interpretes utrobique haud aliter legisse quam nos hodie, sed ex re ipsa et conjectura illos aliter transtulisse. Constantior illis est *Vulgatus*, sive Hieronymus. Is enim in hoc Josuæ loco Hebræa sic reddidit: *suasa est a viro suo ut peteret.* In Judicum libro ita: *monuit vir suus ut peteret.* Expressit in sua interpretatione Hieronymus וְנָתַתְּ, quod tamen olim lectum non fuisse, ostendit utriusque loci Græca interpretatio. וְנָתַתְּ לִי מִדְּבָרִי, *Dixitque ei Caleb: quid tibi? quid cupis?* Quum vero proxime antea dictum esset, Achsam incitasse sponsum, ut a patre agrum peteret; mirum videri debet, non referri quid sponsus fecerit, sed de Achsa tantum pergere narrationem. R. Levi Gersonis fil. rem hoc modo explicat: petiisse sponse monitu Othnielem dotem a suo socero, atque impetrasse etiam; sed quum ager siccior doti dictus esset, illam insuper aquas poposcisse, quibus rigari fundus totalis posset, eamque ad rem temporis occasione usam esse. Masius observat, posse, omissa conjunctione discretiva, reddi verbum *incitandi* tempore non perfecte præterito: *cum veniret ipsa*, i. e., cum sponso suo domum duceretur, *incitabat sponsum ad petendum a parente agrum* meliorem, sua tergiversatione scilicet, cum *se rursus de jumento demitteret.* Sed magis verisimile fuerit, Achsam incitasse quidem sponsum, ut

agrum a patre peteret, sed quum ille hoc potius ab ipsa fieri debere dixisset, ipsam petiise.

What wouldest thou?

Ged., Booth.—What wouldest thou, my daughter [Syr.]?

19 *A blessing.*

Patrick, Rosen., Lee, Ged., Booth.—A gift.

A south land.

Rosen.—*בְּיָמֵי אֲרָץ הַנֶּגֶב נָתַתִּי*, *Nam terram siccitatis dedisti mihi*, q. d., nam illud terrenum, quod doti dixisti, siccus est, quam ut fructuosum esse possit. Nomen נֶגֶב h. l. non, ut alias sæpissime, *australem plagam* denotare, sed primam suam significationem, *siccitatis* (cf. not. ad Ps. cxxvi. 4), obtinere, docet res ipsa. Græcus Alexandrinus Hebræa sic transtulit: *ὅτι εἰς γῆν Ναγὲβ δέδωκάς με*, et Jud. i. 14, ita: *ὅτι εἰς γῆν νότου ἐκδέδοσθαί με*, in *terram australem dedisti me*.

Similiter Arabicus interpres: زوجتني ,

matrimonio me junxisti in terra australi; sensu nequaquam commodo. Sed recte Jarchi observat, נָתַתִּי hic poni pro לִי נָתַתִּי, *dedisti mihi*, ut statim sequitur. Maurer confert Latinum *donare aliquem aliqua re*. Convenit vernaculum *jemanden beschenken mit etwas*. Eodem modo Jarchi notat Genes. xxxvii. 4 dici בָּרַךְוֹ pro אֲנִי בָרַךְ, *loqui ad eum*, et 1 Reg. xix. 21, בִּשְׁלָלִי pro בָּשָׁלִי, *coxit eis*.

And he gave her.

Ged., Booth.—And Caleb [forty MSS., Syr., Vulg., and some copies of LXX] gave her.

The upper springs and the nether springs.

Gesen.—גִּלּוֹת וְעֵלִיִּים, *Gulloth*, Upper and Lower, pr. n. of two towns not far from Hebron, Judg. i. 15. In the parall. passage Josh. xv. 19 it is: גִּלּוֹת וְעֵלִיִּים and גִּלּוֹת וְעֵלִיִּים.

Rosen.—*Deditque ei scaturigines superiores et scaturigines inferiores*. Post גִּלּוֹת in loco parallelo Jud. i. 15 additur בָּרַךְ, quod et h. l. plures codices et libri exhibent, nec non Græcus Alexandrinus et Syrus. Auxit ergo Calebus filiæ dotem duobus fontibus cum agris in quibus oriebantur, quorum alter superiore loco, alter inferiore situs fuit. Sunt, qui *scaturiginibus superioribus* fontes erumpentes e terra, *inferioribus* autem puteos significari existiment. Sed designatur locorum situs, quemadmodum infra xvi. 3, 5,

oppidum *Beth-Choron inferius et superius* memoratur.

Ver. 21.

וַיְהִי הָעָרִים מְהֻלָּה לַמִּצְרָה בְּנֵי-יְהוּדָה אֶל-בְּנֵי אֶדוֹם בְּנִגְזָה בְּבִצְאֵל וַעֲדֵר וַיָּגֹר:

ἐγενήθησαν δὲ πόλεις αὐτῶν πρὸς τῇ φυλῇ υἱῶν Ἰούδα ἐφ' ὁρίων Ἐδῶμ ἐπὶ τῆς ἐρήμου, καὶ Βαισελεῖλ, καὶ Ἀρά, καὶ Ἀσῶρ.

Au. Ver.—21 And the uttermost cities of the tribe of the children of Judah toward the coast of Edom southward were Kabzeel, and Eder, and Jagur.

Rosen.—*Fuerunt urbes ab extremitate tribus filiorum Judæ ad fines Idumææ in meridie hæ.*

Ver. 25.

וַחֲזֹר וַחֲרֹתָה וְהָרֹתָ הָעֲרֹן הַיָּא וְחֲזֹר:

καὶ αἱ πόλεις Ἀσερὼν, αὐτῇ Ἀσῶρ.

Au. Ver.—25 And Hazor, Hadattah, and Kerioth, and Hezron, which is Hazor.

Ged., Booth.—25 And New-hazor, and Kerioth-hezron (which is also called Hazor).

Rosen.—25 חֲזֹר וְחֲרֹתָ Hieronymus *Asor nova* transtulit. Sane וְחֲרֹתָ est Chaldaice pro חֲרֹתָ. Sunt, qui וְחֲרֹתָ pro nomine alterius urbis habeant. Sed quum in toto hoc catalogo diversorum oppidorum nomina præmissa singulis copulâ et invicem discernantur, non est credibile, eam hoc solo loco omisam esse. Præmittunt quidem illam Syrus et Arabs, qui حَزْرًا et

حَزْرًا posuerunt; sed perquam incertum est, legerintne illam in suis codicibus, an vero ex sua conjectura addiderint. Atque hoc quidem est magis verisimile, quum Chaldæus et Hieronymus nullam copulam reperierint, nec in codicibus quotquot hodie exstant, illa legatur. Præterea חֲזֹר per accentum conjunctivum *Mahpach* cum proximo חֲרֹתָ arctius conjungitur, ut adjectivum suo nomini. Quod autem hoc adjectivum Aramaicæ est formæ, factum est forsitan hinc, quod oppidum illud a Phœniciis aut Syris huc delatus conditus fuerit. In Græca Alexandrina translatione duo hæc nomina non leguntur expressa, ut omnino inde a versu 23, urbium nomina valde sunt corrupta et confusa. חֲרֹתָ R. Jesajas existimat non esse proprium unius urbis nomen,

U O P M

sed *urbes* significare, eas videlicet, quæ deinceps annumerantur. Sed nulla causa intelligitur, cur iis hic medio in catalogo illud nomen præmittatur. Estque *חֶזְרוֹן* nomen proprium alius urbis in Moabide sitæ Jerem. xlviii. 24. Quod sequitur oppidum *חֶזְרוֹן* supra vs. 3, in descriptione finium australium tribus *Judæ* memoratum est. Hic additur : *הַיָּהוּזָה* hoc est *Chazor*, i. e., id oppidum et *Chazor* appellatur. Syrus *ܡܢܝܢ ܡܫܬܬܐ*, *civitas Chezron*, sive *Chevronis* reddidit, sed omissis verbis *הַיָּהוּזָה*. Verba *חֶזְרוֹן* et *יָהוּזָה* jungit et Maurer vertitque *urbes Chezronis*, repugnantibus accentibus; quum *יָהוּזָה* accentu distinctivo majori *Sakphkaton* a *חֶזְרוֹן* disjungatur.

Ver. 32.

וּלְבָאֹת וּשְׁלֵחִים וְעֵצִי וְרִמּוֹן פֶּלֶ-
עָרִים עֶשְׂרִים תְּשַׁע וְחֶזְרוֹן :

καὶ Λαβῶς, καὶ Σαλή, καὶ Ἐρωμῶθ· πόλεις εἰκοσιεννεία, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—32 And Lebaath, and Shilhim, and Ain, and Rimmon: all the cities are twenty and nine, with their villages.

And Ain and Rimmon.

Ged.—And *En-rimon* [so one MS. and equivalently LXX].

Twenty and nine.

Ged., Booth.—Thirty-six. So Syr. rightly. The rest, *twenty-nine*; which agrees with none of the catalogues.—*Ged.*

Bp. Patrick.—*All the cities are twenty and nine, with their villages.* If the foregoing places be told, there are no less than thirty and eight of them. But there were only twenty and nine of them (as some solve the difficulty), that could be called cities; the other being only villages. Or, the meaning is (as the Jews generally think) that twenty and nine only belonged to the tribe of Judah; the rest being afterward given to the tribe of Simeon, as we find in the nineteenth chapter; where nine of these very cities here mentioned are said to be in that tribe, viz., Beer-sheba, Moladah, Hazar-shual, Baalah, Azem, Hormah, Ziklag, Ain, and Rimmon: which nine, with the twenty and nine here set down as the sum total make just thirty and eight. And this seems to be the truer account, because the villages of other cities are mentioned ver. 36 and 41, and yet none of them set down by name, as is supposed in the first interpretation of these words.



Houb.—*Omnes urbes viginti novem, præter vicos suos; vel, et præterea vici earum.* Non annumerantur urbes vicis, ut liquet ex versu 41 ubi numerantur *sedecim urbes et vici ejus*, postquam urbes *sedecim* sunt nominatæ, et ex versu 4 ubi *novem*, postquam *novem*. Itaque hoc versu 32 numerus tot urbium debet esse, quot antea nominatæ sunt urbes. Atqui nominatæ sunt *triginta septem*, non ut hic *viginti novem*; ergo alteruter locus mendo affectus, seu in numero ipso *viginti novem*, seu in urbibus suprà nominatis. “Videtur Clerico, addita fuisse aliquot urbium nomina, post divisionis tempora conditarum, nec tamen mutatam summam antiquiorum;” cui conjecturæ adversantur hæc, quæ mox notavimus de summis urbium, quæ notatæ sunt, ut erant notandæ. Facilius fuit, ut scribæ aberrarent in numero ipso *viginti novem* notando, cum numeri per compendia scribebantur.

Rosen.—*Omnes urbes inde a versu 21, enumeratæ sunt viginti novem et villæ earum.* Nequaquam recte subducta est ista urbium summa, quando non viginti novem, sed triginta septem, aut, ut R. Jesajas vult, triginta sex (ex sua interpretatione verborum *חֶזְרוֹן* et *יָהוּזָה*, vid. not. ad vs. 25), sunt enumeratæ. Et hanc quidem summam posuit Syrus, qui pro eo numero qui in

Hebræo est *למאה ושלשים*, *triginta et sex*

posuit, ex sua haud dubie conjectura; nam codices omnes et ceteri veteres interpretes consentiunt in numero viginti novem. Interpretes Hebræi hunc nodum fere ita solvunt, ut dicant, solas viginti novem in illis enumeratis urbibus fuisse Judæorum, ceteras vero novem, quæ infra xix. 2—7, recensentur, Simeonitarum. Verum primum hic de Simeonitis, quorum sors nondum jacta erat, sermo nullus est; mera est collectio summæ urbium, quorum recitata sunt nomina. Deinde non novem harum urbium, sed decem cesserunt Simeoniticæ tribui, ut liquet ex cap. xix. Hinc Masius existimat, in ista recensione quosdam etiam pagos, sive vicos celebriores commemoratos esse, aut alia municipia; at quæ loca urbium nomine digna essent, ea viginti novem fuisse. Sed quum nulla sit distinctio, neque vicorum mentio ulla, verisimilius est quod Clericus conjicit, esse in hoc catalogo nomina aliquot addita urbium, post divisionis tempora conditarum, aut instauratarum; nec tamen

mutatam summam antiquiorem. Relandus quoque *Palæst.* p. 144, fatetur, vix fieri posse hodie, ut accurate urbium viginti novem nomina ex serie uti nunc habetur, eruantur. Antiquissimis jam temporibus in hunc catalogum menda quædam irrepsisse necesse est, quorum rationem reddere non possumus, antiquis codicibus destituti. Præstat itaque, nonnulla incerta et obscura nobis confiteri, quam ea pro certis lectori obtrudere.

Ver. 33.

Au. Ver.—In the valley.

Ged.—In the plain country.

Rosen.—בְּשִׁפְלָהּ, *In humili*, i. e., in plano et campestri tractu.

Ver. 36.

וְשָׂרַיִם וְעִדְיָה וְהַגְדֵּרָה וְהַגְדֵּרֹתַיִם
עָרִים אַרְבַּע-עֶשְׂרֵה וְחִצְרֵיהֶן :

καὶ Σακαρίμ, καὶ Γάδηρα, καὶ αἱ ἐπαύλεις αὐτῆς, πόλεις δεκατέσσαρες. καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—36 And Sharaim, and Adithaim, and Gederah, and [or, or] Gederothaim; fourteen cities with their villages.

Fourteen.

Ged., Booth.—Fifteen [Syr.].

Pool.—Fourteen cities.] *Object.* There are fifteen numbered. *Answ.* Either one of them was no city strictly called; or *Gederah* and *Gederothaim* is put for *Gederah* or *Gederothaim* [so Patrick], so called, possibly, because the city was double, as there want not instances of one city divided into two parts, called the old and the new city. So the conjunction *and* is put for the disjunctive *or*, whereof examples have been given before.

Houb.—*Urbes quatuordecim.* Græci Intt. ponunt a versu 33 urbes tantum *quatuordecim*; quippe omittunt *Gederothaim*. Et credibile est duo verba, הגדרה וגדרה, alterum significare urbem alterum regionem.

Rosen.—*Urbes quatuordecim et villæ earum.* Neque hæc summa recensio par est. Sunt enim urbes quinque decem enumeratæ. Igitur Kimchi censet, *Gedera* et *Gederothaim* unius urbis duo nomina esse. Rursus Jarchi et R. Jesajas existimant, *Enam* non esse urbis appellationem, sed fontis apud urbem *Tappuach*, cujus infra xvii. 7, 8, mentio. Verum illud incertissima conjectura nititur; hoc vero vix credibile est, quum ea *Thappuach*, quæ fontem habebat,

non intra Judaicos fines, sed apud Josephitas sita fuit, vid. loc. citatum. Masius et hic, ut supra ad vs. 32, conjicit, inter ista nomina unum aliquod esse, quod non urbem, sed pagum, sive aliud municipium significet. Sed obstat pluralis חִצְרֵיהֶן; nam unus tantum vicus esset additus; nec credibile est, quatuordecim urbium unum tantum vicum fuisse.

Ver. 47.

— עֲרֵינְחַל מִצְרַיִם וְהָיָם הַנָּחַל
וְנָבִיל :

הַנָּחַל קָר

— ἕως τοῦ χειμάρρου Ἀιγύπτου, καὶ ἡ θάλασσα ἡ μεγάλη διορίζει.

Au. Ver.—47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border thereof.

River of Egypt. See note on xv. 4.

Houb., Horsley, Booth.—*And the great sea was the boundary.* “Read וְהָיָם הַנָּחַל.”—*Bp. Horsley.*

Rosen.—וְהָיָם הַנָּחַל וְנָבִיל, *Et mare magnum, et terminus ejus, וְהַיָּחִידָה*, ut transtulit recte Chaldæus, adjecto pronomine suffixo. *Terminus autem maris* est ipsum maris littus cum suis urbibus et pagis villisque. Jarchi *insulas* intelligendas existimat *maris*. Sed prorsus similiter supra xiii. 23, 27, de Jordane נָבִיל scriptum est, quod sane de insulis, quæ nullæ in Jordane sunt, accipi non potest. Pro נָבִיל, quod in plerisque codicibus et libris typis expressis exstat, non est dubium legendum esse הַנָּחַל, quod ad marginem notatur, et in codicibus quam pluribus in textu comparet. Exprimitur quoque a veteribus omnibus.

Ver. 49.

Au. Ver.—49 And Dannah, and Kirjath-sannah, which is Debir.

Dannah.

Rosen.—Pro דָּנָה, quod nostri codices habent, atque Vulgatus quoque et Chaldæus exprimunt, Alexandrinus et Syrus דְּבִיר, per *Resch*, legerunt; ille enim דְּבִירָא, hic דָּנָה posuit.

Kirjath-sannah. So the Heb. and versions.

Ged.—Kirjath-sepher. See ver. 15.

Rosen.—וְהָיָם הַנָּחַל וְנָבִיל, *Kirjath-Sannah*, id est *Debir*, supra vs. 15, ubi eam urbem olim דְּבִירָא dictam fuisse dicitur. Ejusdem significationis esse quod hic affertur nomen,

קִרְיָתָיִם, existimat Masius, literâ *Samech* pro *Schin* positâ. Verbum קִרְיָתָיִם autem ad literarum hominum disceptationes spectare monet Deut. vi. 7, atque apud recentiores Hebræos, et hinc Græcum Alexandrinum utramque illam appellationem eodem modo πόλιν γραμμάτων interpretatum esse. Similiter Bochartus *Canaan*, l. ii., cap. 17, p. 855 de Sanchoniathone agens hæc scripsit: "קִרְיָתָיִם decurtatum est ex קִרְיָתָיִם. Id Phœnicibus

idem fuit quod Arabibus سُنَّةٌ, *lex, doctrina, jus canonicum*. Hinc Phœnicia urbs eadem modo appellatur קִרְיָתָיִם, *urbs literarum*, modo קִרְיָתָיִם, *urbs doctrinæ, seu legis*. Radix سָנַן Arabibus primo est *acuere*, deinde *exquisite docere*, ita ut acutior fiat et perspicacior is qui docetur. Atque id ipsum est Hebræis קָנַן, unde est, quod de legis mandatis dicitur Deut. vi. 7, וְשָׂנַן לְבָבְךָ, *et explanate docebis ea filios tuos*. Jonathan תַּנְחִיךְ, et LXX: καὶ προβαδάσεις αὐτὰ, *Vulgatus, narrabis ea.*"

Ver. 52.

Au. Ver.—Dumah.

Rosen.—In pluribus codicibus legitur דִּמְחָה, per *Resch*, eodemque modo legerunt Græci Alexandrinus, Syrus, et *Vulgatus*. Memoratur Rumah locus natalis matris Jojakimi, regis Judæorum, 2 Reg. xxiii. 36. Sunt, qui Rumah eundem locum existiment, qui Jud. ix. 41 דִּמְחָה dicitur. Sed is prope Sichemum situs erat.

Ver. 54.

Au. Ver.—Kirjath-Arbah. See notes on xiv. 15.

Ver. 59.

וּמַעֲרַת וּבֵית-עֲנֹת וְאֶלְתָּאֵן עָרִים
שֵׁשׁ וְחִצְרֵיהֶן :

καὶ Μαγαρόθ, καὶ Βαιθανάρ, καὶ Θεκοῦμ, πόλεις ἑξ, καὶ αἱ κῶμαι αὐτῶν. Θεκῶ, καὶ Ἐφραθά. αὐτῇ ἐστὶ Βαιθλεέμ. καὶ Φαγώρ, καὶ Αἰτάν, καὶ Κουλὼν, καὶ Τατὰμ, καὶ Ὡβήης, καὶ Καρέμ, καὶ Γαλέμ, καὶ Θεθήρ, καὶ Μανοχώ, πόλεις ἑνδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—59 And Maarath, and Beth-anoth, and Eltekon; six cities with their villages.

Dr. A. Clarke.—In this place the Alexandrian MS. of the Septuagint and the Codex Vaticanus add the *eleven* following towns: *Theca and Ephratha* (that is, Bethlehem), and *Phagor, and Etan, and Kulon,*

and *Tatam, and Thebes, and Karam, and Galam, and Thether, and Mancho*; *eleven cities and their villages*. St. Jerome, on Mich. v. 1, mentions them, so that we find they were in the copies he used. Dr. Kennicott contends that they should be restored to the text.

Ken.—St. Jerom (commenting on the celebrated prophecy in Mic. v. 2) takes notice of the eleven cities, which are mentioned in the version of the LXX, but not in the present Hebrew text, Josh. xv. 59. These cities, he thinks, may have been omitted by the ancient Jews, out of malice to Christianity; because Bethlehem-Ephratah (the place of Christ's nativity) is one of these cities, and is described as in the tribe of Judah. Dr. Wall, in his "Critical Notes," says, "These cities were doubtless in the Hebrew copy of the LXX." And indeed they are of such a nature that 'tis scarce possible to think them an interpolation. 'Tis true: this critic supposes the omission to have been occasioned by the same word חֲצֵרֵיהֶן (*and their villages*) occurring immediately before and at the end of the words thus omitted: and indeed the same word occurring in different places has been the cause of many and great omissions in the Hebrew MSS. He thinks it the less likely, that the Jews should designedly omit Bethlehem here; because that place is mentioned, as belonging to Judah, in several other parts of Scripture. But then; though Bethlehem is elsewhere mentioned as belonging to Judah, yet (I believe) *Bethlehem-Ephratah* is nowhere mentioned in that manner, excepting here and in the prophecy of Micah before referred to. And, therefore, though this remarkable omission was probably owing at first to some transcriber's mistake; its not being re-inserted might be owing to the reason specified by St. Jerom.

Rosen.—Post hunc versum interpretatio Græca Alexandrina habet quædam inserta, quæ e codice Vaticano afferemus, additis in uncinis codicis Alexandrini, editionis Aldinæ, et Hieronymi ex suo ad Mich. v. 1, Commentario varietatibus: Θεκῶ καὶ Ἐφραθά αὐτῇ ἐστὶ Βαιθλεέμ, καὶ Φαγώρ καὶ Αἰτάν (Alex. Ald. Αἰτάν, Hieron. *Eltham*), καὶ Κουλὼν καὶ Τατὰμ (Alex. Τατάμι, Hieron. *Tami*), καὶ Θεσβήης (Alex. Ald. *Σωρήs*, Hieron. *Soris*), καὶ Καρίμ, καὶ Γαλέμ, καὶ Τεθήρ (Alex. Γαλλίμ καὶ Βαιθήρ, Ald. Βηθήρ, Hieron. *Gallim et Bacther*), καὶ Μανοχώ,

7 And it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

2 From Bethel to Luz. So Rosen. See below.

Pool.—From Bethel to Luz, or from Bethel-luzah, as the LXX here join the words; for Beth-el was anciently called Luz, Gen. xxviii. 19; xlviii. 3; though some think this was another Luz, spoken of Judg. i. 26. Others make Beth-el and Luz two neighbouring towns, which afterwards being more built and inhabited, became one, as oft hath happened.

Bp. Patrick.—Goeth out from Bethel to Luz.] Beth-el was a place so called, because Jacob there had the famous Divine vision, mentioned Gen. xviii. It was nigh to the city Luz, as appears from the nineteenth verse of that chapter; but was distinct from the city itself, being in the neighbouring fields, where Jacob lay all night; though, being so near, it is likely afterward they became one city. But they who would hence infer, that this book could not be written by Joshua, because Luz was built after his death in the land of the Hittites (Judg. i. 26), do merely trifle: for it is plain he doth not speak here of that Luz, but of the old one; for the country of the Hittites belonged to Hebron and Beer-sheba, and the neighbouring places in the land of Judah; unto which the author of this book could have no respect here in the description of the land of Ephraim. Therefore, when Luz and Beth-el are said to be the same (xviii. 13, and Judg. i. 23), the meaning can be no more, but that in length of time they were united; the inhabitants of Luz going into Beth-el. And of such coalitions of two cities into one, there are six hundred examples, as Huetius speaks in his Demonstr. Evang., propos. iv., and therefore, I think Du Pin well translates this whole verse, in this manner, "From Beth-el-Luz the border passeth along to Archi-Ataroth."

Passeth along unto the borders of Archi to Ataroth.] Or rather, "the borders of Archi-Ataroth" [so Rosen., Ged., Booth.], as both the LXX and the Vulgar translate it; and as the words are in the Hebrew;

this being the same city which is afterward called Ataroth, ver. 7, it being usual to cut off the former part of the names of cities, as Bochartus observes in abundance of instances; and gives this for one, in Phaleg., lib. ii., cap. 24.

3 Coast.

Rosen., Ged., Booth.—Border.

Houb.—1 *Et exiit sors.* Hoc in capite non mirum sacros sudasse Interpretes. Inter quos Joan. Clericus confitetur Ephraim limites describi "per miros ambages, et quos minimè (inquit) assequor." Idemque sic pergit: "aut vehementer fallor, aut hic est aliquid corruptum librariorum negligentia, aut longinquitate temporis, quod nunc a nobis sanari nequit." Post Clericum Edm. Calmet sic etiam confitebatur ad versum 8. *En general les limites de ces deux tribus sont assez confusées.* Nos quidem hujus capitæ perturbationes sanari posse credimus, hoc assumpto, quod mox liquebit, versuum et ipsorum verborum ordinem fuisse toto hoc capite sus deque versum. Nam, si eadem verba, alio ordine cum digesta fuerint, poterunt ad tabulas geographicas accommodari, magnum signum erit, ordinem eum, quo id præstabitur, esse legitimum. Fieri enim vix potest, ut certus aliquis ordo verborum geographicorum limites regionum eo modo finiat, quo sunt finiendi, nisi eundem ordinem tenuerit is scriptor, qui eos limites describere se velle profitebatur. Ordinem fuisse perturbatum sic quidem probatur. 1. Versu 1 dicitur, sortes fuisse ductas filiis Joseph; deinde versibus 2 et 3 describitur terminus Ephraim tantum, non terminus Manasse; postea versu 4 subjungitur, possessionem fuisse datam filiis Joseph, Manasse et Ephraim. Nemo non videt, præposterè tangi duos filios, postquam de terminis unius Ephraim dictum fuit. 2. Aguntur hoc in capite limites Ephraim, et verbum ipsum, *limites*, quod in singulis recurrit, declarat sacri scriptoris non aliam mentem et voluntatem fuisse, quam ut *limites* Ephraim, quales fuerint, demonstraret. Atqui tamen hoc capite notantur tribus Ephraim non modò extremæ oræ, sed ipsa ejusdem tribus præcordia. 3. Urbium situs, ut nunc jacent, congruere non possunt cum tabulis terræ Chanaan geographicis, ut neque cum consuetâ limitum serie describendorum. Exempli causâ, vs. 2 terminus Ephraim, postquam ductus est ex Bethel in Luzam, ab oriente nempe in occidentem, illico in septentrionem avertitur

versus *Atharoth*, tribus ipsius non extremas oras, ut in limitibus describendis fieri solet, sed mediam et intimam partem peragrans. Hic obiter notamus, urbem *Atharoth* non esse *Atharoth Adar*, de quâ mox dicitur, etsi hoc vult Edm. Calmet. Nam *Atharoth Adar* sita erat ad orientem, ut notatur versu 5, et prope Jordanem; limites vero hic notantur per lineam quæ ab oriente profiscitur, porrigiturque ad occidentem, jamque ad *Luzam* pervenit; non igitur reductus fit ad orientem, ubi *Atharoth Adar*. Et præterea diversa nomina cum sint hoc ipso in capite, positaque in diversâ limitum notatione, non licet statuere urbem eam, quæ versu 5 nominatur *Atharoth Adar*, esse eandem cum illâ alterâ, quæ versu 2 *Atharoth* non addito *Adar*. Ergo ea *Atharoth*, versu 2 intelligitur, quæ sita est ad septentrionem tribus Ephraim; quod ipsum demonstrat vel illud הארצי quod antecedit *Atharoth*. Nam ex *Luzâ*, unde linea, quæ describitur, profiscitur, ibatur per *Archi* (seu *Arcon*) ad *Atharoth*. 4. Versu 3 eadem linea, quæ ab *Atharoth* profiscitur, descendit ad occidentem...versus *Bethoron inferiorem*; cum tamen debeat descendere in meridiem. Nam *Atharoth* sita est ad Aquilonem Tribus Ephraim; *Bethoron inferior*, ad meridiem. 5. Versu 5 linea, quæ profecta est ab oriente ex *Atharoth Adar*, in *Bethoron superiorem*, ad occidentem, illico septentrionem versus porrigitur ad *Machmetath*, quamquam nondum pervenerit ad partem extremam occidentalem: nam *Bethoron superior* sita est in tribus Ephraim umbilico, non in extremâ orâ. Denique non servatur ordo idem limitum describendorum, qui capite superiori vigeat, in limitibus Juda describendis. Hæc incommoda vitantur, si ordo talis servatur:—

(1) ויצא גורל לבני יוסף : (4) וינחלו בני יוסף מנשה ואפרים : (5) ויהי גבול בני אפרים למשפחותם • ויהי גבול נחלתם מזרח : (1) מירדן וירחו למי וירחו מזרחה המדבר • ועלה מירחו בהר בית אל : (2) ויצא מבית אל לזוה : (3) וירד ימה אל גבול היפלאטי עד גבול בית חרון תחתון : (6) ונסב הגבול מצפון : (2) אל גבול הארני עד בית חרון עליון : (6) תחת שלה • ויצא הגבול הימה אל תפוח : (8) מתפוח ילך

VOL. II.

הגבול ימה נחל קנה • ותוצאתיו הימה (6) ועבר (3) עד גזר (2) ועשרות (6) ומכמתת וינוה ממזרח (7) וירד מינוה (5) עדרות אדר (7) ונערתה יופגע בירחו ויצא הירדן :

(1) Et exiit sors filiis Joseph, (4) et acceperunt hæreditatem filii Joseph Manasse et Ephraim, (5) et fuit terminus filiorum Ephraim secundum familias suas. Et fuit terminus possessionis eorum ad orientem. (1) A Jordane versus Jericho, ad aquas Jericho, ad orientem, desertum; et ascendit ab Jericho ad montem in Bethel, (2) et exit de Bethel ad Luzam, (3) et descendit versus occidentem ad terminum Phelthi usque ad terminum Bethoron inferioris, (6) et gyrat terminus ab Aquilone, (2) ad terminum Archi (vel Arcon) usque ad Bethoron superiorem, (6) sub Silo; et exit terminus ad occidentem versus Taphue, (8) ex Taphue vadit terminus ad occidentem ad torrentem arundinum, et exitus ejus ad mare, (6) et transit, (3) ad Gazer, (2) ad Atharoth, (6) ad Machmetath, ad Inoe ad orientem, (7) et descendit ex Inoe, (5) ad Atharoth-Adar, (7) et ad Naaratha, et incurrit in Jericho, et exit in Jordanem.

Ordine sic constituto, quadrant omnia sive in S. Scripturæ consuetum stylum, sive in tabulas ipsas, quales habemus, Geographicas, easque Calmetianas, quæ quidem nobis videntur cæteris emendatiores. Nam in tali ordine non jam singulæ res prius exponuntur, quam rerum genus ipsum, sed rerum ab ipso genere ad singulas res descenditur. Nimirum primum dicitur sortem fuisse ductam filiis Joseph, nempe Manasse et Ephraim; tum declaratur possessionem accepisse filios Ephraim secundum familias suas, denique singulalim describuntur Ephraim limites. Dico, etiam in tabulas, quas habemus, Geographicas. Nam eas tabulas cum ordine eo, quem sequimur, si contuleris, videbis Scriptorem Sacrum describere limites eo modo, ut primum terminum meridionalem sequatur ab oriente in occidentem, deinde ut ex eo termino meridionali ascendat in septentrionem, uno flexu ad occidentem facto, et deinde ad septentrionem redeunte, ut à septentrione descendat ad eandem orientis plagam, eamque inferiorem, ex quâ fuerat primum profectus. Quod quidem Lector apertius videbit, adhibita tabula Calmetiana, et legendo capite sequenti: In eo

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autem ordine singula verba recenseamus, præter hæc, והוצאתי ימה, *et exitus ejus ad mare*, quæ bis leguntur, nempe versibus 3 et 8, quæque semel tantum legi convenit, quia linea una et eadem, quæ describit semel tantum *in mare desinit*. Deinde hæc verba חתח, תאנת שלה, versu 6, legimus cum Syro, חתח שלה, *sub Silo*, quoniam Bethoron superior sub Silo sita est, et quia, quid sit urbs *Thanathselo*, Geographi prorsus ignorant. Denique, versu 6, addimus אל תפוח, *ad Taphue*, quæ verba fuisse omnia indicat illud מתפוח, *ex Taphue*, quod sequitur [versu 8]. Nam antea nominari solet terminus *ad quem*, quam idem terminus notetur, ut terminus *a quo*. Denique versu 6 omittimus אורי, *eum*, vel *illud*; quia nullam id habet sententiam, neque a Syro legitur, nec a Græcis Interpretibus. Quæ quidem paucissima per nos seu addita, seu omissa, seu permutata, non sunt tanti, ut propter hæc reprehendamus, si limites Ephraim, quales alibi notantur, exhibemus; cum præsertim in maxima omnium verborum perturbatione fieri vix posset, quin Librarii quædam seu omitterent, seu adderent, seu immutarent.

Rosen.—1 וַיֵּצֵא הַנֶּזֶל לְכָנִי יוֹסֵף כְּמִנְתָּן יְרִיחוֹ, *Exiitque sors filiiis, posteris, Josephi a Jordane Jerichuntis*, i. e., ab ea parte Jordanis, quæ e regione Jerichuntis est, ut Num. xxxv. 1; xxxvi. 13. Verba הַנֶּזֶל Clericus interpretatur ita: *exiitque sors ex urna*, puta, aut casside, in qua agitatæ sunt sortes. Sed נֶזֶל, *sors* hic denotat terræ tractum eum, qui sorte Josephitis obtigit, ut Jud. i. 3, *ascende mecum בְּנֶזֶלִי, in sortem meam*, i. e., in terram quæ mihi sorte obtigit. Vid. et supra xv. 1; Jesaj. lvii. 6; Ps. cxxv. 3. Hinc וַיֵּצֵא h. l. intelligendum de limite qui excurrit, sive procurrit e certo loco, ut xv. 3, 4, et infra vs. 2, 6. Est igitur וַיֵּצֵא pro הַנֶּזֶל, וַיֵּצֵא נְבֵל הַנֶּזֶל, cf. vs. 6. Sensum Græcus Alexandrinus sic expressit: καὶ ἐγένετο τὰ ὅρια ἰσὼν Ἰωσήφ ἀπὸ τοῦ Ἰερδάνου τοῦ κατὰ Ἱεριχῶν. לְכִי יְרִיחוֹ, *Ad aquas Jerichuntis*. Intelligitur fons ille, cujus aquas amaras Elisa, propheta, sanavit injecto sale, 2 Reg. ii. 23. Ex eo fonte uberrimo per helices et lacunas tota Jerichuntis regio rigabatur, etque opobalsami, palmarum aliorumque præstantissimorum fructuum ferax efficiebatur. Verba לְכִי יְרִיחוֹ Græcus Alexandrinus non expressit. Additum כִּי־יְרִיחוֹ non est *ad Orientem* vertendum, sed: *Orientem versus*. Id enim significatur, hanc finium

designationem inchoari ab Oriente. Progredditur limes כִּי־יְרִיחוֹ בְּנֶזֶל בֵּיתֵאל, *ad desertum ascendens in monte Bethel*, i. e., in desertum illud, quod sursum porrigitur e Jerichunte per montem Bethel. Est autem desertum illud non aliud ac Bethhavenicum; nam infra xviii. 12, cum aquilonaris Benjaminitarum terminus describitur, pari modo dicitur terminus ille a latere septentrionali Jerichuntis ad montana adscendere, et pervenire ad desertum Bethavenis, priusquam Luzam perveniat. Ejusdem deserti mentio facta supra viii. 15. Ceterum nota, בְּנֶזֶל בֵּיתֵאל non esse vertendum *in montem Bethelis*, sed: *in monte* qui est *Bethel*, sive: *ad Bethalem*; est enim בֵּיתֵאל per accentum distinctivum *Tiphcha* בְּרָר separatum.

וַיֵּצֵא מִבֵּיתֵאל לִזְחָה, *Et progressus est Bethel Luzam*. In Jacobi historia Genes. xxviii. 19 dicitur, eum locum, qui olim Luza, postea Bethel, de Jacobi viso, dictum esse. Hic vero duo hæc loca distinguuntur. Sed Bethel proprie ager ille vocatus fuisse, in quo Jacobus pernoctavit, et divinum visum ei se patefecit, non procul quidem ab urbe Luz situs, sed tamen ita remotus, ut dici possint fines Bethel Luzam versus tendisse. Posteris temporibus vero Bethel adeo est celebratus quadam religionis opinione, ut Luzæ propinquæ nomen diluerit atque obscuraverit. Itaque cum adhuc Bethelis nomen minime pervagatum esset, dicebat Jacobus Genes. xlviii. 3, se *in Luza visum vidisse*, quamvis vix dubium sit, non in oppido, sed in agro dormienti illud apparuisse. Aliam Luzam fuisse apud Chitthæos conditam a veteris Luzæ proditore, narratur Jud. i. 26. Ea vero ubi sita fuerit haud constat. Nequaquam autem hæc est ea, quæ hic memoratur, uti Hasse, de Wette, et Maurer statuunt. Ceterum Bethel aberat ab Hierosolyma, ut prodidit Eusebius, duodecim millia passuum, relinquebaturque ad dextram ab iis qui Neapolim ibant. וַיַּעַר אֶלְיָנִי הָאָרְזִי עֶשְׂרוֹה, *Et progreditur limes ad limitem Archi-Ataroth*. Chaldaeus dividit hæc nomina, tanquam duorum locorum appellationes. Hæc enim ponit pro Hebraicis: וַיַּעַר לְחֻזִּים אֶרְצֵי לַעֲשְׂרוֹה, *et progreditur ad limitem Archi ad Ataroth*. Pro duobus locis habuit et Syrus: סֹכְכָן לְאַסְמַסְכָן בְּבִבְלָן סִבְלֵלָה, *transitque ad limitem Ebroy et Atarothæ*. Pro אֶרְצֵי per Caph legit אֶרְצֵי per Beth. Secernenda esse duo illa nomina indicare videtur accentus distinctivus *Tiphcha* no-

mini אֶרֶץ appositus. Sed pro unius loci appellatione voces illas habuit Græcus, qui Ἀρχιατρώθ posuit, quem sequutus est Hieronymus. Iis accensendus est Arabicus interpres, cui اَرتَرُث appellativum est; sic

enim reddidit: *إلى تخم الأولي عاتروت*,

ad terminum anteriorem Ataroth. Sed אֶרֶץ videtur nomen gentilitium populi alicujus Cananæi esse, ut verba ita sint transferenda: *transit limes ad terminum Arcæi*, sive *Arcæorem Atarothæ*, i. e., qui Atarothas incolunt. Neque vero alius videtur hic locus esse ab eo, qui infra vs. 5, et xviii. 13, dicitur אֶרֶץ; siquidem quum terminus hic Ephraimitarum Australis dicatur progredi Bethle Luzam, et inde ad Arcæos Atarothis; infra vero cap. xviii. terminus Aquilonaris Benjaminitarum communis item ipsi cum Ephraimitis dicatur transire juxta Luzam, et inde descendere in Atrothaddar, satis perspicue datur intelligi, eundem tum hic, tum illic locum indicari. Eusebius duarum Ataroth meminit; alteram ait Ramæ vicinam urbem esse, alteram quatuor millia passuum a Sebaste, id est, Samaria, repræsentari vico, cui nomen est Atharus. Harum igitur prior absque dubitatione nostra est.

5 *Eratque limes filiorum secundum familias eorum* is, qualis jam describetur. Cf. infra versus octavi hemistichium posterius. *Eratque limes hereditatis*, s. *possessionis eorum ad Orientem versus Atrothaddar usque ad Beth-choron superiorem*. Quum quorum hoc versu mentio fit oppida in australibus Josephitarum limitibus, occasum versus, sita fuerint (vs. 2, 3); haud intelligitur, quomodo eadem oppida hic in orientali Ephraimitarum limite, quem scriptor jam describere velle dicit, sita dici possint? Masius quidem hunc nodum ita solvere conatur, ut Bethchoron superiore collocata ad fines tribus Ephraim septentrionales, sumat, describi hic latitudinem agrorum tribus Ephraim ab Austro in Aquilonem. Sed vere monet Clericus, primum, hoc in descriptione finium fieri non solere, ubi extrema duntaxat regionis ora describitur, non latitudo et longitudo. Deinde, latitudinem, ab Austro in Aquilonem, nequaquam dici posse בְּגֵלִי בְּיָמֵהָ בְּיָמֵהָ, *limes hereditatis ad Orientem*, quum limes ille fuerit Jordanes, isque aliquot miliaribus ad orientem remotus. Videntur in tota hac finium tribus Ephraim

descriptione quædam vel librariorum culpa, vel alia de causa nobis ignota, vel corrupta esse, vel excidisse; quæ a nobis tam longo temporum et locorum intervallo ab eo qui hunc catalogum consignavit, dissitis, et subsidiis destitutis, non possunt in integrum restitui. Sanare quidem pericopam, quæ septem prioribus hujus capitis versibus continetur, Hubigantius, restituto, ut sibi persuadet, singulorum Commatum genuino ordine, quem nunc misere perturbatum dicit. Hoc autem ordine sistit Hebraica [see above]. Præterea alia quædam in nostro textu mutat vel ex conjectura, vel ex Syriaca translatione, de quibus suis locis videbimus. Sed quis credat, ordinem, quo Hubigantius hanc pericopam sistit, et quem genuinum existimat, ita plane evanuisse, ut nec in uno alterove codice, nec in vetere aliqua interpretatione ne levissimum quidem ejus vestigium relictum fuerit? Veteres vero interpretes etsi nomina nonnulla aliter exprimant, quam in nostris codicibus Hebræis leguntur, eundem tamen ordinem servant, quem nostri codices exhibent.

6 *Et exibat terminus versus mare*, sive *Occasum, Michmethath ab Aquilone*. *Et vertit se limes Ortum versus ad Taanath Siluntis*, i. e., quæ haud procul a Silunte est

sita. Syrus vertit: *من حذو نسلى إلى مسمه*, *ab ortu sub Silunte*, quasi בְּהַחֲזֵיתָהּ

legisset, quod comprobat Hubigantius (vid. supra ad vs. 5), “quoniam,” inquit, “Bethchoron superior sub Silo sita est, et quia quid sit urbs Taanath-Schilo Geographi ignorant.” וְיָצָא אֹרֶץ מִכְמֶתָת בְּיָמֵהָ, *Et transit limes eum locum ab Oriente Janoachum*. Hubigantius אֹרֶץ omittendum censet, quod nullum sensum habeat; nec exprimitur a Syro, nec a Græcis interpretibus. Sed referri videtur אֹרֶץ ad בְּיָמֵהָ, quod quamvis ut nomen proprium urbis sit femininum, tamen ob formam grammaticam ut masculinum construitur.

8 *E Thappuah ibat limes Mare*, s. *occidentem versus ad torrentem Kanah, erantque exitus ejus ad Mare*. Videtur in describendis finibus Aquilonaribus tribus Ephraim versari, inde a Machmethath ad Mare Mediterraneum. Nam בְּיָמֵהָ illic loci fuisse, certum est in descriptione finium Menassitarum infra xvii. 8. Credibile est igitur, Tappuacham haud procul abfuisse a Machmethath, neque longe a Tappuacha torrentem s. *vallem Kanah*,

i. e., arundinem, sive torrentem caricosum, eumque inde usque in mare Mediterraneum descendisse haud procul a Cæsarea Pales-tinæ, sive Stratonis turri. Græcus Alex-andrinus in codice Vaticano et Alexandrino exhibet ἐπὶ Χελκανά, quasi בחלק scriptum reperisset. Sed in Aldino et Complutensi est ἐπὶ χειμάρρον Kanà, quæ videtur emen-datio. Vulgatus legit ut nos; vertit enim in vallem arundineti. Cf. infra xvii. 9. Pro יִצְחָק Hieronymus posuit ad mare salsissimum, quomodo vocare solet lacum Asphaltitem; quæ causa fuit, ut multi suspicarentur, tor-rentem קָדָד esse eundem qui 1 Reg. xvii. 2 קָיִת dicitur, ad quem Elias latuit. Sed fines Ephraimitarum nequaquam ad Mare Mortuum pertinebant. Et refellitur illa interpretatio aperte finium Manassensium descriptione, infra xvii. 9.

Ver. 9.

וְהָעָרִים הַמְּבֻדָּלוֹת לִבְנֵי אֶפְרַיִם
בְּתוֹךְ נַחֲלֵת בְּנֵי-מְנַשֶּׁה פְּלִי-הָעָרִים
וְהַצִּירִיחוֹ :

καὶ αἱ πόλεις αἱ ἀφορισθεῖσαι τοῖς υἱοῖς
Ἐφραὶμ ἀναμέσον τῆς κληρονομίας υἱῶν Μα-
νασσῆ, πᾶσαι αἱ πόλεις καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

Geddes.—8 — such was the inheritance of the children of Ephraim according to their families: 9 Besides all the separate cities with their dependent villages, which the children of Ephraim had in the inheritance of the children of Manasseh.

Rosen.—9 *Et urbes separationes*, quæ sunt separatæ filiis Ephraim in medio hereditatis filiorum Manassis. Fuisse quasdam urbes intra Manassensium positas fines, quas tamen Ephraimitæ possederunt, dicitur et infra xvii. 9. Satis probabiliter conjicit Masius, quum ante privatam istam sortitionem universa hereditas, quæ simul Manassensibus et Ephraimitis obtigerat (vid. supra vs. 1), divisa fuisset in duas partes; pro locorum ratione, neque illæ viderentur æquales; tum alteri adjectas esse aliquot urbes intra alterius limites positas, atque ita exæquatas esse ambas sortes; eam autem partem, cui hoc additamenti accesserat, obtigisse sortito Ephraimitis. פְּלִי-הָעָרִים וְהַצִּירִיחוֹ, Omnes, inquam, urbes, quæ ad eos pertinent, et villas earum.

CHAP. XVII. 1.

וַיְהִי הַנּוֹדָרְלִי לְמַנַּשֶּׁה בְּיָהוּא
בְּכוֹר יוֹסֵף לְמַכִּיר בְּכוֹר מְנַשֶּׁה אָבִי
הַגִּלְעָד כִּי הָיָה אִישׁ מִלְחָמָה
וַיְהִי-לּוֹ הַגִּלְעָד וְהַבָּשָׁן :

καὶ ἐγένετο τὰ ὄρια φυλῆς υἱῶν Μανασσῆ, ὅτι οὗτος πρωτότοκος τῷ Ἰωσήφ, τῷ Μαχὶρ πρωτότοκῳ Μανασσῆ πατρὶ Γαλαὰδ, ἀνὴρ γὰρ πολεμιστῆς ἦν, ἐν τῇ Γαλααδίτιδι καὶ ἐν τῇ Βασανίτιδι.

Au. Ver.—1 There was also a lot for the tribe of Manasseh; for he was the firstborn of Joseph; to wit, for Machir the firstborn of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

There was also.

Ged., Booth.—Here was also.

For he was the firstborn of Joseph.

Bp. Patrick.—For he was the firstborn of Joseph.] I cannot make any sense of this; and therefore think the particle *ki* should be translated *though*, not *for*. And then the meaning is plain enough, that the lot of Manasseh came up after that of Ephraim (not before it), though he was the first-born of Joseph; for Jacob had preferred Ephraim before him (Gen. xlviii. 19, 20).

Pool.—He was the firstborn of Joseph: the sense is, though Ephraim was to be more potent and numerous, yet Manasseh was the first-born, and had the privilege of the first-born, which was translated to Joseph, to wit, a double portion; and therefore though this were but half the tribe of Manasseh, yet they are not made inmates to Ephraim, but have a distinct lot of their own, as their brethren or other half tribe had beyond Jordan.

Houb.—Obtigit autem sors tribui Manasse quia ille erat primogenitus Joseph. Sententia hæc est: cum sortes ductæ sunt pro Manasse et pro Ephraim, exiisse sortem Manasse, quia Manasse erat filius Joseph primogenitus. Nam eodem ordine et eodem Dei consilio factum fuerat, ut tribus Juda sortem suam haberet ante cæteras tribus. Et maxime credibile est, ea quæ hoc capite de sorte et de finibus Manasse narrantur, antecessisse antiquis in Codicibus ea, quæ de tribu Ephraim capite superiori dicta sunt, et ordinem rei narratæ in Autographis fuisse talem (cap. xvi., vers. 1): *Et exiit sors filii Joseph (xvi. 4) possessionemque acceperunt filii Joseph, Manasse et Ephraim.* (xvii. 1.)

Contigit autem sors tribui Manasse, quia Manasse primogenitus erat Joseph, et quæ sequuntur usque ad versum 14 in quibus agitur sors Manasse, ejusque limites notantur; deinde sequi debere (cap. xvi., vers. 5). Et fuit terminus filiorum Ephraim, usque ad finem ejusdem capitis decimi sexti. In eo ordine exit primum sors filii Joseph, quâ sorte illis assignatus fuit mons Ephraim, de quo infrâ. Deinde divisim ducuntur sortes. Et primum quidem tribui Manasse, cujus limites hoc capite describuntur; deinde tribui Ephraim, de cujus limitibus dictum est capite superiori. Manasse autem ex solâ meridionali parte limites describuntur, in quâ parte erat limes Ephraim; non quod Ephraim possessionem suam prius habuerit, quam Manasse, sed quod utriusque tribus jam facti limites erant, cum hæc Sacer Historicus narrabat.

Because he was a man of war.

Pool, Patrick.—He, i. e., Machir.

Houb.—Ille nempe Galaad.

Geddes, Boothroyd.—For Gilead was a man of war, and had obtained Gilead and Basan.

*Rosen.—Fuitque, obtigit autem sors tribui Manasse. Post descriptos Ephraimiticæ tribus fines, consequens est, ut Manassensis tribus hereditas suis limitibus determinetur, non quidem undique, sed quaparte affinis erat Ephraimiticæ. Sed quia tribus Manassensis se in duas partes diviserat, alteraque trans Jordanem remanserat (xiii. 29, seqq.), hoc primum hic explicatur, ut intelligatur, alteri duntaxat parti hic jam esse assignandam portionem. Pro יִזְרְעֵל unus quidam De Rossii Codex habet מַנַּסֶּה, *prodiitque* sors, ut initio capitis xvi. exstat. Sed illic מַנַּסֶּה alio sensu capiendum esse, docebunt quæ ibi notavimus. פִּרְדֵּי בְנוֹ יוֹסֵף, *Nam erat primogenitus Josephi.* Quod id ut causa, cur ei sors obtigerit, adducitur, Masius existimat hinc factum, quod nascendi conditio commemoraretur tanquam causa tantæ opulentiae, qua est Manasse a Deo amplificatus, acceptis et cis et trans Jordanem possessionibus, quum magni fuerit apud priscos illos homines momenti, primum natum esse. Sed inde quod Manassitarum portio divisa erat, nequaquam recte colligitur, eos reliquis tribubus opulentiores fuisse. Verisimile potius est, causam insinuari, cur Manasse, qui non erat e filiis Jacobi, in partem tamen Cananæ terræ æquali jure cum ceteris Jacobi filiis venerit; videlicet quia Josephi*

*filius erat, idemque ejus primogenitus. Dictum autem erat Josepho a parente Genes. xlviii. 5; Duo filii tui, qui tibi in Ægypto sunt nati, antequam venirem huc ad te, mei erunt Ephraim et Manasse, sicut Ruben et Simeon reputabuntur mihi. Potuisset eadem addi ratio cum de Ephraimo actum est initio præcedentis capitis, videlicet ideo pari jure cum aliis Jacobi filiis sortem accepisse, quia secundo genitus erat Josephi, cujus duos filios pro suis Jacobus adoptaverat; verum illic id subticuit scriptor, hic expressit, relinquens id similiter de altero colligendum. מַכִּיר בְּנוֹ יוֹסֵף, *Machiri videlicet primogenito Manassis, i. e., ejus posteris, vid. supra ad xiii. 31. Passim in his finium descriptionibus posterius nomine majorem appellantur. אֲבִי הַגִּלְעָד, Patri Gileadi, Num. xxvi. 29; xxvii. 1. Sed observandum est, nomine גִּלְעָד præmisso articulo fere regionem ita appellatam significari, quæ nomen illud nacta jam Jacobi tempore ab ea re quæ Genes. xxxi. 48 narratur, neque vero a Gileade, de quo hic, filio Machiris, nepotis Manassis, qui in Ægypto, vivo etiamnum avo, natus est, antequam Israelitæ Ægypto exirent, quem, quum tunc temporis annum ætatis centum octoginta acturus fuisset, Gileaditidem occupasse nequaquam credibile est. Etenim tanquam ratio, cur Machir Gileaditidem possederit, additur hæc: הָיָה אִישׁ בְּלָחָק, *nam is erat vir bellicosus*, qui igitur sua sibi fortitudine illum terræ tractum acquisivit. Quæ quum ita sint, hoc loco vix dubium est, singulorum patrum nominibus representari eorum posteros. אֲבִי הַגִּלְעָד, *pater Gileadis* vero eodem hic sensu ponitur quo 1 Chron. ii. 24, 45, 49, 50, *patres urbium*, quarum illic fit mentio, dicuntur qui eos condisiderunt, vel colonis instruxerunt, vel possederunt, veluti אֲבִי קָרַח מַכִּירִיתָא, Machiritas, Manassis primogenito oriundos, possedissee Gileaditidem, quam una cum Basanitide, qua fuerint bellica virtute, armis sibi acquisiverint. Bellicosos fuisse Gileadenses, colligitur e 2 Reg. xv. 25. Et Jephtha, Gileadensis, vocatur גִּבּוֹר חַל, *heros fortis*, Jud. xi. 1.**

Ver. 4.

Au. Ver.—4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The Lord commanded Moses to give us an inheritance among our brethren. Therefore according to the commandment of the Lord

he gave them an inheritance among the brethren of their father.

The princes.

Ged., Booth.—The chiefs of Israel [Syr.].
The Lord commanded Moses.

Rosen.—יְדוּהָה זָרָה אֶחָד־מִשְׁפָּחָה, *Jova jussit Mosen*; pro eo in libris pluribus et manu et typis exaratis legitur בְּיַד־מֹשֶׁה, *per manum Mosis*, et in codice Erfurtensi secundo nostrum אֶחָד־מִשְׁפָּחָה ex aliis codicibus refertur ad marginem.

He gave them an inheritance.

Ged., Booth.—An inheritance was given them.

Rosen.—וַיָּתֵן לָהֶם אֶל־פִּי יְדוּהָה נַחֲלָה בְּחֹךְ אֶחָד־אֶחָד, *dedit iis*, sive passive, *data est ei secundum os*, *mandatum, Jovæ hereditaria possessio in medio fratrum patris earum*, inter patruos ipsarum.

Ver. 5.

וַיִּפְּלוּ חֲבֵל־מְנַשֶּׁה עֶשְׂרֵה לֶכֶד
מֵאֶרֶץ הַגִּלְעָד וְהַבְּשָׁן אֲשֶׁר מֵעֵבֶר
לִירְדֵן :

καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ἀνάσσα, καὶ πεδίον Λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, ἣ ἐστὶ πέραν τοῦ Ἰορδάνου.

Au. Ver.—5 And there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side Jordan;

Ged.—5 Hence ten portions fell to Manasseh, &c., i. e., The posterity of Abiezer, Helek, Shechem, and Shemidah, had five portions; Hepher's five daughters, other five: yet equal, it may be supposed, to only a sixth part of the whole. The Greek translator, indeed, seems to have read differently: and Houbigant has attempted to justify his version.

Pool.—Ten portions; either, 1. Six portions for the six sons, whereof one was Hepher; and because he had no sons, his part was subdivided into five equal parts, for each of the daughters [so Masius, Rosen., Patrick]. Or, 2. Ten portions, five for the sons, and five for the daughters; for as for Hepher, both he and his son Zelophehad were dead, and that without sons, and therefore he had no portion; but his daughters had several portions allotted to them.

Houb.—5 *Obtigitque illis pro limitibus ab Anassa planities Labec, de terra Galaad et Basan, quæ est trans Jordanem.*

ויפלו חבלי מנשה עשרה, *Et ceciderunt sortes Manasse decem.* Sapiëntius fecissent Inter-

pretes, si ad Græcos Codices ivissent, ut ex eis meliorem scripturam promerent, non autem credidissent explicare se posse, quæ fuerint illæ Manasse *decem sortes*. Erant in tribu Manasse sex tantum familiæ, quæ quidem omnes ex Galaad, filio Machir, ortæ erant, quæque nominantur et suprâ versu 2, et Num. xxvi. 30. Unde igitur pro sex familiis *decem sortes*? Arbitrabatur Edm. Calmet, quinque partes fuisse eorum quinque Galaad filiorum, qui filios mares genuerant; quinque alteras partes, quinque filiarum Salphaad. Tamen quinque illæ filiæ in una tantum sorte censendæ erant, quia filiæ unius Salphaad, filii Hepher. Clericus interpretatur חבלי, *Schæni*, quæ fuit certa mensura Ægyptiorum, qui *funibus* agros dimetiebantur. Verum vocabulum חבלי in Sacris Codicibus passim de *finibus* ac de *sorte*, nusquam de certâ mensurâ longitudo, aut verò latitudinis usurpatur. Ergo hæc difficultatem subterfugiant, non solvunt; quam quidem secandam, non solvendam, docet ipsa Pagina sacra. Nam lo. non exponit, quam ob causam fuerint *sortes decem*. 2o. Qui limites Manasse in inferioribus versibus exponuntur, in illis nihil quidquam de *decem sortibus* memoratur, neque ulla re, ullove signo indicatur, totidem sortes fuisse factas. Denique illæ *decem sortes* si relinquuntur, nullam jam consequentiam hæc habebunt, decem sortes fuisse factas, *quia filia Salphaad habuerunt inter fratres suos hæreditatem*, quandoquidem filia Salphaad in sexta familia, quæ erat Hepher, censebantur, nec tot erant sortes, quot filiæ. His igitur de causis fuit amplectenda scriptio, quam habuere Græci Interpretes apud quos legimus, καὶ ἔπεσεν ὁ σχοινισμὸς αὐτῶν ἀπὸ Ἀνάσσα καὶ πεδίον Λαβὲκ ἐκ τῆς γῆς Γαλαὰδ, *et cecidit funiculus earum ab Anassa et campus Labec, de terra Galaad*, quique pro eo quod nunc habemus, חבלי מנשה עשרה לֶכֶד, scriptum habuere..... חבלין מְנַשֶּׁה וְדְמִישׁוֹר לֶכֶן, *termini earum ab Anassa, et planities Labec*. Qua in scriptura declaratur fuisse filias Salphaad ex fratrum suorum latere collocatas in terra Galaad, Josue procurante, ut jussa Mosis de illis data perficerentur.

Rosen.—Verum vidisse haud dubitamus Masium, observantem, Abiescritas, Chelekitas, Asrielitas, Schechemitas, denique Schemidaitas portiones singulas accepisse, Chepheritas vero nullos fuisse, præter istas quinque filias Zelophchadis, qui fuerat

unicus Chepheris filius (Num. xxvi. 33; xxvii. 1). Jam vero etsi istæ filiæ simul omnes non plus terreni acceperunt, quam ipsarum patrum singuli, tamen quia hæc ipsarum unica portio in quinque dividenda partes erat, quum singulæ viris singulis essent nupturæ, et suam quæque portionem in aliam familiam translaturæ, censetur quinque esse sortes, sive portiones. Huic Masii sententiæ obijci possit, si de portionibus minoribus sermo sit, longe plures in hac tribu exstistisse; nam et reliquæ familiæ plures domos habuerunt, in quas quælibet major portio secta est. Sed observandum est, non fuisse Eleazaris, Josuæ, ceterorumque principum, singulis domibus aut patribus familias portiones sortitione decernere; de tribubus enim et familiis tantum facta mentio Num. xxvi. 55, quibus dividenda esset terra; ut proinde verisimile sit, divisionem in portiones minores per domos et patres familias relictam esse cuique tribui, ut ipsi inter se sorte decernerent. Quia tamen de Zelophchadi filiabus peculiariter decretum fuerat, ut in locum patris succederent eisque possessio, quæ parenti obvenisset, distribueretur, feminae autem minus idoneæ essent ad hanc inter se dimensionem et sortitionem peragendam; ideo censuerunt ii, qui tribuum et familiarum sortitioni præerant, se hanc etiam sortium distributionem in singula capita perficere, debere. Hinc exstiterunt decem portiones, quas in tribu Manasse tribuum principes dimensione præmissa diversis sortito attribuerent, non plures. Et hujus rei ratio mox redditur versu sequenti.

Ver. 6.

Au. Ver.—And the rest.

Rosen., Ged., Booth.—But the rest.

Ver. 7.

Au. Ver.—7 And the coast of Manasseh was from Asher to Michmethah, that lieth before Shechem; and the border went along on the right hand unto the inhabitants of En-tappuah.

The right hand.

Rosen., Ged., Booth.—The south.

Rosen.—הַיְמָנִית אֵינֶנּוּ אֶת־יְמִינִי, *Et procedebat terminus ad dextrum*, i. e., austrum, *ad incolæ Aen-Tappuah*. יְמִינִי, *Dextrum* latus hic australem cœli plagam denotat, ut 1 Sam. xxiii. 19, 24. *Aen*, i. e., fons *Tappuah* haud procul ab urbe ejus nominis, supra xvi. 8 commemorata, sita fuisse videtur.

Ver. 8.

Au. Ver.—8 Now Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh belonged to the children of Ephraim.

Rosen., Booth.—8 (For to Manasseh belonged the land of Tappuah; but the city Tappuah on the boundary of Manasseh belonged to the Ephraimites.)

Rosen.—לְמִנְשֵׁה הָהָרָה הָיָה תַּפּוּחַ וְהַשְׂמִינִי אֶל־עַמִּי, *Manassi erat terra Tappuah; at Tappuah urbs ad litem Manassis erat filiis Ephraimi*. Ager Tappuachanus, inquit, cum suis municipiis et pagis, fuit in ditone Manassitarum; at ipsa urbs Tappuah, quamvis Manassitis contermina esset, tamen possidebant Ephraimitæ. Præpositionem הָאֵל sunt qui *in*, *intra* hic reddant. Sed quamvis הָאֵל haud raro dicitur de eo, qui locum ingreditur, veluti Genes. xix. 3 וַיָּבֵיִתָּהּ אֶל־הַבַּיִת, *ingressus est domum*, vid. et Genes. vi. 18; vii. 1; dubito tamen, idem valere quod בָּ, בֵּיתָךְ, בֵּין, *intra*.

Ver. 9, 10, 11.

9 וַיְהִי כִּי־יָבֹל לְחַל מִן־הַנָּגֶב לַפָּחַל עָרִים הָאֵלֶּה לְאֶפְרַיִם בְּרִוְהָ עָרֵי מְנַשֶּׁה וַיְהִי מְנַשֶּׁה מַּצְפֹּן לַפָּחַל וַיְהִי הַצָּמְחִי הַיָּמָה : 10 גִּנְנֶפֶה לְאֶפְרַיִם וַצִּפְוֶה לְמְנַשֶּׁה וַיְהִי הָיָם גְּבוּלָו וּבְאֶשֶׁר יַפְנִיעוֹן מַצְפֹּן וּבִישְׁכָּר מִמְזָרַח : 11 וַיְהִי לְמְנַשֶּׁה בִּישְׁכָּר וּבְאֶשֶׁר בִּית־שֶׁאֵן וּבְנוֹתֶיהָ וּבְלָעַם וּבְנוֹתֶיהָ וְאֶת־יֹשְׁבֵי דָאֵר וּבְנוֹתֶיהָ וְיֹשְׁבֵי עֵוְנֹדָר וּבְנוֹתֶיהָ וְיֹשְׁבֵי תַעֲנָה וּבְנוֹתֶיהָ וְיֹשְׁבֵי מְגֵדָה וּבְנוֹתֶיהָ שְׁלֹשָׁה חֲנָפֶת :

9 καὶ καταβήσεται τὰ ὄρια ἐπὶ φάραγγα Καρανὰ ἐπὶ λίβα κατὰ φάραγγα Ἰαριὴλ τερέμυθος τῷ Ἐφραὶμ ἀναμέσον πόλεως Μανασσῆ. καὶ ὄρια Μανασσῆ ἐπὶ τὸν βορρᾶν εἰς τὸν χειμάρρουν. καὶ ἔσται αὐτοῦ ἡ διεξόδος θάλασσα. 10 ἀπὸ λιβὸς τῷ Ἐφραὶμ. καὶ ἐπὶ βορρᾶν Μανασσῆ. καὶ ἔσται ἡ θάλασσα ὄρια αὐτοῖς. καὶ ἐπὶ Ἀσηθ συνάψουσιν ἐπὶ βορρᾶν. καὶ τῷ Ἰσάχαρ ἀπὸ ἀνατολῶν. 11 καὶ ἔσται Μανασσῆ ἐν Ἰσάχαρ καὶ ἐν Ἀσηρ Βαιθρὰν καὶ αἱ κώμαι αὐτῶν, καὶ τοὺς κατοικοῦντας Δῶρ, καὶ τὰς κώμας αὐτῆς, καὶ τοὺς κατοικοῦντας Μαγεδδῶ, καὶ τὰς κώμας αὐτῆς, καὶ τὸ τρίτον τῆς Μαφετὰ, καὶ τὰς κώμας αὐτῆς.

Au. Ver.—9 And the coast descended unto the river Kanah [*or, brook of reeds*], southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher Beth-shean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of Endor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even three countries.*

11 *Countries.* See notes on *rimē*, xi. 2, page 69.

Pool.—9 *These cities of Ephraim; Tapuah,* and the cities upon the coast descending to the river, &c., last mentioned. *Are among the cities of Manasseh,* i. e., are intermixed with their cities, which was not strange nor unfit, these two being linked together by a nearer alliance than the rest [*so Patrick*].

10 *His border;* either, 1. Manasseh's, whose portion is here described, and whose name was last mentioned. Or, 2. Ephraim's and Manasseh's, both expressed in the foregoing words, and implied in the following, *they.* In Asher, i. e., upon the tribe of Asher; for though Zebulun came between Asher and them for the greatest part of their land, yet it seems there were some necks or parcels of land, both of Ephraim's and of Manasseh's, which jutted out farther than the rest, and touched the borders of Asher. And it is certain there were many such incursions of the land of one tribe upon some parcels of another, although they were otherwise considerably distant one from the other. See Josh. xix. 34. And you must not judge of these things by the present maps, which are drawn according to the opinions of late authors, which many times are false; but they are to be judged by the Scripture, and not the Scripture by them; and that part of Manasseh did reach to Asher, appears from hence, that Dor, a city of Manasseh, ver. 11, was, as Josephus witnesseth, near Carmel, which belonged to Asher, Josh. xix. 26.

11 *In Issachar and in Asher;* either,

1. Bordering upon them, as in Asher is taken, ver. 10, and as Aaron's rod is said to be in the ark, i. e., close by it, Heb. ix. 4; or, 2. Properly in them, as Ephraim had some cities in the tribe of Manasseh, Josh. xvi. 9, and as it was not unusual, when the place allotted to any tribe was too narrow for it, and the next too large, to give away part from the larger to the less portion; nay, sometimes one whole tribe was taken into another, as Simeon was into Judah's portion, when it was found too large for Judah, Josh. xix. 9. *The inhabitants of Dor;* not the places only, but the people; whom, contrary to God's command, they spared and used for servants, whom therefore they are said to have or possess. *Three countries;* this may be referred either to some, to wit, the three last places, or to all the places named in this verse, which are here said either to have three countries or tracts of land belonging to them, or to be in three several countries or portions, as they seem to have been, some in Issachar, and some in Asher, and yet both belonging to Manasseh. Or, the words may be rendered *the third part of that country;* for the Hebrew word is of the singular number, and the article seems emphatical; and so the meaning may be, that the cities and towns here mentioned are a third part of that country, i. e., of that part of Issachar's and Asher's portion, in which those places lay.

Bp. Patrick.—11 *Even three countries.*] Or rather, three parts of these countries before mentioned.

Ged.—9 Thence the boundary went down to the torrent Kanah; on the south side of which, the cities of Ephraim were intermingled with the cities of Manasseh: but the *real* boundary of Manasseh was along the north side of the torrent, and terminated at the *great sea*. 10 The south part of the lot was Ephraim's, and the north part was Manasseh's; and the *great sea* was their *common* boundary. With Asher they were contiguous on the north, and with Issachar on the north-east. 11 In Issachar, and in Asher, Manasseh had Beth-shean, with its towns; and Ibleam, with its towns; and the inhabitants of Dor, with its towns; and the inhabitants of En-dor, with its towns; and the inhabitants of Taanach, with its towns; and the inhabitants of Megiddo, with its towns: three districts.

11 *Three districts.* There are *five* mentioned in the text; unless we suppose Bethshean to be excluded, and Dor and En-dor to be but one. The Greek and Latin translators either read a different text, or understood it differently: and their reading is a probable one.—*Geddes.*

Booth.—9 Thence the boundary descended to the torrent Kanah; south of the torrent, the cities of Ephraim are among the cities of Manasseh; but the boundary was on the north side of the torrent, and its termination was at the *great sea*. 10 The south part belonged to Ephraim, and north to Manasseh, and the great sea was their boundary. And they were contiguous to Asher on the north and to Issachar on the south. 11 And Manasseh had in Issachar, and in Asher, Bethshan and its towns, and Ibleam and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, a third part of Nopheth [LXX].

Houb.—9 *Illæ erant urbes Ephraim inter urbes Manasse; descendeatque terminus ad torrentem arundinum (10) ad meridiem torrentis, Ephraimo; ad septentrionem, Manassi: (9) Itaque terminus Manasse erat torrenti ad aquilonem, exitusque ejus ad mare. (10) Erat mare terminus ejus. (11) Habuere autem Manassitæ in Issachar et in Aser, Betsan, vicisque ejus; Jeblaem, vicisque ejus; habitatores Dar, vicisque ejus; habitatores En-Dor, vicisque ejus; habitatores Thenac, vicisque ejus; et habitatores Mageddo, vicisque ejus; nempe eos sex tractus, (10) qui quidem incurrebant in Aser, ab aquilone; in Issachar ab oriente. (12) Ceterum, &c.*

נגדו לנהל, ad meridiem torrentis. Multæ res sunt quæ attento lectori persuadeant, et hunc versum et eos, qui sequuntur, cubare in multis mendis. Nam 1o. ערים האלה, *illæ urbes*, de quibus urbibus dicatur, supradicta non demonstrant; urbs enim Taphue sola nominata est, quæ esset Ephraimitarum, in sorte Manassitarum. 2o. Terminus Manasse dicitur descendere ad *meridiem torrentis arundinum*, cum tamen infra, hoc eodem versu, idem terminus dicatur esse ad *aquilone torrentis*, et similiter ver. 10. 3o. Id quod dicitur ver. 10, *in terminum Aser incurrebant ab aquilone, et in Issachar ab oriente*, explicari vix potest. Nam plur. numerus *incurrebant*, nescitur de quo efferatur.

Quidam id *incurrebant*, accipiunt de tribubus duabus Manasse et Ephraim, neque explicant, qui fieri potuerit, ut duæ illæ tribus haberent tribum *Issachar ad orientem*, ubi constat duas illas tribus, ut et tribum *Issachar*, pertinuisse usque ad Jordanem ad orientem. Nos quidem sic existimamus, quemadmodum infra ver. 11 exponitur, quas urbes tribus Manasse in tribubus *Issachar et Aser* possederit, sic hoc versu 9, declarari, quas urbes tribus Ephraim in tribu Manasse habuerit possidendas, earum urbium esse unam Taphue, cæteras a Librariis fuisse omissas, de quibus urbibus post dicebatur, *hæ fuerunt urbes Ephraim in medio urbium Manasse*; deinde sic pergere Contextum sacrum, et *descendebat terminus (Manasse) ad torrentem arundinum (10) ad meridiem torrentis Ephraimo; ad septentrionem, Manassi*: id est, terminus urbium illarum, quæ Ephraimi, apud Manasse erant, desinebat in torrentis arundinum ripam meridionalem, pro Ephraim; pro Manasse autem, in septentrionalem, utpote cum Ephraimitæ haberent ex suo latere ripam torrentis meridionalem; Manassitæ, septentrionalem; quia tribus Manasse sita erat ad septentrionem tribus Ephraim. Quo ordine restituendo, de medio tollitur id, quod de eadem re contrarie scriptum legebatur, ut terminus Manasse *descenderet ad meridiem torrentis*, idemque deinde *ad septentrionem torrentis*. Vide et confer versionem nostram cum tabulis geographicis, quæ quidem lectoribus non sunt e manibus dimittendæ, si quidem volunt intelligere Josue librum.

10 ובאשר ישעין, et in Aser incurrebant. Nos hæc verba, et quæ proxime sequuntur, post ver. 11 collocamus, quo versu narratur, quas urbes habuerit Manasse apud Issachar, et apud Aser. Nam urbibus *Dor, En-Dor, Tenac, et Mageddo*, quæ vers. 11 nominantur illud convenit, *incurrebant in Aser ab aquilone, in Issachar ab oriente*; atque id tabulæ geographicæ demonstrant. Supersunt duæ urbes, *Jeblaem et Betsan*. Prioris urbis, qui situs fuerit, ignoratur; forte etiam posterioris. Nam alia nunc *Betsan* agitur, quam ea, quæ in ripâ Jordanis, quæque est *Scytopolis*. Quippe nunc tractus describuntur ad occidentalem plagam positi, ut hæc verba demonstrant, *Issachar ad orientem*.

11 שלשה, tres. Mox fuerunt nominatæ sex urbes, cum totidem urbium vicis. Itaque legendum *שלשה, sex*, extrito ל. Nam numerus notatur urbium vicorumque, de

quibus mox dictum fuit. Omittunt שלשת Græci Intt. in Codice Alex. et Interpretes Arabs. Simile mendum correximus suprâ ex Sam. Pentateucho.

Rosen.—9 *Descenditque limes ad torrentem arundinis ad austrum torrenti. Descendere dicitur limes, quia mare versus procedit, ut in fine versus, ubi terræ et fluviorum descendens esse solet. De גִּבְלֵי קֶנֶז vid. ad xvi. 8. Urbes illæ, quæ sunt a Tappuach usque ad torrentem arundinis, sunt Ephraimitis in medio urbium Manasses. וְגִבְלֵי מְנַשֶּׁה, Et limes Manassis a septentrione torrenti. Itaque limes, qui discernebat fratrum istorum possessiones, ambiebat quidem torrentem arundinis a meridie, eumque attribuebat Manassensibus; verumtamen urbes, quæ illi torrenti ab austro adiacebant, etsi essent intra Manassensium positæ terminos, nihilominus jure fuerunt Ephraimitarum; quæ vero a septentrione torrentis exstabant, eas obtinebant Manassenses. Hieronymi interpretationi: in meridiem torrentis civilatum Ephraim, adversatur quod vocis לִיְמֵי appositus est accentus distinctivus Rbhia. Pro קָרִים Græcus Alexandrinus habet 'Iaëip, ut est in codice Vaticano et Alexandrino, et pro הָאֵלֶּה posuit ἡ ῥεπέβυθος, quasi יָאִיר et הָאֵלֶּה sive הָאֵלֶּה legisset. וְהָיָה הַיָּמָה, Suntque exitus ejus, limitis, mare s. occasum versus; cf. xvi. 8, et de constructione verbi masculini singularis cum nomine feminini pluralis not. ad xv. 4.*

10 *Austrum versus sita est quæ Ephraïm obtigit regio, et ad septentrionem quæ Manassi, eratque mare terminus ejus. Hieronymus: ita ut possessio Ephraïm sit ab austro, et ab aquilone Manasse et utramque claudat mare Mediterraneum. וְגִבְלֵי מְנַשֶּׁה, Atque in Ascher incur-runt a septentrione, et in Issaschar ab oriente. Verbum pluralis numeri יִפְגְּעוּן Masius spectare existimat ad Josephitas universe, observans, Manassenses prope Doram incidere in Ascheritas, quum illic attingant montem Carmelum, ad quem pertinere etiam Ascheritas dicitur infra xix. 26. Monte igitur illo tanquam communi confinio conjunctas fuisse istas duas tribus, eo loquendi modo, quo xix. 34. Naphthalitæ dicuntur attingere Judæos ab Oriente, propter Jordanem utrique tribui communem, quum sint alioqui magno locorum intervallo, et aliquot aliarum tribuum interpositis possessionibus separatæ. Clericus vero verbum יִפְגְּעוּן refert ad subaudiendum nomen קְרָבִים, limites, et sane ad*

שלשת נבלי קנז refertur פָּנֵז supra xvi. 7. Ad Ephraïm et Manassen verbum illud nequit referri; nam sola tribus Manasse potuit attingere Ascherem et Issascharem: erat enim inter hasce et Ephraïmum. Hieronymus: et conjungantur sibi in tribu Aser ab Aquilone, et in tribu Issaschar ab oriente. Male. Fieri enim non potuit, ut hæ tribus dicerentur conjungi in duabus aliis, aut eas attingere.

11 לְמִנְשֶׁה בְּיִשְׁשַׁכָּר וּבְאֶשֶׁר, Fuitque Manassi in Issaschar et in Ascher id quod sequitur. Hieronymus: fuitque hereditas Manasse in Issaschar et in Aser, i. e., qua parte dimidia tribus Manasse contingebat duas illas tribus, Issascharem et Aserem, hanc habuit hereditatem, urbes videlicet, quæ sequuntur, quæ duabus illis tribubus erant conterminæ. בֵּית שֶׁטָן urbs olim celeberrima, sita erat haud procul ab extrema ora lacus Genesareth, quâ Jordanes effluit, inter hunc fluvium, et montem Gilboæ, in amœna planitie. Eusebius nomen Hebraicum denotare οἶκος ἐχθροῦ ait; id Hebraice בֵּית שֶׁטָן foret. Sed בֵּית שֶׁטָן est domus quietis. Et cum incolis Aen-Doræ, i. e., fontis Doræ. Existebat hæc urbs in jugo, quod a monte Tabor decurrit austrum versus atque Hermonem minorem. מְנַשֶּׁה הַנָּפְתָּלִי Græcus Alexandrinus reddidit τὸ τρίτον τῆς Νάφεθα, tertiam partem regionis Napheta. Hieronymus: tertia pars urbis Nopheth. Sed nulla hujus urbis mentio. Chaldaeus: מְנַשֶּׁה הַנָּפְתָּלִי, tres regiones. Sane hæc hic collective positum videtur pro נָפֶת, נָפֶת דֹּר, ubi vid. not. Vix dubium, significari hic tres illas urbes, Aen-Dora, Thaanach, et Megiddo, cum suis quamque municipiis et pagis, quia sunt tres regiones in tractu illo Dorio ad Manassen pertinentes. Nam etsi נָפֶת quemvis tractum terræ significat, tamen peculiariter interdum usurpatur de sola illa regione, in qua Doræ municipia exstant, nonnunquam vero latius de universo tractu Doræ. Arabicus interpres non expresso מְנַשֶּׁה sic reddidit:

وَمَا حَوْلَهَا مِنْ الْأَصْيَاعِ et quod circa eam (Megiddonem) de agris, s. prædiis.

Ver. 15.

Au. Ver.—Giants. See notes on xii. 4.

Ver. 16.

וַיִּמְרְזוּ בְנֵי יִשְׂרָאֵל לֹא-יִמְצָא לָהֶם הָהָר וַיִּרְכֹּב בְּרִזְלֵם בְּכָל-הַפְּנֵעֵי הַיָּשָׁב בְּאֶרֶץ-

הַעֵמָק לְאַשֵׁר בְּבֵית־שֹׁאֵן וּבְנֵי־הָאֵל
וְלְאַשֵׁר בְּעֵמֶק יִזְרְעֵאל :

καὶ εἶπαν. οὐκ ἀρέσκει ἡμῖν τὸ ὄρος τὸ Ἐφραὶμ. καὶ ἵππος ἐπὶ λεκτός, καὶ σίδηρος τῷ Χαναναίῳ τῷ κατοικοῦντι ἐν αὐτῷ ἐν Βαιθ-
σάν, καὶ ἐν ταῖς κώμας αὐτῆς, ἐν τῇ κοιλάδι Ἰσραὴλ.

Au. Ver.—16. And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have chariots of iron, both they who are of Beth-shean and her towns, and they who are of the valley of Jezreel.

The hill is not enough for us.

Rosen., Gesen., Lee.—The hill will not be obtained by us.

Rosen.—16 *Dixeruntque filii Josephi: non inveniatur nobis mons ille, non obtineri a nobis poterit regio illa montana.* Hieronymus: *non poterimus ad montana conscendere.* Sed Chaldaeus et Syrus: לֹא מֶנְס לָנָא, *non sufficit nobis mons.* Ita et Græcus Alexandrinus: οὐκ ἀρέσκει (sic enim legendum pro ἀρέσκει, ut est in codice

Vaticano) ἡμῖν τὸ ὄρος, et Arabs: لَا يَكْفِينَا

الجبل. Ut dicant Josephitæ, nequaquam satis loci esse utrique tribui in montanis Ephraim. Sed *sufficiendi* significatum verbum מֶנְס non nisi in Kal obtinet; vid. Num. xi. 22; Jud. xxi. 14. *Et curvus ferri sunt inter omnes Cananæos, qui habitant in terra convallis.* In duas diversas sententias commode accipi posse hunc versum Masius observat. Earum altera est hæc: tu nos jubes loca sylva excolere: atqui ea si montosa sunt, non poterimus expugnare; facilius enim montes ab hostibus defenduntur: sin plana; ne ea quidem eripere nostris adversariis quibimus, quippe qui ista falcatis obtinent curribus armati. Altera est, quam R. Jesajas probat, hoc sensu: hortaris nos, ut in terram a Pheresæis Rephaimisque habitatam, id est, in montem quendam incultum, qui in nostris finibus exstat, conscendamus, eumque repurgemus. Sed non est in nostris viribus positum, ut eum obtinere queamus; nam Cananæi aditus omnes ad eum montem tuentur falciferis quadrigis. Eæ enim curribus ferreis significari, vidimus supra ad xi. 4. *Iis Cananæorum scil. sunt curvus ferri, qui in Bethsehean et fliabus, municipiis ejus, et in convalle Isreel habitant.*

Hinc colligitur, per אֶרְצֵהֶמָּה, *terram campestrem* intelligi ingentem illam vallem a septentrione in austrum juxta Jordanem, hodie الغور, *el-Gaur*, sive *el-Gor*; in ea enim valle sita erat Bethschean, sive Scythopolis, de qua vid. ad vs. 11. Hieronymus nostra verba ita reddidit: *in quâ sitæ sunt Belhsan cum viculis suis, et Jezreel medium possidens vallem.* Cepit Isreel pro nomine urbis in valle sive planitie in ea sitæ, ad pedem montis Gilboæ occidentalem. Attributa est tribui Issaschar, vid. infra xix. 18.

Ver. 18.

כִּי הָר יִהְיֶה־לָּךְ כִּי־יִצֹר הוּא
וּבְרֵאשֵׁי לֶךְ תִּשְׁאֲתֶיךָ כִּי־חֲרֹשִׁים
אֶת־הַפְּנִיעִי כִּי רֶכֶב בְּרָזֶל לֹא כִּי חֲזָק
הוּא :

ὁ γὰρ δρυμὸς ἔσται σοι, ὅτι δρυμὸς ἐστί, καὶ ἑκαθαρίεις αὐτὸν, καὶ ἔσται σοι. καὶ ὅταν ἐξολοθρεύσῃς τὸν Χαναναῖον, ὅτι ἵππος ἐπὶ λεκτός αὐτῷ ἐστί. σὺ γὰρ ὑπερισχύεις αὐτοῦ.

Au. Ver.—18 But the mountain shall be thine; for it is a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.

For it is a wood, and thou shalt cut it down, &c.

Gesen., Patrick, Booth.—But the mountain shall be thine, כִּי יִצֹר הוּא יִבְרָאֵהוּ, and although it be a forest, yet thou shalt cut it down.

Geddes.—For ye have a hilly woodland country, which ye may clear.

Rosen.—18 Rationem porro exponit, cur Josephitis non sit querendum sibi angustiora spatia obtigisse. כִּי הָר יִהְיֶה־לָּךְ כִּי־יִצֹר הוּא יִבְרָאֵהוּ, *Nam mons erit tibi*, montanam regionem si expugnaveris, eam habitare poteris, *quia sylva* ille mons est, *cæde eam*, i. e., quia regio illa sylvis est obsita, eas cæde. וּבְרֵאשֵׁי לֶךְ תִּשְׁאֲתֶיךָ præpositum ἀπόδοσιν indicat, vel *itaque* valet. *Et ita erunt tibi exitus*, fines *ejus*, montis cum sylva, i. e., comparabis tibi omnem illum tractum montanum, quem habitare poteris. הֲצִיָּאוֹת hic sunt *exitus* limitum, eorum extremi termini, uti supra xv. 4, 11; Numeri xxxiv. 4, 5. Aliis *exitus* hic sunt valles et campi, in quos e montibus descenditur. De constructione verbi singularis masculini הֲצִיָּא cum nomine plurali feminino הֲצִיָּאוֹת vid. supra.

ad xv. 4 כי רַבִּי בְּרָק לֹא כִי יִתְּרוֹשׁ אֶת־הַכְּנַעֲנִי כִי רַבִּי בְּרָק לֹא כִי יִתְּרוֹשׁ אֶת־הַכְּנַעֲנִי, *Nam expelles Canaanæum, expellendi tibi sunt Cananæi, quia currus ferrei iis sunt, quia validi sunt.* Conjunctionem כִּי vocibus רַבִּי et כִּי præmissam post Masium Dathius alique recentiores interpretes *etiamsi, quamvis* hic valere volunt, ut Deut. xxix. 18: *bene mihi erit, אִלֶּךְ, כִּי בְּשִׁרְרוֹתַי לִבִּי אִלֶּךְ, etiamsi in perversitate cordis mei incedam,* vid. et Exod. xiii. 17. Sed recte vidit R. Salomo ben Melech in Commentario in V. T., quem *perfectio pulchritudinis* (Ps. l. 2) inscripsit, כִּי esse hic conjunctionem causalem, quasi dicat Josua: ideo magis etiam Cananæos expellere debes, quia currus ferreos habent, et validi sunt; nam si expellere eos prætermiseris, multum damni tibi inferent. Jarchi: "Nulla alia ex tribubus Israeliticis sufficiens est, ut contra Cananæos pugnet, quia armis et vi pollent; tibi autem suppetunt vires, ut eos expellere possis." Hieronymus sensum hujus versus liberius quidem, nec tamen male, expressit hoc modo: *Sed transibis ad montem, et succides tibi, atque purgabis ad habitandum spatia: et poteris ultra procedere* (וְהָיָה לְךָ חֲזָאֲרָה) *cum subverteris Canaanæum, quem dicis ferreos habere currus, et esse fortissimum.*

CHAP. XVIII. 1, 2.

Au. Ver.—1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

1 *Tabernacle of the congregation.* See notes on Exod. xxvii. 21.

And the land. So Rosen.

Pool.—*And the land,* or, for [so Patrick, Ged.] *the land,* because these words contain a reason of the former action: the particle *and* is oft used for *for*, as hath been showed.

Between verses 1 and 2, Geddes and Boothroyd insert ver. 30 to 35 of chap. viii. See the notes there.

Ver. 4—8.

4 הָבּוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֹׁבַע וְאַשְׁלַחם וְיָקָמוּ וְיִתְּחַלְכוּ בְּאֶרֶץ וְיִכְתְּבוּ אוֹתָהּ לִפְנֵי נַחֲלָתָם וְיִבְאוּ אֵלַי : וְהִתְחַלְקוּ אֹתָהּ לְשֹׁבַע חֲלָקִים וְהִיָּדָה יַעֲמֹד עַל־גִּבְלוֹ מִיָּגֵב וְיִתְּ

יִסַּח יַעֲמֹד עַל־גִּבְלוֹם מִצָּפוֹן : וְאַתֶּם תִּכְתְּבוּ אֶת־הָאֶרֶץ שִׁבְעָה חֲלָקִים וְיִבְכַּתֶּם אֵלַי הַנֶּחֱדָה וְיִרְיִיתִי לָכֶם גִּזְרֵל פֶּה לִפְנֵי יְהוָה אֱלֹהֵינוּ : 7 כִּי אֵין־חֵלֶק לְלוֹוִים בְּקִרְבְּכֶם כִּי־יִחַר יְהוָה נַחֲלָתוֹ וְגָד וְרֵאשֹׁנוֹ וְחֵצֵי שְׂבִטָּה הַמְנַשֶּׁה לְקָחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן מִזְרָחָה אֲשֶׁר בְּתוֹךְ לָהֶם מִשֶּׁה עֵבֶר יְהוָה : וְיָקָמוּ הָאֲנָשִׁים וַיָּלְכוּ וַיַּעֲזוּ יְהוֹשֻׁעַ אֶת־הַחֲלָקִים לְכַתֵּב אֶת־הָאֶרֶץ לְאָמֹר לָכֵן וְהִתְחַלְכוּ בְּאֶרֶץ וְיִכְתְּבוּ אוֹתָהּ וְשִׁבְעוּ אֵלַי רֹפֵא אֲשֶׁלִּיךְ לָכֶם גִּזְרֵל לִפְנֵי יְהוָה בְּשִׁלֹּה :

4 δότε ἐξ ὑμῶν ἄνδρας τρεῖς ἐκ φυλῆς, καὶ ἀναστάντες διελθέτωσαν τὴν γῆν, καὶ διαγραψάτωσαν αὐτὴν ἐναντίον μου, καθὰ δεήσει διελθῆν αὐτήν. 5 καὶ διήλθοσαν πρὸς αὐτόν· καὶ διεῖλεν αὐτοῖς ἑπτὰ μερίδας· Ἰούδας στήσεται αὐτοῖς ὄριον ἀπὸ Λιβύς, καὶ οἱ υἱοὶ Ἰωσήφ στήσονται αὐτοῖς ἀπὸ Βορρᾶ. 6 ὑμεῖς δὲ μερίσατε τὴν γῆν ἑπτὰ μερίδας, καὶ ἐνέγκατε ὧδε πρὸς μέ, καὶ ἐξοίσω ὑμῖν κληρὸν ἐναντὶ Κυρίου τοῦ θεοῦ ἡμῶν. 7 οὐ γάρ ἐστι μερὶς τοῖς υἱοῖς Λευὶ ἐν ὑμῖν· ἱερατεία γὰρ Κυρίου μερὶς αὐτοῦ· καὶ γὰρ καὶ Ῥουβὴν καὶ τὸ ἡμισυ φυλῆς Μανασσὴ ἐλάβοσαν τὴν κληρονομίαν αὐτῶν πέραν τοῦ Ἰορδάνου ἐπ' ἀνατολῆς, ἣν ἔδωκεν αὐτοῖς Μωυσῆς ὁ παῖς Κυρίου. 8 καὶ ἀναστάντες οἱ ἄνδρες ἐπορεύθησαν· καὶ ἐνετείλατο Ἰησοῦς τοῖς ἀνδράσι τοῖς πορευομένοις χωροβατῆσαι τὴν γῆν, λέγων, Πορεύεσθε καὶ χωροβατήσατε τὴν γῆν, καὶ παραγενήθητε πρὸς μέ, καὶ ὧδε ἐξοίσω ὑμῖν κληρὸν ἐναντὶ Κυρίου ἐν Σηλῶ.

Au. Ver.—4 Give out from among you three men for each tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them; and they shall come again to me.

5 And they shall divide it into seven parts: Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the LORD our God.

7 But the Levites have no part among you; for the priesthood of the LORD is their

inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the Lord gave them.

8 And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the Lord in Shiloh.

6 *Ye shall therefore describe.*

Rosen., Ged., Booth.—But ye shall describe.

The land.

Ged., Booth.—The rest of the land.

7 *But the Levites.*

Rosen., Geddes, Booth.—For the Levites.

Nam non est pars Levitis in medio vestri.

Ratio hic redditur, cur septem duntaxat partes jubeantur describi; siquidem duæ jam aliæ tribus cum dimidia, ut præmissum est, possessiones acceperant, Levitæ a sortitione exclusi erant, vid. supra xiii. 14, 33, ceteræ duæ tribus, Gad et Ruben, cum dimidia tribu Manasse possessionem trans Jordanem acceperant.—*Rosen.*

Bp. Horsley.—4—8, This part of the narrative seems to have suffered great disarrangement. Houbigant has brought it into better order.

iv. 4 Give out from among you three men for such tribe, (vi.) and bring them hither to me, (iv.) and I will send them, and they shall arise, and go through the land, and describe it according to your inheritances, and return to me.

v. 5 And they shall divide it into seven parts, (vii.) for the Levites shall have no part among you, for the priesthood of Jehovah is their inheritance; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance east by Jordan, which Moses the servant of Jehovah gave them.

v. 6 Judah shall abide upon his territory in the south, and the house of Joseph shall abide upon their territory to the north, (vi.) and I will cast lots for you here before Jehovah our God.

viii. 7 So the men arose, and set out. And Joshua charged them that went to describe the land, saying,

viii. 8 Go, and walk through the land,

and describe it. (vi.) Ye shall describe the land in seven parts, (viii.) and return unto me. And I will cast lots for you here before Jehovah in Shiloh.

Houb.—Ordo fuit perturbatus. Josue versu 4 omnem Israel alloquens, dixit, *sumite viros tres...qui terram describant*; deinde versu 5 in tertia persona, et *divident terram in septem portiones*. Quonam igitur pacto potuit dicere, hoc versu 6 *vos terram describite*, persona secunda, quasi alloquens metatores, qui tamen coram eo nondum sistuntur. Præterea versu 8 ubi Josue mandata dat metatoribus mox profecturis, expectabatur ut eis diceret, *dividite terram in septem portiones*, nec ut eis tantum diceret, *describite terram*. Nam *septem portiones* caput erant mandatorum ipsis factorum. Tamen omittit Josue versu 8 mandare de *septem portionibus*, quod mandatum mox fecit versu 6 alieno in loco. Existimabat Masius, ad concionem verba fieri, cum Josue versu 6 sic mandat, *describite terram*. Sed pugnantia hæc videntur, ut Josue jubeat eligi unaquaque in tribu *viros tres*, qui terram describant, et ut mandatum idem per eum detur *omni concioni*. Clericus id cum videret, statuit ad metatores ipsos verba fieri versu 6, sed eadem mandata versu 6 data, ab ipso Josue versu 8 ad eosdem metatores iterari. Quam otiosam iterationem Clericus ut aliquo veritatis colore induat, sic ait: "Superiora repetuntur more Hebræorum, qui, cum sat pauca narrant, pauca illa sæpius repetunt, pro antiquissimorum temporum simplicitate." Supererat ut adderet Clericus, fuisse ex antiquissimorum temporum simplicitate ut, quos homines quis accersivisset, eos alloqueretur, priusquam advenissent. Nam ante hunc, in quo sumus, versum 6 non dictum est adstitisse ante Josue illos metatores. Sed aliud etiam signum est, versu 7 factæ hic perturbationis. Nam hæc verba, *quia non erit possessio Levitis apud vos*, consequentiam non habent cum his, *quæ proxime antecedunt*, cum contra, si ordo sit talis, *divident terram in septem portiones*, nam non erat portio Levitis...et tribus Gad et Ruben et dimidia tribus Manasse receperunt hereditatem, bona erit series orationis, in qua declarabitur, cur terra dividenda sit in septem tantum portiones. Quapropter nos ordinem hujus loci talem constituimus:

(4) הָבוּ לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשִׁבְטֵי •

(6) והבאתם אתם אלי הנה •
 (4) ואשלחם ויקמו • ויתהלכו בארץ •
 ויכתבו אתה לפי נחלתכם • ויבאו
 אלי • (5) והתחלקו אתה לשבעה
 חלקים • (7) כי אין חלק ללויים
 בקרבכם • כי כהנת יהוה נחלתם וגד
 וראובן וחצי שבט המנשה לקחו
 נחלתם מעבר לירדן מזרחה • אשר
 נתן להם משה עבד יהוה • (5) יהודה
 יעמר על גבולו מנגב • ובית יוסף
 יעמדו על גבולם מצפון • (6) ויריתי
 לכם גורל פה לפני יהוה אלהינו •
 (8) ויקמו האנשים וילכו • ויצו יהושע
 את ההלכים לכתב את הארץ לאמר •
 לכו והתהלכו בארץ • (6) וכתבו
 אתה לשבעה חלקים • (8) ושבו אלי •

ופה אשליך לכם גורל :

[For the translation of these verses thus arranged, see note of Bp. Horsley above.]
 In ordine eo restituendo, Josue non jam loquitur ad metatores, qui nondum adsunt, nec eis loquens non omittenda omittit, nimirum ut terram dividant in septem portiones. Non jam ad eosdem mandata eadem iterantur, sed iterationes tales sunt, quales esse solent Hebraicæ in historiâ. Denique non jam dissociantur, quæ simul jungenda sunt; nempe jungenda hæc fuerunt, in septem duntaxat partes dividendam esse terram, quia Gad et Ruben dimidiaque tribus Manasse sortem suam jam habuerunt, et quia Levi tribus non est annumeranda; quia denique Juda et Joseph limites eos tenebunt, qui fuerunt eis assignati. Versu 7 legitur נחלתו cum affixo sing. etsi antecessit לויים, *Levitis*, nomen plur. Legendum cum Chaldæo et cum Syro, נחלתם, *hereditas eorum*. Multæ ejusmodi sunt hoc in libro versuum et verborum perturbationes; quas qui sentiunt, conferre debent in scribas, non in sacrum scriptorem, ordinemque adeo in melius mutare.

Ver. 13.

וַעֲבַר מִשָּׁם הַגִּבּוֹל לַיהוָה אֶל־בֵּיתֶהָ
 לַיהוָה יִגְבֶּהָ הִיא בֵּית אֱלֹהִים וְגו'

καὶ διελεύσεται ἐκείθεν τὰ ὄρια Λουζᾶ ἐπὶ νότου Λουζᾶ ἀπὸ Λιβὸς αὐτῆς· αὕτη ἐστὶ Βαυθῆλ, κ.τ.λ.

Au. Ver.—13 And the border went over from thence toward Luz, to the side of Luz, which is Beth-el, southward.

Ged., Booth.—13 And the boundary thence passed on towards Luz, to the south side of Luz, (which is Bethel), &c.

Ver. 14.

וְתָאָר הַגִּבּוֹל וְנָסַב לַפְּאִתַּיִם לְגִבְהַ
 מִן־הַהָר אֲשֶׁר עַל־פְּנֵי בֵּית־הֶחָרוֹץ לְגִבְהַ
 הָהִיא הַצָּאֲתָיו אֶל־קִרְיַת־בַּעַל הִיא
 קִרְיַת יִשְׂרָאֵל עִיר בְּנֵי יְהוּדָה זֹאת
 פְּאִתַּיִם :

והיו קרי

καὶ διελεύσεται τὰ ὄρια καὶ παρελεύσεται ἐπὶ τὸ μέρος τὸ βλέπον παρὰ θάλασσαν ἀπὸ Λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαυθωρὼν Λίβα· καὶ ἔσται αὐτοῦ ἡ διέξοδος εἰς Καριάθ Βαάλ· αὕτη ἐστὶ Καριαθιארὶν, πόλις ἰδὼν Ἰούδα· τοῦτό ἐστι τὸ μέρος τὸ πρὸς θάλασσαν.

Au. Ver.—14 And the border was drawn thence, and compassed the corner of the sea southward, from the hill that lieth before Beth-horon southward; and the goings out thereof were at Kirjath-baal, which is Kirjath-jearim, a city of the children of the Judah: this was the west quarter.

Bp. Horsley.—And the border was drawn thence, and compassed the corner of the sea southward from the hill, &c. Rather, And the border on the west side was drawn, and went round to the south from the hill, &c.

Ged.—14 From the hill that lieth to the south of nether Beth-horon, the boundary made a winding to the south-west, and terminated at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the most western corner.

Booth.—14 And the boundary was drawn, and winded south-west from the hill that lieth south of nether Beth-horon; and its termination was at Kirjath-baal (which is Kirjath-jearim), a city of the children of Judah: this was the west corner.

Rosen.—Et describitur limes (vid. ad xv. 9) vertitque se ad plagam maris, i. e., occidentem, Meridiem versus, i. e., occidentalem-australem. A monte, qui est e regione Beth-Choronis Meridiem versus. Est idem ille mons, cujus facta est mentio versu præcedente. Dicitur autem hic terminus inclinari et circuire ad Meridiem illius montis, quia ab hoc monte inflexus ulterius protrahitur versus Meridiem, quod omnino fieri necesse est, ut linea sua ab aquilone versus Meridiem cum aliquo flexu sensim protracta incipiat describere limum occidentalem.

"Observandum est, verbum נֶפְתּוֹאֵךְ, quod bis hoc versu scriptum est, priore quidem loco significare *versus Meridiem*, sive *austrum*, posteriore vero, a *Meridie*, sive *ab austro*. Nam hujus loco dicebatur superiore versiculo נֶפְתּוֹאֵךְ, cum illius montis apud Beth-Choron positus describeretur. Sed non observarunt istam rem aut LXX aut Latinus, quorum illi perverso ordine sunt interpretati hæc verba [ἐπὶ τὸ μέρος τὸ βλέπον εἰς θάλασσαν ἀπὸ λιβὸς ἀπὸ τοῦ ὄρους ἐπὶ πρόσωπον Βαιθωρών λιβα], hic prius non satis commode reddidit, posteriori vero prorsus omisit. At recte Chaldæus; nam is pro priore dixit לְרֹקֵא, *versus austrum*, pro altero רֹקֵא, a *parte australi*. Sic enim absque præpositione perpetuo ille loqui solet Chaldæus." Masius. וְהָיָה הָאֵתָר אֲלֵהֶרְחֵצֵל הוּא עֲרֵת יִשְׂרָאֵל, *Erantque exitus ejus, limitis, i. e., finiebat terminus occidentalis* (vid. ad vs. 12), *ad Kirjath-baal, quæ est Kirjath-jearim*. וְהָיָה הָאֵתָר, *Hæc est plaga maris, i. e., occidentis*.

Ver. 15.

וּפְתָחֵהּ מִן־הַיָּמִין מִן־הַיָּמִין וְהָיָה הָאֵתָר אֲלֵהֶרְחֵצֵל הוּא עֲרֵת יִשְׂרָאֵל

καὶ μέρος τὸ πρὸς Λίβα ἀπὸ μέρους Καριαθ Βαδλ· καὶ διελεύσεται ὅρια εἰς Γασιν, ἐπὶ πηγῇ ὕδατος Ναφθώ.

Au. Ver.—15 And the south quarter was from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

Bp. Horsley.—And the south quarter was from the end of Kirjath-jearim, and the border went out on the west. Rather, *And the south side was from the extremity of Kirjath-jearim, where the western boundary ended.*

Ged.—15 On the south side, the boundary went south-westward, from the end of Kirjath-jearim, to the water-spring of Naphthoh.

Booth.—15 And the south side from the end of Kirjath-jearim, the boundary went westward, and went on to the water-spring of Nephtoah.

Rosen.—*Et plaga austrum versus incipit ab extremo, s. a fine urbis Kirjath-jearim, i. e., inde ab urbe Kirjath-jearim, et exit terminus mare s. occidentem versus, i. e., ab occidente, ut supra xv. 1 מִן־הַיָּמִין, ab oriente.* Erat enim Kirjath-jearim in ultima Benjaminitarum ora versus occidentem, sed ita, ut intra Judæorum fines existeret. Clericus interpretatur *versus mare salsum*. Male.

Ei enim, quod infra vs. 19 יִסְדֵּימָחָה vocatur, hic nullus plane est locus. *Progrediturque ad fontem aquarum Nephtoach.*

Ver. 16.

Au. Ver.—Which is in the valley of the giants on the north.

Ged., Booth.—Which is to the north of the valley of the Rephaites. See notes on xii. 4.

Ver. 18.

וַיַּעֲבֹר אֶל־בְּנֵי־הָעַרְבָּה מִן־הָעֵרְבָּה צָפוֹנָה וַיֵּרֶד הָעֵרְבָּה:

καὶ διελεύσεται κατὰ νότον Βαιθάρβα ἀπὸ βορρᾶ, καὶ καταβήσεται 19 ἐπὶ τὰ ὅρια ἐπὶ νότον θάλασσαν ἀπὸ βορρᾶ.

Au. Ver.—18 And passed along toward the side over against Arabah [*or, the plain*] northward, and went down unto Arabah.

Houb.—18 *Deinde prætergredebatur ad latus Mol-Arbe ad aquilonem, descendeatque ad Arbe.* וַיַּעֲבֹר אֶל־הָעַרְבָּה, *Nos, deinde prætergredebatur ad latus Mol-Arba, nomine proprio interpretantes, ut postea, plerique nomen הערבה, per nomen proprium convertunt. Nam latus contra planitiem ad aquilonem, nihil quidquam sonat, quomodo etiam Castalio nihil dicit, sic convertens, ad latus positum in fronte septentrionalis campi.*

Rosen.—*Et progressus est ad latus e regione planitie s. deserti septentrionem versus, descenditque ad planitiem.* Dicit, progressum esse limitem a lapide Bochan (vs. 17) orientem versus, secundum illum tractum, qui ad planitiem ab aquilone pertinebat, i. e., ut planities, sive desertum maneret ad dexteram in finibus Judaicis, atque incideret limes tandem in Arabam, i. e., in eam urbem, quæ vs. 22 *Beth-Araba* vocatur. Ita hunc locum Chaldæus fere explicavit, qui tamen pro עַרְבָּה dixit מִן־הָעַרְבָּה, *planitiem*. Sed certum est, urbem Beth-Arabam in deserto, בְּמִדְבָּר, sitam fuisse, vid. xv. 61.

Ver. 19.

וַיַּעֲבֹר הַגְּבֹל אֶל־בְּנֵי־הָעַרְבָּה מִן־הָעֵרְבָּה צָפוֹנָה וְהָיָה הָאֵתָר אֲלֵהֶרְחֵצֵל הוּא עֲרֵת יִשְׂרָאֵל

καὶ ἔσται ἡ διεξὸς τῶν ὁρίων ἐπὶ λοφιὰν τῆς θαλάσσης τῶν ἀλῶν ἐπὶ βορρᾶν εἰς μέρος τοῦ Ἰορδάνου ἀπὸ λιβός. ταῦτα τὰ ὅρια ἔστιν ἀπὸ λιβός.

Au. Ver.—19 And the border passed along to the side of Beth-hoglah northward: and the out-goings of the border were at the north bay [Heb., tongue] of the salt sea at the south end of Jordan: this was the south coast.

Rosen.—19 *Progressusque est limes ad latus Beth-Choglaë aquilonem versus.* Quod non ita intelligendum est, limitem ab aquilonari urbis Beth-Choglaë latere productum esse; ita enim exclusisset eam a Benjaminitica ditone, quum esse includendam ostendat urbium recensio, quæ mox sequitur, vs. 21; sed ut significetur, eum tractum, quo ex Beth-Araba ad Beth-Choglam pergitur, non prorsum rectum in orientem vergere, verum nonnihil ad septentrionem declinare. Ad reliqua hujus versus cf. notata ad xv. 2, 5.

Coast.

Ged., Booth.—Boundary.

Ver. 20.

Au. Ver.—By the coasts thereof round about, &c.

Ged., Booth.—With its surrounding boundaries.

Ver. 21.

Au. Ver.—21 Now the cities of the tribe of the children of Benjamin according to their families were Jericho, and Beth-hoglah, and the valley of Keziz.

The valley of Keziz.

Ged., Booth.—Emek-keziz.

Rosen.—De בִּית הַחֵגְלָה vid. not. ad xv. 6. Nomen עֵקֶץ עֵקֶץ denotat *vallem abscessionis*, unde nonnulli conjecerunt, fuisse illic balsami arbores, quæ incisione corticis succum illum pretiosum emittebant. Alii explicant *vallem detonsionis*, tonsam, in qua nullæ arbores apparent, quales valles Virgilius *Georg. iv.*, 277, *valles tonsas* vocat. Sed poterat עֵקֶץ et viri nomen esse, qui in valle illa olim sedem habuerat. Quod in codicibus nonnullis et libris typis excusis legitur, קֵצִין, mendum esse videtur.

Ver. 24.

וּבְכָר הָעֲמֹנִי וְהָעַנִּי וְגִבְעָ עָרִים
שְׁתֵּים-עָשָׂרָה וְחֲצֵרֵיהֶן :

הַעֲמוֹנָה קִרְיָה

καὶ Καραφὰ, καὶ Κεφίρᾱ, καὶ Μοῦνι, καὶ Γαβαά. πόλεις δώδεκα, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—24 And Chephar-haammonai, and Ophni, and Gaba; twelve cities with their villages.

Rosen.—כָּר הָעֲמֹנִי וְהָעַנִּי, *Pagus Ammonitæ s. Ammonitica et Ophnitica* alias non commemorantur. Pro הָעֲמֹנִי, quod est in textu, ad marginem הָעֲמֹנָה legendum precipitur, quod inter veteres et Chaldæus expressit. גִּבְעָ, i. e., *collis* distabat haud longe a Michmasch, ubi Philisthæi castra fecerant, quando obsidebant Saulem in Gibeā. Michmasch vero sita erat ab oriente Beth-Avenis, vid. 1 Sam. xiii. 5, 16. Sacerdotibus esse datam, dicitur infra xxi. 17. Pro שְׁתֵּים-עָשָׂרָה עָרִים, *urbes duodecim*, Syrus posuit אַרְבָּעִים, *urbes quatuordecim*. Videlicet duas urbes Beth-chogla et Emek-keziz cepit pro quatuor urbibus.

Ver. 28.

וְעֵלֶּה הָאֶלֶף וְהַיְבוּסִי הָיָה יְרוּשָׁלַם
גְּבֻעַת הַחֵרֶת עָרִים אַרְבַּע-עָשָׂרָה
וְחֲצֵרֵיהֶן זֵאת נִחְלַת בְּנֵי-בִנְיָמִן
לְמִשְׁפַּחָתָם :

καὶ Ἰηβοῦς. αὕτη ἐστὶν Ἱερουσαλὴμ. καὶ Γαβαῶθ, Ἰαρίμ, πόλεις δεκατρεῖς, καὶ αἱ κῶμαι αὐτῶν. αὕτη ἡ κληρονομία τῶν Βενιαμὶν κατὰ δῆμους αὐτῶν.

Au. Ver.—28 And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeath, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families.

Jebusi.

Houb.—הַיְבוּסִי lege הִיבוּס, *Jebus*, ut plerique veteres. Neque enim nomen est nationale, ut supra vers. 16. Sed ipsa urbs *Jebus*, quæ *Jerusalem*.

Kirjath.

Rosen., Ged., Booth.—Kirjath-jearim.

Rosen.—הָאֶלֶף nomen urbis compositum videri possit, *costam s. latus bovis* denotans. Et sic Græcus Alexandrinus, qui Σηλαλέφ posuit. Sed tum quatuordecim urbes ex illa serie effici nequeunt, quas tamen esse hoc ipso versu dicitur. Quum vero singula quæ inde a versu 25 recensentur urbium nomina præmisso ab invicem discernantur; credibile est, illud et nomini הָאֶלֶף præmissum esse, si id esset nomen urbis a גִּבְעָ diversæ.

Syrus pro הָאֶלֶף habet גִּבְעָ, et *Gebira*.

Sed urbs גְּבֻעַת nomine in V. T. libris haud memoratur. Ceterum גִּבְעָ quod attinet, apud eam urbem ossa Saulis et Jonathanis sepulta esse, 2 Sam. xxi. 14 dicitur. Nomen

gentilitium יהושע, *Jebusæus* hic ponitur pro *עיר יהושע*, *urbs Jebusæorum*, ut legitur Jud. xix. 11. Cf. supra ad xv. 8. קָרָה videtur pro pleno קָרָה יָעָרָם positum, quæ urbs supra ix. 17 cum בְּיָרוּחַ et הַקִּסְרָה (supra vs. 24, 25) juncta. Esræ ii. 25 urbs illa contracte קָרָה יָעָרָם scribitur; hoc vero loco vel יָעָרָם vel קָרָם ob proxime sequens קָרָם librariorum lapsu facile excidere potuit. Græcus Alexandrinus posuit Ἰαριμ, nomine קָרָה non expresso. Syrus: ܟܢܝܩܬܝܢ. Tres Kenni-

cotti codices pro קָרָם exhibent יָעָרָם. Magna suspicio est, locum jam ab antiquis inde temporibus mutilatum esse ita restituendum: קָרָה יָעָרָם. Nec quo minus קָרָה pro eodem cum קָרָם יָעָרָם oppido habeamus, obstat, quod supra xv. 60 קָרָה יָעָרָם inter urbes tribus Judæ, hic vero קָרָה inter Benjaminiticæ tribus oppida recensetur. Nam quum Kirjath-jearim in utriusque tribus limite sita esset (vid. supra vs. 15), facile fieri potuit, ut ea urbs a Judæis concessa Benjaminitis fuerit. Pro אַרְבַּע עָשָׂר, *urbs quatuordecim* Græcus Alexandrinus habet πόλεις δεκατρείς, *urbs tredecim*, quoniam הָאֵלֶּיךָ יָצֵא initio hujus versus pro nomine composito unius ejusdemque urbis habuit; vide notata ad illa verba.

CHAP. XIX. 2.

וַיְהִי לָהֶם בְּנִחְלָתָם בְּאֶרֶץ שֶׁבַע וְשֶׁבַע
וּבְמִלְחָה :

καὶ ἐγένεθῃ ὁ κληρὸς αὐτῶν Βηρσαβὲ καὶ Σαμαά, καὶ Καλαδάμ.

Au. Ver.—2 And they had in their inheritance Beersheba, and Sheba, and Moladah.

And Sheba.

Bishop Patrick.—Or rather, *Beer-sheba*, which is *Sheba*: for they were one and the same place; sometimes called at length Beer-sheba, and sometimes contracted into Sheba; nothing being more common than to cut off the beginning of the names of towns and places, as Bochartus hath shown in many instances, in his *Phaleg*, lib. ii., cap. 24, which he repeats in his *Hieroicozon*, par. i., lib. ii., cap. 15. And certainly it is so here; for otherwise it would not have been said (ver. 6), there were thirteen cities in all, but fourteen; for there are so many if Sheba be distinct from Beer-sheba.

Le Clerc, Houb., Rosen., and others reject

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as an error of some scribe who wrote twice.

Ged.—*Sheba*, or *Shema*. So all the copies and versions; making it a different town from *Beersheba*. Houbigant rejects it as an interpolation, because it makes one more than the whole number, ver. 6. Our translators solved the difficulty, by rendering the copulative before it *or* [so Pool, Patrick]; a license which the context seems not to allow. I have retained it as it stands; and hence adopted the Syriac reading in ver. 6, which makes the cities amount to fourteen.

Rosen.—De וְשֶׁבַע, quod sequitur, interpretum plures satis verisimiliter judicarunt, esse repetitionem duarum præcedentium syllabarum, per scribarum errorem, cum quia alias non mentio est loci nomine שֶׁבַע, tum etiam, quia, si numeretur, erunt quatuordecim urbes, non *tredecim*, in hoc tractu, ut habetur vs. 6. Accedit, quod 1 Chron. iv. 28, ubi recensentur Simeonitarum urbes, alterum שֶׁבַע ut supervacaneum omittitur. Mendosam hanc, uti credibile est, repetitionem perquam vetustam esse, inde apparet, quod jam Græcus Alexandrinus et ceteri interpretes veteres omnes illam exhibent. Deest tamen in duobus Kennicotti totidemque De Rossii bonæ notæ codicibus, ut is in *Scholii critt.* ad h. l. notat. Sunt quidem, qui וְשֶׁבַע ita defendere studeant, ut dicant, esse eandem urbem, quæ supra xv. 26 שֶׁבַע dicitur. Sed tum summa urbium vs. 6 ducta sibi non constat.

Ver. 6.

Heb., Au. Ver.—Thirteen cities.

Ged.—Fourteen [Syr.] cities. See notes on verse 2.

Ver. 7.

עֵין רִמּוֹן וְעֵתֶר וְעָשָׂן עָרִים אַרְבַּע
וּבְמִלְחָה :

Ἐρεμμὼν, καὶ Θαλχὰ, καὶ Ἰεθέρ, καὶ Ἀσαν, πόλεις τέσσαρες, καὶ αἱ κῶμαι αὐτῶν.

Au. Ver.—7 Ain, Remmon, and Ether, and Ashan; four cities and their villages.

Ain, Remmon.

Houb., Ged., Booth.—Ain-rimmon and Thalcha [LXX] and Ether, &c.

Houb.—*En-remon* uno verbo; sic plerique veteres; neque ulla urbs venit nomine עֵין in sacris codicibus; in quibus עֵין, nomine proprio adhibitum, esse solet inchoatum verbum, ut עֵין גִּרִי, *Engaddi*, &c. Tamen

R

Vulgatus, *Ain et Remmon*, tanquam duæ essent civitates, ne forte numerum *quatuor* urbium non haberet, qui numerus post notatur. Sed Græci Intt. non omittunt urbem *Thalcha*, quæ quarta urbs erat, quæque aberat ab Hieronymi codice Hebræo, ut et nunc à Masoreticis. Nos eam urbem adsciscimus, quam constat scriptam habuisse Græcos Intt.

Rosen.—7 *Ain et Rimmon*, supplenda est copula ante secundum nomen e xv. 32. In loco parallelo 1 Chr. iv. 32 est, ut hic, sine copula *עין רמון*, sed prius nomen superposito accentu distinctivo *Sakeph-katon* a sequenti discernitur. Hoc loco pro *עין רמון* Græcus Alexandrinus in codice Vaticano *Ἐρβემὼν* posuit, i. e., *עין רמון*, quemadmodum Nehem. xi. 29 legitur. Quum autem mox *quatuor* urbes fuisse dicatur, Græcus, ut hic numerus sibi constet, addit: καὶ Θαλχὰ, cujus loci nusquam fit mentio.

Ver. 8.

וְכָל-הַחֲצִיִּים אֲשֶׁר כְּבִיבוֹת הָעָרִים
הָאֵלֶּה עַד-בְּעֵלַת בְּאֵר רָמַת נֶגֶב וְגו'

κύκλω τῶν πόλεων αὐτῶν ἕως Βαλέκ πορευ-
όμενων Βαμὲθ κατὰ λίβα, κ.τ.λ.

Au. Ver.—8 And all the villages that were round about these cities to Baalath-beer, Ramath of the south. This is the inheritance of the tribe of the children of Simeon according to their families.

To Baalath-beer, Ramath of the south. So *Rosen.* See below.

Ged., Booth.—As far south as to Baalath-beer-Ramath.

Bp. Patrick.—*To Baalath-beer, Ramath.* This is the name but of one city, called simply Baal in 1 Chron. iv. 33, and is that city in the tribe of Judah, mentioned xv. ver. 24, or ver. 29.

Of the south. This doth not relate to the situation of the city before mentioned; but of the inheritance of this tribe, which was on the south of Judah.

Rosen.—*Et omnes pagi qui sunt circa urbes illas.* “Insolens est,” inquit Masius, “in ejusmodi orationibus nota universitatis. Quapropter credibile est, hic appositum esse indicium magnæ multitudinis municipiorum, pagorum, villarum, quæ circum istas urbes erant, et in solo fecundissimo fertilissimo-que.” *Usque ad* בְּעֵלַת בְּאֵר, quod nomen quum habentem puteum denotet, fuerunt, qui hunc locum eundem esse existimarent, qui

alias בְּאֵר שֶׁשֶׁבַּע dicitur a puteo qui ibi esset. In loco parallelo 1 Chron. iv. 33 pro nomine composito, quod hic, exstat simplex בְּעֵל. Erat urbs בְּעֵל intra fines Daniticæ tribus, quam instaurasse Salomon memoratur 1 Reg. ix. 18. Sed de ea hic nequit cogitari. רָמַת נֶגֶב q. d. *Rama meridiei*, ut ea urbs distinguatur a pluribus aliis urbibus, quibus Rama nomen. Memoratur hæc meridionalis Rama 1 Sam. xxx. 27 inter eas Judææ urbes, quibus David munera misit ex spoliis a Philisthæis factis.

Ver. 12.

וְשָׁב מִשְׁחֵיד הָרָמָה מִזֶּרֶחַ הַשֶּׁמֶשׁ
עַל-בְּקָהֶל כְּסֵלֶת תָּבוֹר וְיָצָא אֶל-הַדָּבְרָת
וְעָלָה יָפְיָע :

καὶ ἀνέστρεψεν ἀπὸ Σεδδούκ ἐξ ἐναντίας
ἀπὸ ἀνατολῶν Βαιθσαμὺς ἐπὶ τὰ ὄρια Χασε-
λωθαιθ, καὶ διελεύσεται ἐπὶ Δαβιρῶθ, καὶ
προσαναβήσεται ἐπὶ Φαγγαί.

Au. Ver.—12 And turned from Sarid eastward toward the sunrising unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia.

Rosen.—*Revertebatur autem terminus a Sarid in partem anticam ad ortum solis.* Describuntur jam termini australes, ab occidente orientem versus progrediendo, a Sarid usque ad Rimmon. Verba מִזֶּרֶחַ הַשֶּׁמֶשׁ Græcus Alexandrinus reddidit ἀπὸ ἀνατολῶν Βαιθσαμὺς, secundum codicem Vaticanum, in Alexandrino est Σαμὲς. Cogitavit de urbe Beth-Schemesch (de qua vid. supra ad xv. 10); plane inepte. עַל-בְּקָהֶל תָּבוֹר, *Ad terminum Cislath-Thabor*, quo nomine, *lumbos*, s. *ilia Thaboris* montis denotante, Hebræi significari censent eas partes montis istius, quæ circiter medio loco sunt, quas, ut Jarchi ait, Galli vocant *les flancs*, Græci autem τὴν ὑπώρειαν. Alii interpretantur *lumbi*, s. *fiducia Thaboris*, quod urbs esset munita. Non dubium est, בְּקָהֶל esse nomen proprium oppidi monti illi adjacentis. Prodiditque Eusebius, etiamnum exstare pagum ad radices montis Thabor, in campo, octo millium passuum a Diocæsarea, i. e., a Sephori, versus orientem, cui nomen est *Chesalium*. Potest ergo is pagus loci illius monimentum videri, qui locus תָּבוֹר quoque dictus sit 1 Chron. vi. 62, inter urbes quas Sebulonitæ sacerdotibus concesserant. Igitur jam perventum est a Sared ad eas montis Thabor partes, quæ ad septentrionem sunt positæ. Hinc vero pergitur ad דָּבְרָת urbem,

sed ea relinquitur ad dextram inter fines Issacharianos, vid. infra xxi. 28; 1 Chron. vi. 57. וַיַּעֲלֶה נָפֶחַ, *Et ascendit ad aquilonem ad Japhia*, cujus urbis nusquam alias mentio reperitur. Ex nomine ejus, quod *splendentem* denotat, conjicere licet, illam longe lateque illustrem apparuisse, ut in eminente loco sitam.

Ver. 13.

וַיֵּשְׁבוּ עָבְדֵי יְהוָה מִזִּיחָה גִּתָּה
הַפָּר עַתָּה קָצִין וַיָּצֵא רִמּוֹן הַמֵּתוֹחַר
הַנֶּעֱצָה :

καὶ ἐκείθεν περιελεύσεται ἐξ ἐναντίας ἐπ' ἀνατολὰς ἐπὶ Γεβερέ ἐπὶ πόλιν Κατασέμ, καὶ διελύσεται ἐπὶ Ῥεμμωνὰ Μαθαραζά.

Au. Ver.—13 And from thence passeth on along on the east to Gittah-hepther, to Ittah-kazin, and goeth out to Remmon-methoar [or, which is drawn] to Neah.

Rosen.—13 *Et inde*, a Japhia, ulterius progrediebatur limes in plagam anticam ortum solis (vs. 12) *versus ad Gath-Chepher*, locum natalem Jonæ, prophetæ, 2 Reg. xiv. 25, et inde porro *ad Eth-Kazin*. *Exiitque ad Rimmon*, i. e., hic locus ultimus erat in hisce finibus australibus versus orientem. *Rimmon* est plurium locorum nomen a *malis punicis* illis inditum. Qui hic memoratur is 1 Chron. vi. 62 dicitur רִמּוֹן, et recensetur inter eas urbes, quas Sebulonitæ Levitis concesserant. Quod nomini subijcitur, הַמֵּתוֹחַר, Græcus Alexandrinus habuit pro nomine loci proprio, reddiditque Ἀμμαθαρίμ, quod sequutus Hieronymus, qui *Amthar* posuit. Syrus : ܐܡܬܗܪ, *ad*

Mathwam, consentiente Arabe, مَثْوَا, quasi in Hebræo המוּתָא invenissent. Symmachus, ut refert Masius, הַמֵּתוֹחַר existimavit epitheton esse urbis Rimmon; interpretatus est enim utrumque illud nomen *Rimmon inclutam*. Videtur id Masius e codice suo Syro-Hexaplati hausisse: nam in fragmentis veterum Græcorum interpretum a Drusio et Montefalconio collectis illa Symmachi interpretatio non exstat. Chaldæus: וַיִּמְצֵן מִתְּפֵר לְנִיפָה, *et inde gyrum faciebat versus Neam*. In vulgatis Chaldaicis libris est הַמֵּתוֹחַר; sed Jarchi dedit מִתְּפֵר, recte haud dubie, quum eo verbo Chaldæus semper uti soleat ad reddendum Hebræum הַמֵּתוֹחַר. Jarchi illum sequutus sic interpretatur: המוכס אל נעח כלומר, *convertit se terminus ad*

Neam, quasi diceret: *exinde flectit se terminus ad Neam*. Sunt, qui הַמֵּתוֹחַר interpretentur: *ad Rimmon definiti circuli*, i. e., Galilææ. Sed verbum הַמֵּתוֹחַר, cujus participium Pyhal est הַמֵּתוֹחַר, *describere, designare* significare, vidimus supra ad xv. 9. Quare verba נִיפָה הַמֵּתוֹחַר sic erunt reddenda: *qui, terminus, describitur*, i. e., porrigitur *Neam*, de quo loco nihil constat.

Ver. 14.

וַיָּקֶבֶט אֹתוֹ הַנֶּגְבִּל מִצִּפּוֹן חִפְתָּן וְהָיָה
הַצִּפּוֹן גִּי וְפֶתַח-אֵל :

καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Ἀμώθ, καὶ ἔσται ἡ διέξοδος αὐτῶν ἐπὶ Γαιφαήλ.

Au. Ver.—14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el.

Ged., Booth.—And the boundary on the north side windeth to Hannathon, and its termination is, &c.

Rosen.—14 *Et vertit se ille ipse terminus a septentrione ad Channathonem*. Describuntur fines aquilonares. Tria prima hujus versus verba sunt qui sic reddant: *et circumivit eum terminus*. Sed non intelligitur, quem locum circumeat terminus. Græcus Alexandrinus: καὶ περιελεύσεται ὅρια ἐπὶ βορρᾶν ἐπὶ Ἀμώθ, *et circuibunt fines ad aquilonem ad Amoth*. Vulgatus: *et circuit ad aquilonem Hanathon*. Chaldæus: וַיִּקְרָה וַיִּפְתָּח, *et revertitur sibi terminus a septentrione ad Chanathon*. Syrus :

ܣܒܝܢܐ ܕܗܐ ܠܫܥܬܐ ܕܗܐ ܕܡܝܬܐ ܕܡܫܬܐ, *tum vertit se terminus e septentrione* Chadithunis. Arabs: وَدَارَ بِهِ, *et circumivit*

eam limes a septentrione Chanathutæ. Sed habet hic vim pronominis demonstrativi in nominativo exprimendi, ut idem sit quod

הַנֶּגְבִּל, sive הַנֶּגְבִּל. Vid. quæ de voce אֵל, et cum suffixis אֵלֶּה, אֵלֶּיךָ, &c. rel., disseruit Gesenius in *Lex. Man. Hebr. Lat.*, p. 113. Pro צִפּוֹן codices plures et libri typis descripti a De Rossio in *Scholiis critt.* enumerati exhibent צִפּוֹן cum Schva sub Zade, ut status constructus sit, et verba a septentrione Channathonis sint vertenda, uti Syrus et Arabs fecerunt. Pro חִפְתָּן per Cheth non-

nulli codices et veteres editiones habent per *He* הֶחֶת, notante De-Rossio l. 1. Sed per *Cheth* nomen illud dederunt tres Orientales interpretes, ut vidimus. וְהָיָה תְּצֵאתִי גַי יִשְׁחָדָל, *Suntque exitus ejus ad vallem, s. in valle Jiphthach-El*, cujus et infra vs. 27 in descriptione finium tribus Ascher fit mentio. Sed de ejus situ nihil constat.

Ver. 15.

Au. Ver.—15 And Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

Idalah.

Rosen.—Pro דַּלְתָּה per *Dalet* h in pluribus codicibus et libris editis, quos De Rossi enumeravit, legitur דַּלְתָּה per *Resch*, quod ex veteribus et exhibet Syrus suo יְדָלָה. Vulgatus quoque in Bibliis Vaticanis anni 1592, 1593, 1598, 1624, habet et *Jerela*; sed Sixtina legebant *Jedala*.

Twelve cities.

Pool.—*Twelve cities*: there are more numbered here, but the rest either were not cities properly so called, having villages under their jurisdiction; or were not within this tribe, but only bordering upon it, and belonging to other tribes, which is evident of some of them, and may well be presumed of others.

Rosen.—*Urbes duodecim.* At quænam illæ? Si enim urbes omnes, quæ inde a versu 10 recensentur, computamus, non duodecim, sed *sedecim* aut *septendecim* erunt. Quam repugnantiam ita tollere student interpretum plures, ut statuunt, non fuisse omnia illa loca Sebulonitarum, quum termini a duarum trium, quæ conterminæ sunt, locis et urbibus appellationem sortiri possint; potuisse igitur harum urbium aliquas vel in Issacharitarum, vel Ascheritarum finibus fuisse comprehensas. Et quamquam difficile sit has urbes duodecim nomine sigillatim indicare, tamen de aliquibus aliquid statui potest. Ac primo quidem satis id videtur perspicuum, quinque illas hoc versu 15, nominatas Sebulonitarum, adeoque e duodecim illis fuisse; rursum quinque aliæ, quæ versu 13, nominantur, quum ad terminum sint Orientalem, necessario Sebulonitis adscribendæ sunt. Præterea Jokneam (vs. 11) infra xxi. 34, in tribu Sebulon statuitur. Hic itaque undecim urbium nomina habemus, quæ Sebulonitis adscribi debent, nihil habemus, unde nomen duodecimæ

prodere possimus. Addi tamen potest, ex reliquis his nominatis Dabrath vs. 12, infra xxi. 28, non Sebulonicæ tribui, sed Issacharianæ adscribi. Clericus illas tantum quæ inde a versu 13, recensentur urbes intelligi duodecim illis existimat. Verum id computandi rationi, quæ in hisce catalogis observatur, plane repugnat. Præterea Clericus peccat in eo, quod vs. 13, Gittha, Chepher, Ittha, Kazin, *quatuor* urbes numerat, quum tantum duæ sint, nominibus compositis. Gath-Chepher et Eth-Kazin. Ceterum hic non omnes omnino Sebulonitarum urbes recenseri, inde apparet, quod urbes Leviticæ, Kartha et Dimna, quæ in hujus tribus ditione erant, vid. xxi. 34, hic non memorantur. Masio verisimile est, esse in hoc et ceteris catalogis eas solas urbes nuncupatas et nominatim scriptas, quarum nomina metatores raptim annotaverant; quum ceterarum in quaque portione, similiter atque pagorum et villarum, frequentiam amplitudinemque oculis animoque observasse et universe annotasse contenti fuissent.

Ver. 16.

Au. Ver.—16 This is the inheritance of the children of Zebulun according to their families, these cities with their villages.

Of the children of Zebulun.

Geddes.—Of the tribe [LXX, Vulg., and seventeen MSS.] of the children of Zebulun.

16, 23, 31, 39, &c. *These cities.*

Ged.—Such were their cities.

Ver. 22.

Au. Ver.—Coast.

Rosen., Ged., Booth.—Boundary.

Ver. 26.

וְאֵלֶּמֶלֶךְ וְעִמְשָׁל וְיִשְׁחָדָל
בְּבִרְמֶל הַיָּמָה וּבְשִׁיחֹר לְבִנְתָּי :

καὶ Ἐλμελέχ, καὶ Ἀμὴλ, καὶ Μασσά. καὶ συνάψει τῷ Καρμήλῳ κατὰ θάλασσαν, καὶ τῷ Σιών, καὶ Λαβανάθ.

Au. Ver.—26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath.

Rosen.—וְיִשְׁחָדָל וְעִמְשָׁל, *Incidentque limes* (cf. vs. 22) *in Carmelum montem qui versus s. ad mare Mediterraneum*, quod additur ut distinguatur hic mons a monte cognomine, qui fuit in tribu Judæ, in agris Mediterraneis; vid. supra xv. 55. De Carmelo qui hic memoratur cf. *Bibl. Alterthumsk.*, vol. ii.,

P. I., p. 101, seqq. Pro לְבָנוֹת וְיָדוֹשׁ Græcus Alexandrinus posuit Σειώρ καὶ Λαβανᾶθ, et sic Vulgatus, *Sichor et Labanath*, præmissâ secundo nomini copulâ, ut duo loca designentur. Sed propter summam recensitarum urbium versu 30 subductam verisimilius quemadmodum in nostris codicibus legitur. Jam vero quum לְבָנוֹת וְיָדוֹשׁ e duabus vocibus compositum nomen sit, quarum prior, quæ *nigrum, turbidum* significat, in reliquis omnibus V. T. locis Nili fluminis est nomen (vid. supra ad xiii. 3), posterior vero *albedinem, pellucidatam* significat; Masius in hanc delatus est conjecturam, nomine וְיָדוֹשׁ לְבָנוֹת a priscis Cananæis *Belum* rivum, et *Pagida* dictum, vitri arenâ abundantem (Plinio teste *Hist. Nat.*, l. xxxvi., cap. 26, coll. l. v., cap. 19), appellatum fuisse. "Is enim," inquit Masius, "quia supra modum laxo fluit alveo pro aquarum exigua multitudine, quippe cujus latitudinem centum circiter cubitorum esse scripsit Josephus [*de Bello Jud.*, l. ii., cap. 10, § 2], ut vallis potius, quam fluvioli instar habere videatur, mirifice Nilum refert, qui ab Hebræis וְיָדוֹשׁ nominatur. Quia vero vitri fertiles arenas trahit; non potuit aptiore vocabulo nuncupari, quam si לְבָנוֹת diceretur; nam et *crystallum* sic appellant Hebræi. Fuerit igitur וְיָדוֹשׁ לְבָנוֹת, *Nilus chrystallinus*, aut *crystallifer*, si non est inepta mea conjectura." In eandem conjecturam, de Belo rivo nomine illo Hebraico appellato, incidit J. D. Michaëlis, inscius tamen, uti videtur, se Masium in illa præeuntem habere, in *Historia vitri apud Hebræos* (exstat in *Commentarr. Societat. Reg. Gottingens.*, tom. iv., ad annum 1754, *Pars Philolog. et Histor.*) § 11, p. 59, seqq. "In finibus Ascheritarum," inquit, "Carmelus mons, Belum fundens, cum וְיָדוֹשׁ לְבָנוֹת conjungitur, quasi tu *luteum Albæ* dices. Si autem eo nomine fluvium intelligere placeat, quod vel ideo placuisse interpretibus videtur, quia וְיָדוֹשׁ in alio fluvio, Nilo, proprium nomen hæsit, vix alius et nomini aptus et situi erit, præter erumpentem ex Carmeli radicibus nobilissimum rivum, Belum. Ab aquarum luteo colore Nilum, Æthiopico limo imbrisque cum intumescit, turbidum, וְיָדוֹשׁ, vocari, per vulgatum est; verbum enim יָדוֹשׁ non omnem denotat nigredinem, sed luteam illam ac turbidam, quæ post occasum solis et ante ejus ortum nondum certa luce in cælo apparet, unde et crepusculum utrumque atque adeo noctis initium יָדוֹשׁ dicitur! Eodem

autem a luteo colore Belus non minore jure, quam ipse Nilus, וְיָדוֹשׁ dici potuit. Verba habete Plinii: *Lentus currit, insalubri potui, sed ceremoniis sacer* (lustrationibus forsân in illo peractis), *limosus, vado profundus. Non nisi refuso mari arenas fatetur: fluctibus enim volutata nitescunt, detritis sordibus.* Ab his, quas detritis sordibus fatebatur, arenis, in discrimen ab alio Schichoro, Nilo, candoris cognomen accipere potuit, ac tanquam mirabiliter et paradoxe *Luteus Albæ* vocari." Verum Belus fluvius Carmelo ad aquilonem prope Ptolemaidem in mare profuit; locus לְבָנוֹת וְיָדוֹשׁ dictus autem Carmelo ad austrum fuisse videtur. Relandi conjecturam (*Palast.*, p. 730), nomine illo Hebraico designari *Crocodilon* flumen, inter Ptolemaïda et Stratonis turrim, cujus mentionem facit Plinius, l. v., cap. 19, refutavit Michaëlis l. I, p. 60.

Ver. 27.

וְשָׁב מִזֶּרֶחַ הַשָּׁמֶשׁ בֵּית דָּגָן וְיָפְתָח
בְּזִבְלוֹן וְגַלְיָה וְפַתְחֵי אֵל צְפוֹנָה בֵּית
הָעֵמֶק וְנֵיֶל וְנֵיֶל וְנֵיֶל וְנֵיֶל וְנֵיֶל וְנֵיֶל
מִשְׁתָּהֵם :

καὶ ἐπιστρέψει ἀπὸ ἀνατολῶν ἡλίου καὶ
Βαιθεγενέθ, καὶ συνάψει τῷ Ζαβουλῶν καὶ
Ἐκγαί, καὶ Φθαῖηλ κατὰ βορρᾶν, καὶ εἰσελεύ-
σεται ὅρια Σαφθαῖβαθμέ, καὶ Ἰναήλ, καὶ διε-
λεύσεται εἰς Χωβαμασομέλ.

Au. Ver.—27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand.

Ged., Booth.—27 And eastward it turneth to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthabel; on the north side it went on to Beth-emek and Neiel; then more north, it passeth to Cabul.

Rosen.—27 *Revertiturque scil. limes* (cf. vs. 29), i. e., recedit a mari s. ab Occidente *ortum solis versus ad Beth-Dagon*, i. e., fanum Dagonis. *Ceciditque in Sebulonem*, urbem haud procul a Ptolemaïda in Galilæa sitam. *Et in vallem Jiphthach-el*, vs. 14, בְּזִבְלוֹן וְגַלְיָה וְפַתְחֵי אֵל, Hinc vertit se limes *Septentrionem versus ad Beth-haæmak et Neiel*, quorum locorum alias non fit mentio. Symmachum Hieronymus refert in libro De locis Hebraicis s. v. *Beth-emech* nomen וְנֵיֶל וְנֵיֶל interpretatum esse *locum vallis*, i. e.

τόπον κοιλάδος. Sed in Græco Eusebii hodie leguntur hæc tantum verba : Βηθεμὲκ εἰς τὴν κοιλάδα κλήρου Ἀσθήρ. Sed Masius e codice suo, uti videtur, Syriaco-Hexaplatari, Symmachum observat verba ad Aquilonem *Beth-haemek* in hanc explanare sententiam, ut dicat, funiculum incidisse in vallis Jiphthach-El partem Aquilonarem, atque in Neiel. "Itaque ille statuit, Neiel ultimum terminum fuisse finium Australium Orienti proximum, a quo deinceps fuerit ascendendum ad septentrionem versus; vallem vero Jiphthach-El partim ad Ascheritas pertinuisse, partim ad Sebulonitas, quâ ad septentrionem, quâ ad austrum. Atqui עֲמֶק non solum *vallem*, sed *planitiem* quoque significare, fateor quidem; sed בֵּית, *locum* dici in hujusmodi verborum constructione, id vero, mihi certe, insolens esse videtur. Quare Symmacho non possum adstipulari, cum ille Beth-haemek existimat esse locum campi illius, qui Jiphthach-El dictus sit aquilonarem. Sed potius censeo hoc urbis esse proprium nomen; quamquam nesciam an alibi ejus mentio sit in S. historia." Pro נַחֲלָה Græcus Alexandrinus posuit Ἀνὴλ, per litterarum metathesin. *Exiitque*, i. e., progressus est *ad Cabul a sinistra*, i. e., מִצְפֵּינָא, *a septentrione*, ut Chaldæus hic reddidit.

Ver. 29.

וְשֵׁב הַנָּבֶל הָרְמָה וְעִדְיָר מְבַצֵּר
אֶרֶץ וְשֵׁב הַנָּבֶל הָסָה וְיִהְיֶה תְּצִאתָיו
הַיָּמָה מִחֶבֶל אַחֲזִיבָה :

הוּא קרי

καὶ ἀναστρέψει τὰ ὄρια εἰς Παμὰ καὶ ἕως πηγῆς Μασφασσὰτ καὶ τῶν Τυρίων, καὶ ἀναστρέψει τὰ ὄρια ἐπὶ Ἰασίφ, καὶ ἔσται ἡ διέξοδος αὐτοῦ ἡ θάλασσα, καὶ Ἀπολέβ, καὶ Ἐχοζόβ.

Au. Ver.—29 And then the coast turneth to Ramah, and to the strong city Tyre [Hcb., Tzor, 2 Sam. v. 11], and the coast turneth to Hozah; and the outgoings thereof are at the sea from the coast to Achzib.

To the strong city Tyre.

Rosen.—Et usque ad urbem quæ munitum Tyri vocabatur.

From the coast to Achzib.

Ged., Booth.—From Hebel to Achzib.

Rosen.—מִחֶבֶל אַחֲזִיבָה, *E regione Achsibam versus*, quæ Achsibam spectat. Pertinebat scilicet ea ora, ubi limes ille desinebat ad mare, ad regionem urbis Achsib. הָקַל, propr. *funis*, hic denotat *regionem* fune mensoria

admensam, ut Deut. iii. 4, כָּל-הָאָרֶץ אַרְגֹּב, *omnis regio Argob.*

Ver. 30.

וְעִמָּה נֶאֱמָה וְיִהְיֶה יִרְחָב עָרִים וְעִשְׂרִים
וְשִׁשִּׁים וְחִצְרֵיהֶן :

καὶ Ἀρχόβ, καὶ Ἀφέκ, καὶ Πααῦ.

Au. Ver.—30 Ummah also, and Aphek, and Rehob; twenty and two cities with their villages.

Rosen.—Pro עִמָּה, cujus loci alias non fit mentio, duo codices legunt עֲמָק, quibuscum ex veteribus convenit Syrus, qui عَمَقٌ habet, עֲמָק supra xii. 18, ut regia sedes memoratur, et Jud. i. 31, עֲמָק dicitur. Videtur Græcorum *Aphaka* fuisse, Libani urbs, Veneris templo clara, cujus ruinæ etiamnum *Aska* dictæ Byblum inter et Heliopolin (Baalbec) positæ sunt; vid. *Bibl. Alterthumsk.*, vol. ii., P. ii., p. 96. Duæ aliæ ejusdem nominis urbes erant, altera quæ 1 Sam. vi. 1; xxix. 1, memoratur prope Sunem et Jisreel sita, altera cujus 1 Reg. xx. 26, seqq. fit mentio. וְיִרְחָב aliam urbem fuisse necesse est, quam quæ vs. 28, in describendis limitibus recensetur. Maurer suspicatur, hanc urbem auctoris errore, qui oblitus esset, se ejusdem jam mentionem fecisse, hic repetitam esse. Quod nobis quidem vix credibile videtur, nec, hac urbe omissa, constabit sibi summa subducta quæ additur עִרִים וְשִׁשִּׁים, *urbium viginti duarum*. Sunt revera totidem numero, si modo omittas Carmelum, qui mons fuit, non urbs, vallem Jiphthach-El, Schichorem-Libnath, qui rivus erat, denique Tyrum et Sidonem, quas nunquam occuparunt Israelitæ.

Ver. 33.

וְיִתִּי נְבֻלָּם מִחֶלֶף מַאֲלֹן בְּצַעֲנָנִים
וְאֶדְמִי הַתֵּיבָה וְיִבְנֶה אֶל-עִדְיָר לְקוֹם וְיִתִּי
תְּצִאתָיו הַיָּמָה :

καὶ ἐγενήθη τὰ ὄρια αὐτῶν Μωλάμ, καὶ Μωλά, καὶ Βεσεμῖν, καὶ Ἀρμέ, καὶ Ναβόκ, καὶ Ἰεφθαμαὶ ἕως Δωδάμ. καὶ ἐγενήθησαν αἱ διέξοδοι αὐτοῦ Ἱορδάνης.

Au. Ver.—33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan.

Ged.—33 Their boundary, beginning at Heleph-malon (in Zaananim), went thence to Adami-nekeb, and Jabneel, &c.

Rosen.—33 *Eratque terminus eorum a Cheleph, ab Allon, s. a quercu in Zaanannis, et Adami Nekebi, et Jabneel usque ad Lakum.* Obscurum est, a quamam cœli plagæ horum terminorum descriptio inchoetur, quum nec situs locorum, qui hic recensentur, aliunde sit notus. Masius Orientales hic limites ad Jordanem describi statuit, atque adeo Cheleph et Elon haud procul Jordanis esse fontibus. Neque tamen affert argumenta, quibus motus ita statuatur. Sed limites septentrionales hic describit, colligitur e postremis hujus vs. verbis, יְרֵד הַיַּרְדֵּן, suntque exitus limitis ejus *Jordanes*, s. ad *Jordanem*; quæ verba commodum sensum vix admittunt, nisi hic vel borealis, vel australis terminus describatur. Jam vero versu proximo describitur limes australis, restat igitur, ut hic designetur borealis, qui ab occidente ductus ad orientalem plagam Jordanæ finitus est. Quæ hoc versu recensentur urbes videntur ad radices Libani, utpote in aquilonari Naphthalitarum limite, sitæ fuisse. הָיָה præter hunc locum alias haud memoratur. Proximi vero loci אֵילֹן בְּצִנְנִים mentio fit et Jud. iv. 11, ubi traditur, Cheberem Kinæum cum suis gentilibus, qui fuerunt ex posteris Chobabi, socii Moysi, illic tabernacula sua collocata habuisse. אֵילֹן veteres hic pro loci alicujus nomine proprio habuerunt. Satis verisimiliter tamen Maurer observare videtur, additum בְּצִנְנִים suadere, illud pro appellativo nomine capere. Convenit significatione cum אֵילֹן, quod in loco parallelo Jud. iv. 11 ponitur, et hic quoque in plusquam sexaginta codicibus et libris editis legitur. Aliis quoque locis, quibus *quercus* aliqua cum nomine proprio aut appellativo in geographica descriptione jungitur, habetur אֵילֹן, ut Jud. ix. 37 אֵילֹן קַדְוִיָּה, *quercus præstigatorum*; vid. et Genes. xlii. 18; xiv. 13; Deut. xi. 30; 1 Sam. x. 3. Græcæ Alexandrinus Jud. iv. 11 reddidit ὁρῶν ἀναστροφένων, *quercum requiescentium*. Nimirum pro בְּצִנְנִים legit שְׁטֵנִים. Eodem illo loco parallelo Chaldaeus duo hæc nomina כִּשְׁוֹר, *planities fossarum* explicavit. Videlicet כִּשְׁוֹר vocis בְּצִנְנִים habuit non pro præpositione, sed pro radicali nominis. כִּשְׁוֹר

וַיָּשָׁב הַהֶבְרִי לְיָמָה אֲזִנּוֹת תָּכוֹר

וַיֵּצֵא מִשָּׁם חֲקֹקָה וּפָנָע בְּזִבְוּלָן מִצֵּנֶב
וּבְאֶשֶׁר פָּנָע מִיָּם וּבִיהוּדָה הַיִּהְיֹן
מִזֶּרֶחַ הַשָּׁמֶשׁ :

καὶ ἐπιστρέψει τὰ ὄρια ἐπὶ θάλασσαν ἐν
Ἀθθαβῶρ, καὶ διελεύσεται ἐκείθεν Ἰακανά,
καὶ συνάψει τῷ Ζαβουλὼν ἀπὸ νότου, καὶ
Ἀσὴρ συνάψει κατὰ θάλασσαν, καὶ ὁ Ἰορδάνης
ἀπὸ ἀνατολῶν ἡλίου.

Au. Ver.—34 And then the coast turneth
westward to Aznoth-tabor, and goeth out
from thence to Hukkok, and reacheth to
Zebulun on the south side, and reacheth to
Asher on the west side, and to Judah upon
Jordan toward the sun-rising.

Aznoth-tabor.

Rosen.—*אֲזֹנוֹת תְּבוֹר* Jarchi significare dicit
aures Thaboris montis, i. e., fastigium ejus,
ut supra vs. 12 ejusdem montis *בְּסִינֹה*, *ilia*,
i. e., media latera. Eusebius vero scribit,
vicum suā memoriā exstitisse hoc nomine in
regione Diocæsareæ, i. e., Sephoris.

And to Judah upon Jordan, &c.

Houb., Ged., Booth.—And to the banks
of Jordan.

Et in Judd Jordanis; verba sine re ac
sententiā. Clericus antetulit *וּבִיהוּדָה*, *et in
ripas*. Melius *וּבְנִירָה*, *et in ripas*, quoniam
id verbum usurpabatur antea in Jordane,
ripas suas superante: vide supra cap. iii. 15.
Houb.

Rosen.—Quid sibi velit, *וּבִיהוּדָה*, *et in
Judam* tribum, i. e., ejus portionem, incidit
terminus, difficile dictu. Nam inter Naph-
thalitarum et Judæorum ditiones interpositæ
fuerunt tribus Sebulonis, Issacharis, dimidia
Manassis, Ephraimi et Benjaminis, post
quas demum ad meridiem fuere tribus Judæ
agri. Masius conjecit, verbis *וּבִיהוּדָה*
וּבִיהוּדָה hoc significari, Naphthalitas cum
Judæis, a quibus situ quam longissimo essent
separati, quam facillime commercia agere
per Jordanem potuisse. Sed quis sibi per-
suadeat, ejusmodi scriptorem, qui versatur
in describendis finibus certarum regionum
studio quasi voluisse obscurum esse, qui
quum proxime antea phrasi, Naphthalitarum
fines *incidere in Sebulonitas et Ascheritas* eo
sensu usus esset, quo semper accipi solet, de
regionibus sese invicem contingentibus, jam
eadem utatur phrasi ad significandum, Naph-
thalitas cum Judæis commercia habuisse?
Præterea vocem *וּבִיהוּדָה* verbis quæ sequuntur
jungere, vetat accentus distinctivus major
Sakeph-katon. Quod ipsum obstat Relandi

sententiæ *Palæst.*, p. 32, seq., *Judæam Jor-
danicam* appellari regionem trans Jordanem
Naphthalitis ad Ortum; nullo alio argu-
mento usus, quam quod Josephus *Antiqq.*,
l. xii., cap. iv., § 11, τῆς Ἰουδαίας πέραν τοῦ
Ἰορδάνου meminit, i. e., *וּבִיהוּדָה עֵבֶר הַיַּרְדֵּן* s.
וּבִיהוּדָה הַיַּרְדֵּן. Prævidit Relandus, objici ipsi
posse, appellationem illam esse recentiorem,
quam ut libro Josuæ possit credi insertam
fuisse. Huic objectioni ita occurrit, ut
dicat, verba illa *וּבִיהוּדָה הַיַּרְדֵּן* fuisse post ex-
silium Babylonicum huic libro inserta. Sed
vidimus, accentum distinctivum *וּבִיהוּדָה* vetare
id nomen proximo jungere; quare quam
facit Relandus appellatio *וּבִיהוּדָה הַיַּרְדֵּן* est
nulla. Conjecerunt quidam, *וּבִיהוּדָה* esse hic
nomen urbis alias non commemoratæ haud
procul a Jordane, in Naphthalitarum finibus
orientalibus. Sed quemadmodum nomina
וּבִיהוּדָה et *וּבִיהוּדָה* illarum tribuum territoria sig-
nificare certum est, ita nec de *וּבִיהוּדָה* aliter
statui nequit. Omnia in hoc versu bene se
habent, molestum illud *וּבִיהוּדָה* si tollitur.
Habent tamen illud quicunque hodie exstant
codices, exprimuntque veteres omnes, Græ-
cum Alexandrinum si excipias, qui illud non
exprimit. Unde tamen certe nequaquam
colligi potest, illum *וּבִיהוּדָה* in suo codice
Hebræo non legisse. Nam haud raro eum
interpretem pro arbitrio omittere deprehen-
dimus, quæ rei convenienter ipsi non dicta
videntur. Clericus pro *וּבִיהוּדָה* proponit le-
gere *וּבִיהוּדָה*, *et in ripas Jordanis*, quum *וּבִיהוּדָה*
et in ripas fluminis Exod. ii. 5; Deut. ii. 37 di-
catur, aut *וּבִיהוּדָה*, *in rivos* Jordanis. Sed
neutrum horum libri hujus usui loquendi
convenit. Hubigantius proposuit *וּבִיהוּדָה*, *et
in ripas*, quod nomen de ripis Jordanis usur-
patum iii. 15. Magis probanda est Maureri
conjectura, esse *וּבִיהוּדָה* pro *וּבִיהוּדָה*, *et limes
eorum*, Naphthalitarum, positum. Sed mihi
vix dubium, irrepsisse illum errorem casu
quodam loco hoc alieno, et semel in uno
alterove codice receptum in omnes alios
propagatum esse. Conf. quæ de hoc
loco disputavimus in libro nostro *Handb.
der Bibl. Alterthums*, vol. ii., Par. i.,
p. 301.

Ver. 38.

Au. Ver.—38 And Iron, and Migdal-el,
Horem, and Beth-anath, and Beth-shemesh;
nineteen cities with their villages.

Nineteen cities.

Ged.—There are but sixteen in the cata-
logue; nor does any version count more.

Either the text is corrupted; or three towns have been dropped.

Houb.—*Urbes decem et novem.* Ego reperiō viginti quatuor; alii, *viginti sex*: Græci Intt. habent *viginti duas*. Erratum fuit in urbibus recensendis; sed quomodo et quo loco, non facile est divinare, in nominibus urbium antiquissimis, quarum multæ alibi non nominantur.

Rosen.—ערים עשר וְעשר, *Urbes decem et novem.* Sed recensentur inde a versu 33, viginti quatuor locorum nomina propria. Videntur ex iis quæ in descriptione finium memorantur excludenda ex urbibus Naphthaliticis, et vicinis tribubus adscribenda. Cf. et not. ad xv. 32. Græcus Alexandrinus recensitarum urbium numerum omisit.

Ver. 47, 48.

וַיֵּצֵאוּ בְנֵי דָן מִן־הַיָּם וַיִּלְחָמוּ עִם־לִשְׁמֹ וַיִּקְרָאוּ אֹתָהּ וַיֵּשְׁבוּ בָּהּ וַיִּקְרָאוּ לְלִשְׁמֹ כְּנִשְׁמוֹ וְזֹאת־נִחְלַת מְנַחֵם בְּנֵי־דָן לְמִשְׁפַּחְתָּם הָעָרִים הָאֵלֶּה וְחִצְרֵיהֶן :

48 αὕτη ἡ κληρονομία φυλῆς υἱῶν Δάν κατὰ δήμους αὐτῶν, αἱ πόλεις αὐτῶν καὶ αἱ κῶμαι αὐτῶν. καὶ οὐκ ἐξέβλιψαν οἱ υἱοὶ Δάν τὸν Ἀμορραῖον τὸν θλιβόντα αὐτοὺς ἐν τῷ ὄρει. καὶ οὐκ εἶον αὐτοὺς οἱ Ἀμορραῖοι καταβῆναι εἰς τὴν κοιλάδα, καὶ ἔθλιψαν ἀπ' αὐτῶν τὸ ὄριον τῆς μερίδος αὐτῶν. 47 καὶ ἐπορεύθησαν οἱ υἱοὶ Δάν καὶ ἐπολέμησαν τὴν Λαχίς, καὶ κατελάβοντο αὐτήν, καὶ ἐπάταξαν αὐτὴν ἐν στόματι μαχαίρας, καὶ κατέκρησαν αὐτήν, καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασενδάν. καὶ ὁ Ἀμορραῖος ὑπέμεινε τοῦ κατοικεῖν ἐν Ἐλὼμ καὶ ἐν Σαλαμίν. καὶ ἐβαρύνθη ἡ χεὶρ τοῦ Ἐφραὶμ ἐπ' αὐτοὺς, καὶ ἐγένοντο αὐτοῖς εἰς φόρον.

Au. Ver.—47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

Bp. Patrick.—47 *The coast of the children of Dan went out too little for them.*] These

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words, *too little*, are not in the Hebrew, where there is nothing answering to them. But the words run thus, “the coast of the children of Dan went out from them;” that is, they were dispossessed of it [so Pool] in some parts by their powerful neighbours the Amorites, who forced them into the mountains, and would not let them dwell in the valley (Judg. i. 34). This put them to such straits, that they were constrained to enlarge their border some other way, which they did by the means following. I shall only further note, that this is no strange phrase; for in the year of jubilee lands are said to *go out*, when they returned to their first owners, from the present possessors (Lev. xxv. 28, 30, 31, 33).

Called Leshem, Dan.] This was done after Joshua's death; and is related more largely in the book of Judges, ch. xviii., where there is an account of the whole expedition. From whence some argue this book was not written by Joshua; whereas no more can be inferred from it than this, that, in aftertimes, Ezra, or some other, thought good to put in this verse here, to complete the account of the Danites' possessions. But any one may see, as Huetius observes, that if this verse were taken away, all that is said of this tribe coheres perfectly; and there is no breach at all in the context of the foregoing with the following verse after this. Which is an argument, that this short account of their taking Leshem were not the words of the writer of this book, but inserted afterward by some other person. For if they were taken away, this relation of the Danites' lot would be more like the account of the lot of all the rest.

Ged., Booth.—48 This is the inheritance of the tribe of the children of Dan, according to their families; these their cities, with their villages [transposed with LXX]. But the Danites could not drive out the Amorites, who harassed them on their mountains, and suffered them not to come down to the low grounds [LXX]. 47 So the boundary of the Danites, being too narrow [so Houb., Horsley. See note of Houb. below] for them, the Danites therefore went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Houb.—ויצא נבל בני דן כדם, Verba, ut sunt, sic sonant, et exiit limes filiorum Dan ex

eis, quæ quidem mirum est explicare voluisse multos Interpretes. Error scribendi natus est ex eo, quod sæpe recurring in supradictis hæc duo verba, וַיִּצַח, et *exiit terminus*. Scriba posuit וַיִּצַח, cum scriptum legeret וַיִּצַח, et *angustior factus est terminus præ illis*; hoc est, quam ut eos contineret, loquendi formâ tali, qualem vidimus supra ver. 9, ubi narratur portionem Juda fuisse majorem præ illis, וַיִּצַח, id est, quam illis satis esset. Propterea Danitæ urbem Lais bello petunt, quia finibus suis præ nimia multitudine non jam possunt contineri. Atque ad sententiam talem nos ducunt Græci Intt. qui verbum ἔθλιψαν usurpant. Nam ἔθλιψω Græcè, et וַיִּצַח Hebraicè, eandem habent *coarctandi* potestatem. Addunt hic quædam Græci Intt. in quibus narratur, Amorrhæos non sivilisse, ut filii Dan fines suos in convallem extenderent, quod quidem sententiæ ferè ejusdem est, atque illud וַיִּצַח quod revocamus. Nam eo ipso docemur, cur Danitarum limites angustiores evaserint; quia videlicet, cum eorum multitudo in dies cresceret, non crescebant similiter ipsorum habitationes, dum eos in apertum campum descendere Amorrhæi non permittebant. Quæ addunt Græci Intt. ejusmodi sunt, ut non hæc posuissent, nisi et legisset: vide eos.

Rosen.—47 *Et egressus est terminus filiorum Dan ex ipsis*, i. e., Danitæ extra eam hereditatem, in qua collocati sorte fuerant, emigrarunt, aliasque possessiones quæsitum sunt profecti. Hubigantus pro וַיִּצַח legendum putat וַיִּצַח, ut ita sit vertendum: *et angustior factus est terminus præ illis*, &c. Haudquaquam spernenda est Hubiganti conjectura; neque tamen eam in textum recipere malle. *Et imposuerunt urbi Leschem nomen Dan*. Sed Græcus Alexandrinus in codice Vaticano: καὶ ἐκάλεσαν τὸ ὄνομα αὐτῆς Λασηνδάν, quod sequutus Hieronymus: *vocantes nomen ejus Lesem Dan*, quasi nomen urbi fuisset impositum vocibus illis compositis; qui haudquaquam est sensus verborum Hebræorum. Syrus et Arabicus interpres nomen לַשֵּׁם non exprimit. In Græca Alexandrina interpretatione versum 46 excipit, qui in nostris codicibus est vs. 48. Tum sequitur additamentum, quod continet quidem nostrum versum 47, sed præterea alia habet, quæ in Hebræo non leguntur. Est vero tale: *Nec expulerunt Danitæ Amorrhæum, vexantem eos in monte. Nec sinebant eos Amorrhæi descendere in con-*

vallem, et vexaverunt a se terminum portionis eorum. Profecti autem sunt Danitæ, et oppugnaverunt Leschem, ceperuntque eam, et percusserunt eam ore gladii; habitaverunt eam et vocarunt nomen ejus Lesem-Dan. Amorrhæus autem permansit habitare in Elom et in Salamim. Sed gravata est manus Ephraim super iis, et facti sunt illis tributarii. Translata hæc sunt e Jud. i. 34, 35, iisque insertus vs. 47 hujus capitis.

Ver. 50.

Au. Ver.—And he built the city.

Ged., Booth.—And he rebuilt the city.

Pool.—He built, i. e., repaired [so Patrick] and enlarged it, in which sense Nebuchadnezzar is said to have built Babylon, Dan. iv. 30.

CHAP. XX. 3.

Au. Ver.—3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

Pool.—Unawares and unwittingly, Heb., through ignorance, or error, or mistake, and without knowledge; the same thing twice repeated, to cut off all the claims and expectations that wilful murderers might have of protection here.

Rosen.—3 בְּשִׁנְיָהּ בְּלִי־דַעַת, *Per errorem in non-scientia*, i. e., imprudenter, et non deditâ operâ. Geminatione vocum idem fere significantium omnis, quoad ejus fieri potest, defensio scelestis homicidis præceditur.

From the avenger of blood.

Ged., Booth.—From the blood-avenger, until he have stood before the congregation for judgment [transposed from verse 6].

Ver. 7.

Au. Ver.—Mount—mountain.

Rosen., Ged., Booth.—Hill country of.

Ver. 9.

Au. Ver.—9 These were the cities appointed for all the children of Israel, &c.

Cities appointed. So most commentators.

Rosen.—9 אֵלֶּה הֵיוּ עָרֵי הַמִּצְעָדָה לְכָל בְּנֵי יִשְׂרָאֵל, *Hæ fuerunt urbes constitutæ omnibus Israelitis.* אֵלֶּה הֵיוּ עָרֵי הַמִּצְעָדָה proprie sunt urbes constitutionis, nam עָרֵי, locum aut tempus præstituere valere constat. Significantur igitur de communium omnium sententiâ constitutæ urbes ad quas perfugerent homicidæ, quorum animus ab omni mala voluntate consilioque cædis patrandæ fuerat alienus. Kimchi

ערי המועדה, *urbes congregationis* interpretatur, quo nomine urbes asyli ideo appellatas putat, quod illuc convenirent homicidæ. Male. Neque enim percussorum tantam illuc frequentiam convenisse est credibile, ut a convenis istis vocarentur *urbes congregationis*.

CHAP. XXI. 5, 6.

וּלְבְנֵי קָהָת הַנּוֹתָרִים מִמִּשְׁפַּחַת
מִשֵּׁחָאֵפְרַיִם וּמִמִּשְׁפַּחַת דָּן וּמִמִּצֵּי מִשֵּׁחָ
מְנַשֶּׁה בְּנוֹתָלַי עָרִים עָשָׂר׃ 6 וּלְבְנֵי
גֵרְשׁוֹן מִמִּשְׁפַּחַת מִשֵּׁחָיִשָּׁשָׁר וְגו'

5 καὶ τοῖς υἱοῖς Καὰθ τοῖς καταλειμμένοις ἐκ τῆς φυλῆς Ἐφραὶμ καὶ ἐκ τῆς φυλῆς Δάν καὶ ἀπὸ τοῦ ἡμίσεως φυλῆς Μανασσή κληρωτὶ πόλεις δέκα. 6 καὶ τοῖς υἱοῖς Γεδσών ἀπὸ τῆς φυλῆς Ἰσάχαρ, κ.τ.λ.

Au. Ver.—5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

5, 6, *Had* by lot out of the families of the tribe of, &c.

Houb., Horsley.—According to their families *had* by lot out of the tribe of, &c.

מִמִּשְׁפַּחָה. Hoc verbum negligunt Syrus et Græci Intt. Neque Hieronymus id interpretabatur, quia nimirum in mendo positum, et alienâ in sententiâ. Nam מִמִּשְׁפַּחָה מִבְּה, *ex familia tribus (Ephraim)* indicat familias Ephraim, quæ familiæ non hic aguntur, sed familiæ Levitarum. Series est talis: *filiis autem Caath reliquis, secundum ipsorum familias...* ut legendum sit למִשְׁפַּחָה, deinde מִבְּה אֶרֶם, *ex tribu Ephraim*, ut postea legitur מִבְּה דָן, *ex tribu Dan*. Sic antea versu 4 scriptum legitur מִבְּה אֶרֶם, postea versu 7 למִשְׁפַּחָה, quæ series viget in sequentibus, in versibus solis 5 et 6 deseritur. Itaque emendationem similem desiderat versus 6.—*Houb.*

Ver. 8—13.

וַיִּתְּנוּ בְּנֵי־יִשְׂרָאֵל לְלוֹאִים אֶת־
הָעָרִים הָאֵלֶּה וְאֶת־מִנְשֵׁיהֶן בְּאֶשֶׁר
צָוָה יְהוָה בְּיַד־מֹשֶׁה בְּנוֹתָלַי׃ 9 וַיִּתְּנוּ

מִמִּשְׁפַּחַת בְּנֵי יִהוֹנָדָה וּמִמִּשְׁפַּחַת בְּנֵי שַׁמְעוֹן
אֶת הָעָרִים הָאֵלֶּה אֲשֶׁר־יָקְרָא אֶתְּהֶן
בְּשֵׁם׃ 10 וַיְהִי לְבְנֵי אֶתְהֶן מִמִּשְׁפַּחַת
חִתְהֶן מִבְּנֵי לֵוִי קִי לָהֶם הָיָה הַבְּנוֹתָלַי
רֹאשֹׁנָה׃ 11 וַיִּתְּנוּ לָהֶם אֶת־קִרְיַת
אֲרָבָע אֲבִי הָעֵצוֹק הַיָּא חֲבֵרוֹן בְּהַר
יְהוּדָה וְאֶת־מִנְשֵׁיהָ סְבִיבֹתֶיהָ׃
12 וְאֶת־שֵׁנָה הָעִיר וְאֶת־חֲצֵרֶיהָ נָתַן
לְכָלֵב בֶּן־יִפְתָּח בְּאֶתְהֶן׃ 13 וּלְבְנֵי
אֶתְהֶן הַפָּחוֹן נָתַן אֶת־עִיר מִקְלַט
הַרְלָח אֶת־חֲבֵרוֹן וְאֶת־מִנְשֵׁיהָ וְאֶת־
לְבָנָה וְאֶת־מִנְשֵׁיהָ׃

v. 10. ראשונה קרי

8 καὶ ἔδωκεν οἱ υἱοὶ Ἰσραὴλ τοῖς Λευίταις τὰς πόλεις καὶ τὰ περισπóρια αὐτῶν, ὃν τρόπον ἐνετείλατο κύριος τῷ Μωυσῇ κληρωτὶ. 9 καὶ ἔδωκεν ἡ φυλὴ υἱῶν Ἰούδα καὶ ἡ φυλὴ υἱῶν Συμεὼν καὶ ἀπὸ τῆς φυλῆς υἱῶν Βενιαμὴν τὰς πόλεις ταύτας. καὶ ἐπεκλήθησαν 10 τοῖς υἱοῖς Ἀαρὼν ἀπὸ τοῦ δήμου τοῦ Καὰθ τῶν υἱῶν Λευὶ, ὅτι τούτοις ἐγενήθη ὁ κληρος. 11 καὶ ἔδωκεν αὐτοῖς τὴν Καριαθαρβόκ μητρόπολιν τῶν Ἐνάκ. αὕτη ἐστὶ Σεβρών ἐν τῷ ὄρει Ἰούδα. τὰ δὲ περισπóρια κύκλῳ αὐτῆς, 12 καὶ τοὺς ἀγροὺς τῆς πόλεως καὶ τὰς κώμας αὐτῆς ἔδωκεν Ἰησοὺς τοῖς υἱοῖς Σάλεβ υἱοῦ Ἰεφονῆ ἐν κατασχεσί. 13 καὶ τοῖς υἱοῖς Ἀαρὼν ἔδωκε τὴν πόλιν φνυγαδευτήριον τῷ φονεύσαντι, τὴν Σεβρών, καὶ τὰ ἀφωρισμένα τὰ σὺν αὐτῇ. καὶ τὴν Δεμνὰ, καὶ τὰ ἀφωρισμένα τὰ πρὸς αὐτῇ.

Au. Ver.—8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned [Heb., called] by name.

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, *had*: for their's was the first lot.

11 And they gave them the city of Arba [or, Kirjath-arba, Gen. xxiii. 2] the father of Anak, which city is Hebron, in the hill country of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 Thus they gave to the children of Aaron the priest Hebron with her suburbs, to be a city of refuge for the slayer; and Libnah with her suburbs.

Houb.—9 *Illæ urbes quæ suo nomine appellabuntur.* Facta est in his versibus perturbatio non una. 1o. De illis solis urbibus de tribu Juda et Simeon, quæ Levitis datæ sunt, dicitur eas nominibus suis esse mox appellandas, cum tamen infrà non illæ tantum urbes, sed omnino omnes, et omnibus ex tribubus sumptæ, nomine quæque suo appellentur in infrà dictis; ut planum sit hæc verba, quæ *suo nomine appellabuntur*, ibi esse collocanda, ubi aguntur omnes urbes de omnibus tribubus Levitis datæ, non vero ibi, ubi tanguntur duntaxat urbes Juda et Simeon. 2o. Hoc eodem versu 9 non nominantur qui Levitæ, vel quæ Levitarum familiæ obtinuerint urbes in Juda et in Simeon, qui tamen fuerant nominandi, quomodò infrà passim dicitur, qui Levitæ in quibus tribubus urbes suas sorte habuerint. Nam propterea singulæ tribus memorantur, ut sciat Lector, qui Levitæ in unâquâque tribu civitates habuerint sorte assignatas; ut iterum planum sit, hæc verba, *dederunt filii Israel Levitis*, ibi esse collocanda ubi aguntur omnes tribus, hoc est in supradictis, non autem ubi tribus hæc, aut illa. 3o. Versu 11, ubi urbs Cariath-Arbe, seu Hebron, agitur, non dicitur eam urbem fuisse urbem refugii; id tantum notatur versu 13, ubi ante-dicta resumuntur; qui quidem ordo alienus est ab ordine eo, qui viget infra in cæteris urbibus refugii nominandis. Nam urbes refugii tùm primum nominantur, cum de unâquâque tribu sermo inchoatur. Itaque hæc verba, *urbem refugii*, quæ jacent ver. 13, videntur etiam in versum 11, reportanda. Propterea igitur ordo rerum nobis, a vs. 8, usque ad vs. 13, sic videtur esse constituendus.

(8) Dederunt autem filii Israel Levitis urbes eas, (9) quæ modò suo nomine appellabuntur, (8) et suburbia earum, ut præceperat Dominus per Moysen, sorte. (10) Filiis Aaron ex familia Caath filiis Levi, quia illis prima sors obtigit, (11) dederunt illis, (9) ex tribu filiorum Juda et ex tribu filiorum Simeon urbes illas; (13) urbem refugii, interfectoris, (11) Cariath-Arbe, patris Enac (hæc est Hebron) in monte Juda et suburbana ejus circum eam. (12) Agrum autem urbis et vicos ejus reliquerunt Caleb, filio Jephone in suâ possessione. (13) Filiis

igitur Aaron Sacerdotis dederunt Hebron et suburbana ejus, Lebnam.....

In tali ordine omnia quadrant et in rei narratæ seriem, et in Sacri Scriptoris consuetum scribendi modum. Nempe urbes illæ, quæ *suo nomine appellabuntur*, non jam sunt urbes tantum Judæ et Simeonis, sed urbes omnino omnes, quæ in infrà dictis nominantur, ex unaquâque tribu Levitis assignatæ. Neque urbes suas dant Levitis Simeon et Juda, antequam dictum fuerit, quibus Levitis; sed tenor est idem, qui antè versu 4 tenebatur, ut sors prima exeat filiis Aaron, et ut deinde, quia illorum prima sors est, urbes obtineant in Simeon et Juda tribubus. Denique Hebron memoratur tanquam urbs refugii, cum ea primum nominatur, ut postea versibus 21, 27, 32, 36, ubi vide.

Booth.—9 אשר יקראו בשרם. Houbigant finds many difficulties in the text; and proposes a new arrangement. I confess that I differ from this critic; and conceive the present order may be vindicated. It is evident that the historian intends to describe the cities which follow; and the 10th com. being included in a parenthesis, all is natural and easy.

Ver. 16.

Au. Ver.—16 And Ain [1 Chron. vi. 59, Ashan, ch: xv. 42] with her suburbs, and Beth-shemesh with her suburbs; nine cities out of those two tribes.

Ain.

Houb., Ged., Booth.—Ashan.

The present text has *Ain*, and so Syriac, Vulg., Arab., Targ. But the true reading is Ashan, which is preserved in 1 Chron. vi. 59, and partly in LXX.—*Ged.*

Rosen.—Pro 27. 32, in catalogo urbium Leviticarum qui 1 Chron. vi. habetur, legitur vs. 44, אֲשָׁן. Omittitur vero ibi quæ hic sequitur יִטְתָּא. Sunt qui Jutta et Aschan eandem urbem esse existunt, quod ubicunque Jutta nominatur, ut supra xv. 55, non nominatur Aschan, et ubi Aschan non nominatur Jutta, ut xix. 7. Sane Aschan 1 Chron vi. 44, vel est eadem cum Ain, vel cum Jutta, certum autem est, non esse eandem cum Ain, quum Ain et Aschan in eadem Simeonis tribu distinguantur supra xix. 7.

Ver. 25.

Au. Ver.—25 And out of the half tribe of Manasseh, Tanach with her suburbs,

and Gath-rimmon with her suburbs; two cities.

Gath-rimmon.

Ged., Booth.—Beth-shan. The common reading is here erroneous. Gath-rimmon was a city in the tribe of Dan, mentioned verse 24. Beth-shean, or shan, was certainly a Levitical city; and it is happy that some copies of the Sept. have preserved this lection.—*Booth.*

Rosen.—פְּנֵי xii. 21; xvii. 11. Pro ea 1 Chron. vi. 55 פְּנֵי, quod nomen Genes. xiv. 13, 24 est viri Abrahamo fœdere juncti. Et pro פְּנֵי in Chronicis est יְנֵי, i. e., absorptio populi, quæ supra xvii. 11 יְנֵי, i. e., absorbet populum dicitur.

Ver. 27.

Au. Ver.—And Beeshterah with her suburbs, &c.

Ged.—The present text, with Targ. and Arab. hath *Beesthera*: some copies of Sept., *Bosora*: Vulg., *Bosra*. But Syr. and p. p. 1 Chron. vi. 71 have *Ashtaroth*. Hence it is very probable that the true original reading was *Beth-Ashtaroth*.

Rosen.—בְּעִשְׁתֵּרָה contracte pro בֵּית עִשְׁתֵּרָה, i. e., domus, templum *Astartes*, idoli mulieris a Phœnicibus culti, positum esse, observat Gesenius in *Lexico Hebr. Lat. Manuali*, p. 123 a. Vix dubium, esse eandem urbem, quæ supra ix. 10; xii. 4; 1 Chron. vi. 56, בְּעִשְׁתֵּרָה dicitur.

Ver. 35—38.

35 אֶת־דִּמְנָה וְאֶת־מִנְחָלָה אֶת־נַחֲלָל
וְאֶת־מִנְחָשָׁה עָרִים אַרְבַּע *
36 וּמִפְּחָאֶת וּגֹר

בְּקֶצֶת סָרִיס יֵשׁ כָּאן ב' פְּסוּקִים וּמִמֶּנּוּ רֹאשׁוֹ וּגְמוּרָה וּשְׁעוֹת הוּא וְאִינֶם רְאוּיִים לְהוֹיָא וְעֵינִן בְּפִירוֹשׁ הַד' וְכִּנְסִינָה וְכִּנְסִינָה ב' סָרִיסִים שְׁנַיִם מְדוּקִים כְּחִיבָה ד'

35 καὶ Σελλὰ, καὶ τὰ περισπόρια αὐτῆς, πόλεις τρεῖς. 36 καὶ πέραν τοῦ Ἰορδάνου τοῦ κατὰ Ἱερὶχὸν ἐκ τῆς φυλῆς Ῥουβὴν τὴν πόλιν τὸ φυγαδευτήριον τοῦ φονεύσαντος, τὴν Βοσόρ ἐν τῇ ἐρήμῳ. τὴν Μισῶ, καὶ τὰ περισπόρια αὐτῆς. καὶ τὴν Ἰαζήρ, καὶ τὰ περισπόρια αὐτῆς. 37 καὶ τὴν Δεκμῶν, καὶ τὰ περισπόρια αὐτῆς. καὶ τὴν Μαφά, καὶ τὰ περισπόρια αὐτῆς, πόλεις τέσσαρες. 38 καὶ ἀπὸ τῆς φυλῆς Γὰδ, κ.τ.λ.

Au. Ver.—35 Dimnah with her suburbs, Nahalal with her suburbs; four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs; four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, to be a city of refuge for the slayer; and Mahanaim with her suburbs.

36 And out of the tribe of Reuben, Bezer with her suburbs, &c.

Houb., Ken., Horsley, Ged., Booth.—

36 And out of the tribe of Reuben, Bezer, in the wilderness (a city of refuge for the man-slayer [LXX, and above fifty MSS.]), with its suburbs, &c.

Ken.—I come now to a large omission that is certain and (if anything can be) indisputable. Verses 41 and 42 of this chapter tell us, that the Levitical cities were forty-eight, and that they had been *all* as such described: so that they must have been all previously specified in this chapter. Whereas now, in all the Hebrew copies printed in full obedience to the Masora (which excludes two verses, containing four of these cities), the number amounts only to forty-four. The cities are first mentioned in the general, as being thirteen and ten, with thirteen and twelve; which are certainly forty-eight. And yet, when they are particularly named, verses 13 to 19 give thirteen cities—verses 20 to 26 give ten cities—verses 27 to 33 give thirteen—verses 34 and 35 give four cities—and then verses 35, 36, give four more, all which can make but forty-four. And what still increases the wonder is, that verse 40 infers from the verses immediately preceding, that the cities allowed to the Merarites were twelve, though they here make eight only; unless we admit the four other cities expressed in those two verses, which have been rejected by that blind guide the Masora. In defiance of this authority, these two verses, thus absolutely necessary, were inserted in the most early editions of the Hebrew text; and are found in Walton's Polyglott, as well as in our English Bible. But they have scarce ever been, as yet, printed completely; thus:—

“And out of the tribe of Reuben, a city of refuge for the slayer, Bezer in the wilderness, with her suburbs; and Jahazah, with her suburbs; Kedemoth, with her suburbs; and Mephaath, with her suburbs: four cities.” See on this place my edition of the Hebrew Bible; where no less than 149 copies are described; which happily preserve these verses, most clearly essential to the truth

and consistency of this chapter. See also *Gen. Diss.*, p. 19, 26, 54.

That the words *to be a city of refuge for the slayer* are genuine, is strongly presumable from the Greek version, which has here *την πολιν το φυγαδευτηριον του φονευσαντος*. But it is made certain by the 7th and 8th verses of the preceding chapter, which tell us—there were six cities of refuge, three on each side Jordan, of which Bezer was one; and yet, though the other five cities are mentioned in this chapter as cities of refuge, Bezer is not mentioned as such, excepting in Bodl. MS., No. 5. Camb. MSS. 1 and 2 have these verses in the margin.

R. Kimchi, who lived about 500 years since, tells us, that “he never found these verses in any ancient corrected MS.,” i. e., he never found them in any ancient MS. that had been corrected by the Masoretic standard. It would have been surprising if he had, since the Masora does not acknowledge them; and therefore a staunch Masoretic corrector must have erased them, wherever he found them. The truth seems to be, that these verses had been (on account of the sameness of some words) accidentally omitted in some copy, or copies, transcribed or corrected by R. Hillel; and that the part of the Masora, which reckons all the verses in Joshua as 656 (instead of 658) was formed upon this copy of Hillel, or a MS. transcribed from it; and so these verses have been since erased in some copies and excluded from others by Masoretic authority. I shall only add to the preceding proofs of the authenticity of these verses, that they are universally read in 1 Chron. vi. 78, 79; which, upon comparing the places, seems a clear proof, that they were originally read also in Joshua: though their existence in Chronicles has been absurdly urged as a reason, why they should not be in Joshua.

Dr. A. Clarke.—Though this reasoning of Dr. Kennicott appears very conclusive, yet there are so many and important variations among the MSS. that retain, and those that reject these verses, as to render the question of their authenticity very difficult to be determined. To Dr. Kennicott's one hundred and forty-nine MSS. which have these two verses, may be added upwards of forty collated by De Rossi. Those who deny their authenticity say they have been inserted here from 1 Chron. vi. 78, 79, where they

are found it is true, in general, but not exactly as they stand here, and in Dr. Kennicott's Hebrew Bible.

Rosen.—36, 37, “Binos hos versus, quos tamen in unum contraxit codex Erfurtensis primus, in aliquibus libris omissos, textui restituendos duximus e duobus prioribus codicibus Erfurtensibus [haud exiguum codicum numerum, qui versus illos exhibent, attulerunt Kennicott et De-Rossi], et ex optimis sec. xvi. et xvii. editionibus, item ex editione Veneta Justiniani, Ben Israelis, Commentario Abarbenelis, cum *Venetii*, tum *Lipsiæ* impresso, et alio codice Biblico, in Hispania A. C. 1508 impresso, quem editor editionis Venetæ apud Bragadinum, 1678, in quat., laudat in margine tanquam emendatissimum. Equidem *Dav. Kimchi* in Commentar. ad vs. 1 pro genuinis hos versus non vult agnoscere, *primum*, quod abesse eos, aut obelo notatos viderit in correctioribus codicibus. *Deinde*, quod R. *Hai* de his ipsis urbibus olim interrogatus, responderit: *si non numerentur in Josua, numerari tamen in Chronicis*. Addit *Masora impressa* editor aliud, quod vocat magni ponderis argumentum, *tertium*, quod Masora in catalogo particulæ ם, vicies octies hoc capite occurrentis, excludat ambos hosce versus, quippe quibus computatis particula illa non viginti octo, sed trigesies repetita esset. Et his rationibus subscribunt cum aliis *Joa. Leusden* in edit. Josephi Athiæ, Amstelod. 1667 in octon., et *David. Clodius* in edit. Francof. 1667, in octon. peculiari notâ; etiam *punctator* codicis Erfurtensis primi, qui omissis in textu punctis in margine judicat, *hos versus ad Paralipomena pertinere*. Sed in contrarium monet, qui Biblia Hebraica Venetiis apud Bragadinum 1678, in quat. edidit in margine, *quod Kimchius scribit non esse sufficientem probationem*. Nam et codicibus, quos inspexit ille, alii codices opponi possunt; et testimonium R. *Hai*, quo se munit, totum ex conditione pendet, neque certi quidquam in hac causa definit, nisi quod hanc omissionem in nonnullis libris sat vetustam fuisse evincat. *Masora* autem, quæ omissionem confirmat, tanti non est, ut, relictis gravioribus argumentis, eam sequamur; sæpe enim fallunt Masorethica exemplaria in numeris, quod et viri docti diligenter admonent. Ex altera autem parte *pro* his versibus stant plures rationes. *Primum* quod vs. 7 expresse dicantur quædam urbes a Rubenitis datæ Le-

vitis fuisse, quas incongruum foret non cum ceteris fuisse recensitas. *Deinde* numerus duodecim urbium Meraritis datarum vs. 7 et 40 falsus esset, siquidem sublati hisce versibus tantum octo efficerentur. Tum, quia et universæ summæ Leviticarum urbium, quæ versu 41 designatur, deessent quatuor. *Denique* versiones antiquissimæ pleræque hos versus referunt, Græca, Vulgata Latina, Hieron., Syriaca, Arabica, Æthiopica, quam manuscriptam possidemus, quin et Chaldaica in aliquibus codicibus." Hæc J. H. Michaëlis in *Nott. Critt.* ad Biblia Hebraica a se edita, quæ integra huc transcribere visum est, quia argumenta in utramque partem plene et dilucide exponunt. Vid. et Jo. Georg. Abicht *Dissertat. de restituendis duobus versibus Jos. xxi. in nonnullis codicibus Hebraicis omissis*, Lips. 1714, repet. in *Thesaur. Philol. Theol. novo S. Sylloge Dissertat. exegeticar. in V. et N. Testament.* ab Ikenio edito, vol. i., p. 535, seqq. Cf. Kennicotti *Dissertat. i. super ratione textus Hebræi*, p. 426, edit. Lat. Pluribus et gravibus argumentis duos illos versus, quos primus e Bibliis Rabbinnicis a. 1525 editis exulare jussit R. Jacob Chajimus, Masoræ auctoritate, genuinos esse evicit De Rossi in *Farr. Lectt.* ad h. l., t. ii., p. 100—106. Versus 35 et 37 quum eadem clausulâ desinant, וְיָרְמְיָהוּ בְּרִי שֵׁנִי, facile fieri potuit, ut librarii versus 36, 37 prætermitterent. בָּצֵר supra xx. 8, quo loco בָּצֵר additur, ut 1 Chron. vi. 64, quod et h. l. plures codices, qui hosce versus exhibent, additum habent. וְיָרְמְיָהוּ xiii. 18. In aliis codicibus a De-Rossio recensitis plenius ita: וְיָרְמְיָהוּ בְּרִי שֵׁנִי וְיָרְמְיָהוּ בְּרִי שֵׁנִי, et e tribu Ruben urbem refugii homicidiæ, Bezer in deserto.

Heb., Ver. 37; Au. Ver. 39.

Au. Ver.—39 Heshbon with her suburbs, Jazer with her suburbs; four cities in all.

Four cities in all.

Houb., Horsley.—Four cities [four MSS.]. Superfluit in quod non legit Syrus, nec legitur suprâ ver. 35, et quod fuerit imprudenter iteratum ex eo וְיָרְמְיָהוּ בְּרִי שֵׁנִי inchoat verum 38. Tum כל, omnes, adhibetur, cum numeri antea notati resumuntur, unaquaque familiâ Levitarum; vide versus 19 et 33 et verum subsequenter.

Heb., Ver. 40; Au. Ver., 42.

וְיָרְמְיָהוּ בְּרִי שֵׁנִי וְיָרְמְיָהוּ בְּרִי שֵׁנִי

וְיָרְמְיָהוּ בְּרִי שֵׁנִי וְיָרְמְיָהוּ בְּרִי שֵׁנִי

πόλις καὶ τὰ περισπóρια κύκλῳ τῆς πόλεως πάσαις ταῖς πόλεσι ταύταις. καὶ συνετέλεσεν Ἰησοῦς διαμερίσας τὴν γῆν ἐν τοῖς ὀρίοις αὐτῶν. καὶ ἔδωκαν οἱ υἱοὶ Ἰσραὴλ μερίδα τῷ Ἰησοῖ διὰ πρόσταγμα κυρίου. ἔδωκαν αὐτῷ τὴν πόλιν, ἣν ᾠτήσατο. τὴν Θαμνασαχάρ ἔδωκαν αὐτῷ ἐν τῷ ὄρει Ἐφραΐμ. καὶ ἠκοδόμησεν Ἰησοῦς τὴν πόλιν, καὶ ᾤκησεν ἐν αὐτῇ. καὶ ἔλαβεν Ἰησοῦς τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ τοὺς γενομένους ἐν τῇ ὁδῷ ἐν τῇ ἐρήμῳ, καὶ ἔθηκεν αὐτὰς ἐν Θαμνασαχάρ.

Au. Ver.—42 These cities were every one with their suburbs round about them: thus were all these cities.

Rosen.—*Erantque urbes illæ urbs urbs, singulæ urbes, et suburbana ejus circa eam, i. e., singulæ harum urbium habuerunt sua suburbana; ita se res habuit per omnes istas urbes.* Post hunc versum in Græca Alexandrina interpretatione hæc addita leguntur: συνετέλεσεν Ἰησοῦς, κ.τ.λ. [vid. supra]. Recte observavit Lud. Cappellus *Crit. S.*, l. iv., cap. 14, § 3, p. 699, edit. Halens., priorem hujus additamenti partem, quæ verbis καὶ ᾤκησεν ἐν αὐτῇ claudit, desumpta esse ex xix. 49, 50. Ea nimirum, quasi totius divisionis terræ clausulam, interpres hic repetenda duxit, sine necessitate. Quod deinceps sequitur de cultris saxeis ad circumcisionem adhibitis, quæ in Thimnata-Serach deposuerit Josua, id ex traditione haustum videtur, cujus tamen nec in Josepho, nec in senioribus Judæorum scriptis deprehenditur vestigium. Ceterum additamentum illud Masius testatur lectum fuisse a Syro suo Hexaplatari in eo antigrapho, quod Eusebii manu emendatum erat ad Origenis Hexapla.

CHAP. XXII. 1.

Au. Ver.—1 Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh,

2 And said unto them, &c.

Ged., Booth.—1 Joshua then called the Reubenites, and the Gadites, and the half tribe of Manasseh, (Now to the one half of the tribe of Manasseh, Moses had given possession in Bashan; but to the other half, Joshua had given among their brethren on this west side of the Jordan [transposed from verse 7.]) 2 And said unto them, &c.

circuit, region [so Rosen., Lee]: חֲלִיזָה, the circles or districts of the Philistines, Josh. xiii. 2; חֲלִיזָה, Joel iv. 4; Γαλιλαία Ἀλλοφύλων, 1 Macc. v. 15. חֲלִיזָה i. q. חֲלִיזָה, the circuit or borders of the Jordan, el-Ghór, Josh. xxii. 10, 11. The same region seems to be meant in Ez. xlvii. 8.

In the land of Canaan. So Houb., Horsley. See notes on verse 11.

Booth.—Which are opposite the land of Canaan. The next verse explains this. For the obvious sense of *אֵל מִלִּי* is *over against*, that is, on the eastern side of the Jordan, in their own territory. We must then give the preposition *אֵל* a rather unusual sense in this verse, to make it agree with what follows. It often signifies *against*, or *towards*. See Noldius. Had the altar been on the west side of Jordan, the other tribes would soon have destroyed it. They built it large, that it might be seen at a distance.

Pool.—10 *Built there*, or, *built then*, as this particle is elsewhere used; and so learned interpreters understand it, Psal. xiv. 5; xxxvi. 12; Eccles. iii. 17; Hos. ii. 15. And in the Latin tongue adverbs of place are sometimes put for adverbs of time: so I take it here. First, Because this best answers to the *when* in the beginning of the verse. Secondly, This seems to me to clear a great difficulty as to the place where the altar was built, which though according to our translation it seems, and is generally thought by interpreters to have been, in the land of Canaan [so Houb., Horsley]; yet if things be more narrowly examined, it may be thought to have been on the other side of Jordan in Gilead; and that both, first, from ver. 11, where it is said to have been built *over against, or in the sight of the land of Canaan*, therefore not in it. And secondly, from the reason they gave of the building of this altar, *for fear* lest the Israelites within Jordan and in Canaan *should say unto their children dwelling beyond Jordan, The Lord hath made Jordan a border between us and you*, &c.; which jealousy would have been much confirmed by building the altar in Canaan, but would be satisfied and confuted by having on the other side of Jordan, and in their own land, a pattern of that altar at which God was served in the land of Canaan, as a witness that they owned the same God, and the same way of worship, with their brethren that lived in Canaan. But whether

the Hebrew particle be rendered *then* or *there*, it is not to be taken too strictly: if *then*, the meaning is not, that they did this as soon as ever *they came to the borders of Jordan, that are in the land of Canaan*; but about that time when they came to them, that they thought and designed it, and as soon as ever they were got over Jordan, which was in a very little time, they effected and perfected it: if it be rendered *there*, it is not to be limited to the very same spot of ground mentioned before, as if it was built at that *border of Jordan that was in the land of Canaan*; but to be a little more largely understood; to be built at one or other of the borders of Jordan; or, in general, *by Jordan*; which is here purposely added, for the explication of the word *there*, and to prevent the restraint of it to the border of Jordan, within Canaan.

Bp. Patrick.—*When they came unto the borders of Jordan.*] Or, “they came” (for the word *when* is not in the Hebrew) unto the banks of that river.

In the land of Canaan.] This seems to import that they built the altar, mentioned in the end of the verse, before they went over Jordan, in the land of Canaan. Which is not at all likely; for it would not have answered their intention: which was to show, that Jordan did not make such a separation between them and their brethren, but that they were one people with those in Canaan; where the altar of God was in Shiloh. Therefore I take this to be a short manner of speech; signifying, that they came to the borders of Jordan in the land of Canaan; and passed over into their own country on the other side of the river. And so the Hebrew word *gehloth* (which we translate *borders*) seems to signify, a certain place near Jordan, to which they came. The Vulgar Latin translates it *heaps*; the LXX in the Vatican copy, retains the word Γαλαᾶδ (or Γαλιλαῖα as other copies more truly have it), taking it for some noted place, which was near to their passage over Jordan.

Built there an altar by Jordan.] The word *there* hath made it thought that they built this altar in the land of Canaan before mentioned; but the particle *sham* relates to time as well as place, and may be translated *then* as well as *there*. Examples of which there are in Judg. v. 21; Prov. viii. 27 compared with ver. 30; Eccles. iii. 17; and most

plainly, Isa. xlviii. 16. And thus it is to be here interpreted, that, before they went any farther, they stayed by Jordan till they had built this altar on the borders of their own country: for so the next verse teaches us to expound it, and will admit of no other sense; where it is said, they had "built an altar over against the land of Canaan."

A great altar to see to.] Which made a great show, being very high and conspicuous, that it might be seen afar off.

Bp. Horsley.—10 A great altar to see to. In appearance a great altar. Why in appearance? Because the building was in the form, but not intended for the purposes of an altar. See verse 23, and 26—29. It was rather the model of an altar than an altar. And so the words might be rendered, "the model of a great altar."

Rosen.—10 וַיִּבְנֵי אֱלִילֹת הַיַּרְדֵּן, *Et venerunt ad circuitus Jordanis*, i. e., in regionem huic flumini adjacentem. וַיִּבְנֵי אֱלִילֹת הַיַּרְדֵּן, *Quæ regio erat in terra Canaan*, i. e., Jordani ad occidentem. *Et ædificarunt Rubenitæ et Gaditæ et dimidia tribus Manassis ibi altare ad Jordanem.* וַיִּבְנֵי אֱלִילֹת הַיַּרְדֵּן, potest quam: *ibi*, i. e., in eadem regione, quæ proxime antea est memorata in occidentali Jordanis ripa. Attamen e versu 11 patet, altare illud in orientali fluvii ripa erectum fuisse; quod et ipsa rei ratio suadet; neque enim causa erat, cur trans-Jordanenses in occidentali ripa altare extruerent. Habemus scriptorem res a se narandas laud semper satis dilucide et accurate exponentem, quippe qui lectoribus suis hic ex iis demum quæ sequuntur colligere relinquit, Rubenitas, Gaditas, et Manassitas trajecto Jordane in orientali ejus ripa altare excessisse. Quo consilio id fecerint, exponunt vss. 21 seqq. *Altare magnum ad videndum*, i. e., admodum conspicuum, quale debuit esse monumentum diu duraturum et ab omnibus animadvertendum.

Ver. 11.

וַיִּשְׁמְעוּ בְּנֵי־יִשְׂרָאֵל לְאֶמֶר הַנָּהָר
בְּנֵי בְּנֵי־רְאוּבֵן וּבְנֵי־גָד וְהַחֲצִי שֶׁבֶט
הַמְּנַשֶּׁה יָתִיד־הַמְּזֻזִּים אֶל־מִלֵּי אֶרֶץ כְּנָעַן
אֶל־גִּלְיָאוֹת הַיַּרְדֵּן אֶל־עֶבֶר בְּנֵי
יִשְׂרָאֵל :

καὶ ἤκουσαν οἱ υἱοὶ Ἰσραὴλ λεγόντων. ἰδοὺ
ῥα ὁδομήκασιν οἱ υἱοὶ Ῥουβὴν καὶ οἱ υἱοὶ Γὰδ
καὶ τὸ ἥμισυ φυλῆς Μανασσὴ βωμὸν ἐφ' ὁρίων

γῆς Χαναὰν ἐπὶ τοῦ Γαλαὰδ τοῦ Ἰορδάνου ἐν
τῷ πέραν ὠὶν Ἰσραὴλ.

Au. Ver.—11 And the children of Israel heard say, Behold, the children of Reuben and the children of Gad, and the half tribe of Manasseh have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

Bp. Patrick.—Over against the land of Canaan,—at the passage of the children of Israel.] Either there where they now passed over Jordan, or where they all passed over when they entered Canaan, or at the usual place where every body was wont to pass over, that they might take the more notice of it. And here also were the *geliloth* before-mentioned, like those on the other side, which seem to have been great banks cast up to keep Jordan from overflowing too far.

Bp. Horsley.—Over against the land of Canaan; rather, upon the edge of the land of Canaan [so Houb.].

Houb.—E regione terræ Chanaan. Nihil erat in his verbis cur crederet Edmundus Calmet fuisse id altare ad orientem Jordanis erectum, non autem ad occidentem; nam de alterutrâ ripâ Jordanis æque intelligi potest אל מול. Versu 25 aiunt Rubenitæ et Gaditæ, se timuisse ne cæteræ tribus dicerent, *Domini constituit terminum Jordanis inter nos et vos*; quibus verbis apertè declarant, se *in ipsâ terrâ Chanaan* (versu 10), suum altare erexisse, Jordane medio inter regionem suam et altare, ne iidem termini esse viderentur religionis, qui erant tribuum.

Rosen.—אֶל־מִלֵּי אֶרֶץ כְּנָעַן, E regione terræ Cananæ ad occidentem fluminis. אֶל־גִּלְיָאוֹת הַיַּרְדֵּן Et quidem ad s. *versus circuitus Jordanis*, vid. ad vs. 10. אֶל־עֶבֶר בְּנֵי יִשְׂרָאֵל, *Ad oppositum latus Israelitarum cis-Jordanensium.* וַיִּבְנֵי אֱלִילֹת הַיַּרְדֵּן hic est regio ulterior, i. e., *opposita*, ut 1 Sam. xxvi. 13.

Ver. 14.

וַעֲשָׂה נָשִׂים עִמּוֹ נָשִׂים אֲחֵי
נָשִׂים אֲחֵי לְבֵית אָב לְכָל מִשְׁתֵּ
יִשְׂרָאֵל וְאִישׁ רָאשׁ בֵּית־אֲבוֹתָם הָמָּה
לְאֶלְכֵי יִשְׂרָאֵל :

καὶ δέκα τῶν ἀρχόντων μετ' αὐτοῦ. ἀρχῶν
εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν Ἰσ
ραὴλ. ἀρχοντες οἴκων πατριῶν εἰς χιλίαρ
χοι Ἰσραὴλ.

Au. Ver.—14 And with him ten princes, of each chief house [Heb., house of the

עָלֶיךָ יְהוָה וּמִנְחָה וְאִם לְעֹשֹׂת עָלֶיךָ
זָבָחִי שְׁלָמִים יְהוָה הוּא בְּקָשׁ :

22 ὁ θεὸς θεὸς κύριος ἐστὶ, καὶ ὁ θεὸς θεὸς αὐτὸς οἶδε, καὶ Ἰσραὴλ αὐτὸς γινώσεται. εἰ ἐν ἀποστασίᾳ ἐπλημμελήσαμεν ἔναντι τοῦ κυρίου, μὴ ῥύσαιτο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ. 23 καὶ εἰ ὁκοδομήσαμεν ἑαυτοῖς βωμὸν ὥστε ἀποστήναι ἀπὸ κυρίου τοῦ θεοῦ ἡμῶν, ὥστε ἀναβιβάσαι ἐπ' αὐτὸν θυσίαν ὀλοκαντωμάτων, ὥστε ποιῆσαι ἐπ' αὐτοῦ θυσίαν σωτηρίου, κύριος ἐκζητήσει.

Au. Ver.—22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if it be in rebellion, or if in transgression against the Lord, (save us not this day,)

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering or meat offering, or if to offer peace offerings thereon, let the Lord himself require it.

The Lord God of gods.

Dr. A. Clarke.—The original words are exceedingly emphatic, and cannot be easily translated. אֱלֹהִים יְהוָה, *El Elohim Jehovah*, are the three principal names by which the supreme God was known among the Hebrews, and may be thus translated, *the Strong God, Elohim Jehovah*, which is nearly the version of Luther, *der starke Gott der Herr*, “The strong God the Lord.” And the Reubenites, by using these in their very solemn appeal, expressed at once their strong unshaken faith in the God of Israel; and by this they fully showed the deputation from the ten tribes, that their religious *creed* had not been changed; and in the succeeding part of their defence they show that their *practice* corresponded with their *creed*. The *repetition* of these solemn names by the Reubenites, &c., shows their deep concern for the honour of God, and their anxiety to wipe off the reproach which they consider cast on them by the supposition that they had been capable of defection from the pure worship of God, or of disaffection to their brethren.

Booth.—22 God of gods is Jehovah; the God of gods is Jehovah; himself knoweth our design; and Israel, &c.

Save us not this day.

Pool.—*Save us not this day*; thou, O Lord [so Le Clerc, Patrick, Rosen., Clarke], to whom we have appealed, and without whom we cannot be saved or preserved, save us not from any of our enemies, nor from the

sword of our brethren. It is a sudden apostrophe to God, usual in such vehement speeches.

Ged.—*Spare us not.*] It is not certain whether this be addressed to Eleazar; or if it be an imprecation to God, equivalent to *Let us never prosper*.

Houb., Dathe, Horsley, Booth.—Let him [LXX, Vulg., Syr., Arab.] not save us this day.

Houb.—*Lege* הושיענו, *ne nos (Deus) servet incolumes*. Sic legunt, præter Chaldæum, omnes Veteres, et sic vult, illud, *Dominus* requiret, in quod desinit, versus 24. Non ferendus Clericus, qui, cum non videret mutandum ה in ה sic est interpretatus: *novit ille et Israel etiam intelligit, an rebellantes et delinquentes in Jehovam sic nos gesserimus (tum verò, ô Deus, ne nos hodie incolumes præstes), ita ut extruxerimus altare nobis, quâ parenthesi nihil contortius, et inusitatus*. Nam tales imprecationes orationem solent, vel inchoare, vel absolvere.

Bp. Horsley.—22, 23, There is certainly some confusion in these two verses. It might be remedied by a transposition of the first six words of the 23d verse, prefixing to the fourth [לשוב] the word וְאִם: thus,

יְהוָה הוּא יֵרֶךְ וְיִשְׂרָאֵל הוּא יֵרֶךְ לָנוּ מִכֹּחַ אֱלֹהֵינוּ וְאִם לְשׁוֹב מִבְּרִית יְהוָה הוּא יֵרֶךְ [Houb., LXX, Vulg.] הוּא הוּא :

וְאִם לְהַעֲלוֹת &c.

22 “AL Aleim Jehovah, Al Aleim Jehovah; let him know, and Israel let him know, concerning the building us an altar; if it was in rebellion or in transgression against Jehovah, or if [it was] for the purpose of turning from following Jehovah, let him not save us this day.

23 “Or if [it was] for the purpose of offering thereon burnt-offering,” &c.

But what is the amount of the proposition so solemnly repeated at the beginning of the 22d verse, Aleim Jehovah is AL? It is calling the Omniscient God to witness their innocence. I agree with Mr. Parkhurst that the word אֱלֹהִים, used as a title or name of God, is descriptive of the omnipresence and omniscience of the Divine Nature. And the accused tribes preface the asseveration of their innocence with a solemn recognition of this attribute.

“Omnipresent and omniscient is God Jehovah. Omnipresent and omniscient is God Jehovah. Let him know,” i.e., let him judge, &c.

Rosen.—22 Jam trans-Jordanicæ tribus causam suam agere et ab omni crimine se purgare incipiunt. Initio statim Deum testem advocant, se ab omni hujusmodi crimine, cujus suspicione apud ceteras tribus laborabant, immunes esse. Porro non quomodoque Deum testem invocant, sed tribus Dei nominibus prolatis, iisdemque cum magna emphasi secundo repetitis, אל יידיה, יהיה, *Potens, Deus, Jova*. Ita distincte capienda esse hæc nomina indicat *Psik* post primum et secundum nomen positum. Sunt, אל יידיה, *Deus Deorum* reddant; sed id esset אלהי יהודה, vid. e. c. Deut. x. 17. *Ille novit, et Israel sciet*, non solum Deus novit, sed universus Israelitarum coetus luculenter intelligit, nos nihil minus quam defectionem, aut sacra aliena cogitasse. *Si per rebellionem, et si per perfidiam in Jovam* scil. פשיע אחורא, *fecimus hoc*, vs. 24. אחוראנו ביהוה. *Ne salvos nos præstes hodie*, o Deus, quem nostrum servatorem et vindicem veneramus. Deum secundâ personâ tanquam præsentem appellant, eumque precantur ut se illico perdat, si tam improbi sint. Græcus Alexandrinus reddit tertiâ personâ: μή βύσαιο ἡμᾶς ἐν τῇ ἡμέρᾳ ταύτῃ. Et Hieronymus: *non custodiat nos, sed puniat nos in præsentî*. Higubantus quoque tertiam personam, אל הושענו, *ne serves nos legi vult*. Minus scite, quam multo major in secunda persona, quam in tertiâ, sit emphasis. Possent quidem hæc verba: *ne serves nos hodie*, ad Pinehasum, tanquam legationis principem, dicta videri hoc sensu: non deprecamur quin vel hodie nos bello invadas, et lege agas, si tale facinus patravimus. Sed altera illa sententia tantis respondendum affectibus, quantos universâ ratione præ se ferunt, magis congruit.

23 Ad primum versus hemistichium, לְנוּ מִבֵּיתָם לְשֹׁבוֹת מִצִּיּוֹן, *ad ædificandum nobis altare ad convertendum*, s. *convertendo nos sequendo Joram*, Hubigantus hæc notat. "Contextum hic habemus mutilatum. Omnes veteres, præter unum Chaldaicum, legunt et expriment וְנָסָה, *et si*, ante לְנוּ. Sed neque id satis. Nam modus infinitivus לְנוּ nihil habet in superioribus verbis, a quo regatur. Itaque addendum נִבְנֶה, quod legitur in simili sententia vs. 26, et quod etiam legerunt Græci interpretes, qui ἡκοδομήσαμεν *ædificavimus*. Videtur autem Vulgatus legisse נִבְנֶה, non לְנוּ, cum sic convertit; *et si cédente fecimus*. Nunc altera imprecatio initium sumit his verbis: *si ædificavimus*, ut desinente versu finem habeat in illis, יָדָה דָּהָה.

בָּרַךְ, Dominus requirat. Saltum fecit descriptio ex בָּרַךְ, in quo verbo absolvitur versus 22, ad לִנְהַל, omissis vocabulis אֲמַן וְיֵשׁוּעָא, deceptus litterā eādēם ה, in quam desinunt בָּרַךְ et נֶשְׂחָה." Verum nec veteres aliter ac nos legisse, nec omnino quicquam in textu mutandum videtur. Subaudias initio versus אֲמַן וְיֵשׁוּעָא (coll. vs. 22 et 26), et omnia facile fluent: *si instituiamus altare nobis erigere, ut a Jova deficeremus*, אֲמַן וְיֵשׁוּעָא מִפְּנֵי שֹׂחַת אֲבֹתֵינוּ וְכִדְמוֹתָם יִצְחָק וְיֵשׁוּעָא וְאַחֵרֵינוּ, *et si fecimus illud offerre super eo holocausta et ferta, et si ereximus facere super eo sacrificia gratiarum actionis; Jova ipse requirat* a nobis pœnam, animadvertat in nos. Verbum בָּרַךְ proprie quidem *quærere* significare constat. Sed quia sæpe quæstiones exercentur, ut meritè possint pœnæ sumi, factum est, ut pro *pœnas sumere, vindicare* usurpetur; vid. e. c. Job. x. 16. Accusatæ erant tribus trans-Jordanicæ, quod aram struxissent lege prohibitam, eaque re defecissent a sacri coetus communione. Jam vero illi eas solas aras contra legem poni definiunt, quæ faciendis sacrificiis extruantur, hanc autem ejusmodi non esse. Commemorant autem tria præcipua sacrificiorum genera pro ceteris omnibus. Primum est זָבַח, quod ab ascendendo dictum, solet Græcè vocari ὀλοκαυστον et ὀλοκαύτωμα, quasi solidum sacrificium dicas, quia ignis victimam totam absolvebat, atque sursum in cælum pro flammam fununiquè auferebat. Hujus lex scripta est Levit. i. 3, seqq. Alterum est כֹּהֵן, proprie

munus (coll. *זֶבֶח*, *donavit*), sed in usu est de sacrificio, quod Latine *fertum* dicitur. Erat ex simila et oleo confectum hoc sacrificium, qualia liba Græci vocant *κάμματα*. De eo vid. Levit. ii. 1, seqq. Tertium genus est *זֶבֶחַ תְּרוּמָה*, *victimæ retributionum*, i. e., gratiarum actionis, eucharistica. Hæc cruenta quidem erant; sed nihil præter adipem, omentum, renes et jecoris fibram dabatur flammæ, reliquam carnem læti absumebant epulo sacrificantes. De his victimis agitur, Levit. iii.

Ver. 24.

וְאֵם-לֹא מִדְּאִמָּה מִדְּבָר עֲשִׂינוּ אֶת-
זֶאת לְאִמֹּר מִדָּר וְאִמֹּרֵי בְנֵיכֶם לְבָנֵינוּ
לְאִמֹּר וְגו'.

ἀλλ' ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν
τοῦτο, λέγοντες, ἵνα μὴ εἴπωσι αὖριον τὰ τέκνα
ὑμῶν τοῖς τέκνοις ἡμῶν. κ.τ.λ.

Au. Ver.—24 And if we have not rather done it for fear of *this* thing, saying, In time to come [Heb., to-morrow] your children might speak unto our children, saying, What have ye to do with the Lord God of Israel?

Bp. Patrick.—For fear of *this* thing.] The Hebrew word *deaga* (which we translate *fear*) signifies such anxiety in their mind as gave them much trouble, till they thought of this way to give themselves ease.

Rosen.—24 *Et si non potius ex sollicitudine ex ea ratione, quam dicemus, fecimus hoc.* דָּבָר haud raro *rationem, causam* denotat, ut Genes. xii. 17, עַל־דָּבָר שָׂרָה, *ob causam Saræ*, propter Saram. Vid. et Genes. xx. 11, 18; xliii. 18, לֵאמֹר, *Dicendo*, i. e., reputando, cogitando.

Ver. 26.

וְלֹא־מִן־בְּנֵי־יִשְׂרָאֵל לָנוּ לְבָנוֹת אֶת־
הַמִּזְבֵּחַ לֹא לְעוֹלָה וְלֹא לְזֶבֶח :

καὶ εἴπαμεν ποιῆσαι οὕτω τοῦ δικοδομηῆσαι τὸν βωμὸν τοῦτον οὐχ ἕνεκεν καρπωμάτων οὐδὲ ἕνεκεν θυσιῶν.

Au. Ver.—26 Therefore we said, Let us now prepare to build us an altar, not for burnt offering, nor for sacrifice.

Let us now prepare to build us an altar.

Bp. Horsley.—Rather, "Let us now provide for ourselves by building an altar."—"Provide for ourselves," i. e., in this case, in these spiritual concerns. See Parkhurst, עָשָׂה, II.

Geddes.—Let us provide *against this*, by building an altar, &c.

Rosen.—Proinde diximus: *faciamus hoc pro nobis, ut exstruamus altare, non pro holocausto, aut pro victima ulla alia.*

Ver. 28.

— רָאִינוּ אֶת־תִּבְכִּיתֹתֵינוּ מִזֶּבֶחַ יְהוָה
אֲשֶׁר־עָשׂוּ אֲבוֹתֵינוּ וְגו'.

— ἴδετε ὁμοίωμα τοῦ θυσιαστηρίου κυρίου, ὃ ἐποίησαν οἱ πατέρες ἡμῶν, κ.τ.λ.

Au. Ver.—28 Therefore said we, that it shall be, when they should so say to us or to our generations in time to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices; but it is a witness between us and you.

The pattern of the altar, &c.

Rosen.—Hæc verba veteres et recentiores

fere sic reddunt: *adspicite figuram, imaginem ara Jovæ.* Sane תִּבְכִּיתֹתֵינוּ haud raro denotat *imaginem, exemplar*, ad ejus normam aliquid exstruitur, v. c. Exod. xxv. 9, 40; 2 Reg. xvi. 10. Sed h. l. non est de *figura* sive *exemplari* altaris sermo, sed de altari ipso. Quare Hieronymus recte *ecce altare Domini* vertit. Est h. l. תִּבְכִּיתֹתֵינוּ propria sua significatione, *structura* (אֲבָנָה) capiendum, ut Ps. cxliv. 12, תִּבְכִּיתֹתֵינוּ הַזֶּה, *structura palatii.*

Ver. 29.

חֲלִילָהּ לָנוּ מִמָּוֶה לְמַדָּר בִּיהֵוָה
וְלִשְׁבֹּחַ הַיּוֹם מֵאֲחֵרֵי יְהוָה וְגו'.

μη γένοιτο οὐν ἡμᾶς ἀποστραφῆναι ἀπὸ κυρίου ἐν τῇ σήμερον ἡμέρᾳ ἀποστῆναι ἀπὸ κυρίου, κ.τ.λ.

Au. Ver.—29 God forbid that we should rebel against the Lord, and turn this day from following the Lord, &c.

Rosen.—Verba חֲלִילָהּ interpretum plures sic reddunt: *absit a nobis rebellare in Jovam*, ut *Dativus* לָנוּ sit otiosus, ut alias sæpe. Sed חֲלִילָהּ, proprie *profanum*, construi solet cum dativo personæ sequente כֵּן cum infinitivo, ut Genes. xviii. 25 מַעֲשֵׂהוּ לָךְ חֲלִילָהּ, *absit a te, ut agas* ita; vid. et Genes. xlv. 7, 17, infra xxiv. 16. Videri igitur כֵּן emphaseos causa additum possit. Sed *Genesisius* in *Lexico* מִיָּנִי interpretatur *ab eo*, pronomine suffixo ad Jovam relato, coll. 1 Sam. xxiv. 7 חֲלִילָהּ לִי מִיָּהוָה, *exsecratio mihi a Jovæ sit, si hoc fecero*, vid. et 1 Sam. xxvi. 11; 1 Reg. xxi. 3, ut significatione primaria neglecta חֲלִילָהּ *exsecrationem* valeat. Hinc nostrum locum sic reddit: *væ nobis ab illo, Jovæ, si peccaremus contra Jovam.*

Ver. 33.

Au. Ver.—33 — And the children of Israel blessed God, and did not intend to go up against them in battle, &c.

And did not intend to go up, &c.

Ged., Booth.—And thought [Boothroyd, spoke] no more of going up, &c.

Rosen.—וְהָיָה אֲחֵרֵי יְהוָה לַעֲבָדָה, *Nec dixerunt, nequaquam cogitarunt ultra ascendere contra eos ad militiam, bellum iis inferendum.*

Ver. 31.

וַיִּקְרָאוּ בְּנֵי־יִשְׂרָאֵל וּבְנֵי־יָדָד לְמִזְבֵּחַ
כִּי־עָשָׂה הוּא בְּיָמֵינוּ כִּי יְהוָה הָאֱלֹהִים :

καὶ ἐπωνόμασεν Ἰησοῦς τὸν βωμὸν τῶν

‘Ρουβὴν καὶ τῶν Γὰδ καὶ τοῦ ἡμίσεος φυλῆς Μανασσῆ, καὶ εἶπεν ὅτι μαρτύριόν ἐστιν ἀναμέσον αὐτῶν, ὅτι κύριος ὁ θεὸς αὐτῶν ἐστι.

Au. Ver.—34 And the children of Reuben and the children of Gad called the altar *Ed* [that is, a witness]: for it shall be a witness between us that the Lord is God.

Called the altar Ed.

Ken.—Nothing can be more clear than that the name of the altar is here omitted. And the children of Reuben, and the children of Gad, called the altar, for it shall be a witness between us that the Lord is God. Our translators have inserted the necessary word *Ed*; which, however, in an English translation, had been better expressed by *Witness*. The word here omitted has the authority of seventeen Hebrew copies; with the Syriac and Arabic versions. See Gen. Diss., p. 24.

Rosen.—*Et appellarunt Rubenitæ et Gaditæ illud altare ἤ testem, s. testimonium, quod subaudiendum e verbis quæ proxime sequuntur, כִּי עַד הוּא, et indicatum est supra vs. 27, 28. In codicibus nonnullis et in pluribus editionibus seculi quindecim et sexdecim, quos diligenter enumeravit De Rossi, illud עַד vel legitur in textu, vel in margine suppletur, et in aliis quidem post עַד, in aliis ante id nomen, quod minus probandum, quum nomen id, quod rei alicui imponitur, ejus nomini postponi soleat, ut Genes. i. 5, בְּרֵאשִׁית לְאוֹר יוֹם, appellavit lucem diem; vid. et vs. 8. Nostrum scriptorem nomen עַד non expressisse, sed lectoribus supplendum reliquisse, inde colligitur, quod jam Græcus Alexandrinus illud non legit, qui ceterum verborum Hebræorum sensum non recte percepit. Sic enim illa reddidit: appellavit Josua aram Rubenitarum et Gaditarum, et dimidiæ tribus Manasse. Nec Hieronymum עַד legisse, ostendit hæc sua integri versus interpretatio: vocaruntque filii Ruben et filii Gad altare quod exstruxerant: testimonium nostrum, quod Dominus ipse sit Deus. In Chaldaicæ interpretationis codicibus longe plerisque עַד non expressum est; quod autem in nonnullis codicibus legitur עַד, testis ante לְמַרְקָא (vid. Kennicotti Dissertat. ii., super ratione text. Hebr., p. 173), pro glossemate est habendum. Syrus ܐܠܬܝܢܐ, testimonium, et Arabs شاهد, testem addidit, non quod עַד legerunt, sed ut boni interpretes, qui sensum perspicue*

redderent, nomine subaudiendo expresso. *Quia testis est hoc altare inter nos quod Jova est Deus, i. e., quod nos æque ac vos Jovam Deum colimus. Arabicus interpres, quod Allah, Jova, sit Deus verus. Syrus, ut Dominus solus sit Deus. In pluribus codicibus legitur inserto הוּא ita: הוּא הָאֵלֶּהּ, פִּי הָאֵלֶּהּ הוּא הָאֵלֶּהּ, plane ut 1 Reg. xviii. 39, repetita vice.*

CHAP. XXIII. 2.

Officers. See notes on Numb. xi. 16.

Ver. 4.

רָאוּ הַפְּלִיטִי לְכֶם אֶת־הַגּוֹיִם הַנִּשְׁאַרִים
הָאֵלֶּה בְּנִחְלָה לְשִׁבְתְּכֶם מִן־חֵירוֹ
וְכָל־הַגּוֹיִם אֲשֶׁר הִכֹּתִי וְהָגַם הַקָּדוֹל
מִבּוֹא הַשָּׁמֶשׁ:

ἴδετε ὅτι ἐπέρριψα ὑμῖν τὰ ἔθνη τὰ καταλειμμένα ὑμῖν ταῦτα ἐν τοῖς κλήροις εἰς τὰς φυλάς ὑμῶν, ἀπὸ τοῦ Ἰορδάνου πάντα τὰ ἔθνη καὶ ἐξωλόθρευσα, καὶ ἀπὸ τῆς θαλάσσης τῆς μεγάλης ὀριεῖ ἐπὶ δυσμὰς ἡλίου.

Au. Ver.—4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward [Heb., at the sunset].

Ged.—4 Lo! I have, by lot, shared out among you the remaining nations, from the Jordan unto the great western sea, to be inherited by your tribes, as well as all the nations which I have already extirpated.

Booth.—4 Behold, I have divided to you by lot these nations that remain, to be an inheritance for your tribes, with all the nations that I have cut off from the Jordan even unto the great western sea.

Houb.—Nunc igitur, quoniam tribus vestris dedi pro hereditate eos populos qui restant, ut et omnes eos, quos delevi à Jordane, usque ad mare magnum, ad occasum solis.

A Jordane. Vidit Masius, non bonam esse verborum collocationem. Nempe hæc series, dedi vobis gentes reliquas à Jordane, et omnes gentes, quas delevi, quasi digito monstrat non suo loco esse a Jordane inter gentes reliquas et omnes gentes. Series legitima est, gentes reliquas, et omnes eas, quas delevi à Jordane, quem ordinem nos in nostrâ versione persequimur. Propterea Josue commemorat primo loco gentes eas, quæ restant debellandæ, quia mox pro-

missurus est, Deum pro Israelitis, ut eas subijciant, pugnaturum, si obedientiam Deo debitam præstabant, nec non denuntiaturus, Deum se de illis, per eas gentes, ulturum, si Diis alienis servient.

Ver. 6.

וְיִחַזְקֶתֶם מֵאֵד לְשֹׁמֵר וְגו'

κατισχύσατε οὖν σφόδρα φυλάσσειν, κ.τ.λ.

Au. Ver.—6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, &c.

Very courageous.

Bp. Horsley.—Rather, *very resolute, or very firm.*

Ver. 7.

לְבַלְתִּיבוֹא בְּגוֹיִם הָאֵלֶּה הַנִּשְׁאָרִים
הָאֵלֶּה אֲתֶכֶם וּבָשָׂם אֶל־הֵיחָם לֹא-
תִזְכְּרוּ וְלֹא תִשָּׁבְעוּ וְלֹא תִעֲבֹדוּם
וְלֹא תִשְׁתַּחֲוּוּ לָהֶם :

ὅπως μὴ εἰσέλθῃτε εἰς τὰ ἔθνη τὰ καταλείμμενα ταῦτα. καὶ τὰ ὀνόματα τῶν θεῶν αὐτῶν οὐκ ὀνομασθήσεται ἐν ὑμῖν, οὐδὲ μὴ λατρεύσῃτε, οὐδὲ μὴ προσκυνήσῃτε αὐτοῖς.

Au. Ver.—7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them nor bow yourselves unto them.

That ye come not among.

Ged., Booth.—That ye mix not with.

Rosen.—*Ad non venire*, s. *intrate*, ut ne intretis in gentes illas, i. e., ut recte Chaldaeus interpretatus est, בְּרִי הָיָא לֹא תִמְצָא בְּמִכְנֵי הָאֲלֵן, *ut ne commisceamini populis hisce*. Arabs: *nec commisceatis vos cum hisce turbis*. Ne consuetudinem cum iis habeatis. וּבָשָׂם אֶל־הֵיחָם, *Et nomen Deorum illarum ne commemoretis*, i. e., celebretis; id enim verbum cum בָּשָׂם constructum valet, vid. not. ad Ps. xx. 8. *Nec juretis* scil. אֶל־הֵיחָם, *per nomen Deorum illarum*.

Ver. 9.

וַיֹּרֶשׁ יְהוָה מִפְּנֵיכֶם גּוֹיִם גְּדֹלִים
וַעֲשׂוּמִים וְאַתֶּם לֹא־עֲמַד אִישׁ בְּפָנֵיכֶם
עַד הַיּוֹם הַזֶּה :

καὶ ἐξολοθρεύσει αὐτοὺς κύριος ἀπὸ προσώπου ὑμῶν ἔθνη μεγάλα καὶ ἰσχυρά. καὶ οὐδεὶς ἀντίστη κατενώπιον ἡμῶν ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—9 For the Lord hath driven

[or, then the Lord will drive] out from before you great nations and strong: but *as for you*, no man hath been able to stand before you unto this day.

For the Lord hath driven.

Ged., Booth.—Hence the Lord hath driven, &c.

Bp. Horsley.—Rather, *Then will Jehovah drive*. But as for you no man hath been able to stand before you unto this day. For עָמַד, I would read, with Vulgate, and one MS. of Kennicott's, יָעַמַד; and at the end of the verse I would omit, with Vulgate, the words עַד הַיּוֹם הַזֶּה, which seem to have crept in by repetition from the preceding verse. And as for you, no man shall stand before you.

Houb.—*Dominus expellet a vobis gentes magnas et potentes; quippe ipsi vidistis, ut nemo ante vos usque ad hunc diem consistere ausus fuerit*. וְאַתֶּם, *Nos, quippe ipsi vidistis, quia non dubitamus, quin sit legendum וְאַתֶּם ut legitur supra versu 3*. Omissum fuit verbum וְאַתֶּם propter similitudinem duarum litterarum הָאֵם cum vocabulo אָתֶם proximo, librarii oculis ex uno verbo in alterum deerrantibus. Etenim verbum אָתֶם quomodocunque interpreteris, non extundes ex eo ullam sententiam. Audiendus vero hic Joan. Clericus: "*Neque ad vos quod attinet, quisquam coram vobis... וְאַתֶּם... י*, quod huic membro præfigitur vix aliter intelligi queat... Hoc cum non assequerentur LXX et Vulgatus Intt. omiserunt." Condemnat veteres, qui non assequerentur id, quod post *Noldium* suum docet, significare וְאַתֶּם, *ad vos quod attinet*. Sed quis lector, qui tyro non sit, credit pronomen וְאַתֶּם solitarie positum, nullo verbo comitante, cuius אָתֶם sit vel nominativus, vel casus, esse orationis membrum illud totum, *ad vos quod attinet*. Esse posset וְאַתֶּם, *vos autem*, si transitus fieret in oratione ab illis personis ad eos, *vos*, quos Josue nunc alloquitur. Sed eosdem Josue mox alloquebatur. Ergo nihil huic loco tam alienum, quam istud, *ad vos quod attinet*, Clericanum. Clerico sapientiores fuerunt Vulgatus et Græci Intt. qui verbum, quod viderent in mendo positum, vel circumstantibus rebus destitutum, prætermittere maluerint, quam contorte interpretari, ac verba dare lectoribus.

Rosen.—וְאַתֶּם, *Et vos quod attinet*, nominativus, quem dicunt, absolutus. אִישׁ עֲמַד, *Non stabit vir in conspectu vestro*, nemo vobis resistere poterit.

Ver. 12.

Au. Ver.—Go back.*Ged., Booth.*—Turn aside.

Ver. 13.

Au. Ver.—13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you, &c.*Any of.* So forty MSS.—*Ged.*

Ver. 16.

Au. Ver.—When ye have transgressed—have served, &c.*Rosen., Ged., Booth.*—When ye transgress—serve, &c.

CHAP. XXIV. 1.

וַיִּקְרָא יְהוֹשֻׁעַ אֶת-כָּל-שִׁבְטֵי יִשְׂרָאֵל
 שְׂכֵמָה וַיִּקְרָא לְזִבְגִּי וְשָׂרָאֵל הַלִּזְיָוִי
 וְלִשְׁפָאִי וְלִשְׁטָדָיו וְלִתְנַצְבֵּי לַפְגִּי
 הָאֱלֹהִים :

καὶ συνήγαγεν Ἰησοῦς πάσας φυλάς Ἰσραὴλ
 εἰς Σηλῶ, καὶ συνεκάλεσε τοὺς πρεσβυτέρους
 αὐτῶν καὶ τοὺς γραμματεῖς αὐτῶν καὶ τοὺς
 δικαστὰς αὐτῶν, καὶ ἔστησεν αὐτοὺς ἀπέναντι
 τοῦ θεοῦ.

Au. Ver.—1 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.*To Shechem.**Ged., Booth.*—At Shiloh [LXX, Arab.]. From this whole book it is manifest the tabernacle was at *Shilo* and not at *Sichem*; and it is not probable that Joshua would assemble the Israelites at any other place than that where the tabernacle was fixed. This begets a suspicion that we should read *שִׁלֹה* and not *שְׂכֵמָה*. Nay the text, ver. 26, renders this surmise certain. The same error has obtained com. 23, but the LXX and Ar. both read *שִׁלֹה*.—*Booth.**Pool.*—*To Shechem*; either, 1. To Shiloh, where the ark and tabernacle was; because they are here said to *present themselves before God*; and because the stone set up here is said to be *set up in or by the sanctuary of the Lord*; of both which I shall speak in their proper places. And they say Shiloh is here called *Shechem*, because it was in the territory of Shechem; but that may be doubted, seeing Shiloh was ten miles distant from Shechem, as St. Jerom affirms. And had he meant Shiloh, why should he not express

it in its own and proper name, by which it is called in all other places, rather than by another name nowhere else given to it? Or rather, 2. To the city of Shechem, a place convenient for the present purpose, not only because it was a Levitical city, and a city of refuge, and a place near to Joshua's city, but especially for the two main ends for which he summoned them thither. 1. For the solemn burial of the *bones of Joseph*, as is implied here, ver. 32, and of the rest of the patriarchs, as is noted Acts vii. 15, 16, for which this place was designed. 2. For the solemn renewing of their covenant with God; which in this place was first made between God and Abraham, Gen. xii. 6, 7, and afterwards was there renewed by the Israelites at their first entrance into the land of Canaan, between the two mountains of Ebal and Gerizim, Josh. viii. 30, &c., which were very near Shechem, as appears from Judg. ix. 6, 7; and therefore this place was most proper, both to remind them of their former obligations to God, and to engage them to a further ratification of them.

Before God; either, 1. Before the ark or tabernacle, as that phrase is commonly used: which might be either in Shiloh, where they were fixed; or in Shechem, whither the ark was brought upon this great occasion, as it was sometimes removed upon such occasions, as 1 Sam. iv. 3; 2 Sam. xv. 24. Or, 2. In that public, and venerable, and sacred assembly met together for religious exercises; for in such God is present, Exod. xx. 24; Psal. lxxxii. 1; Matt. xviii. 20. Or, 3. As in God's presence, to hear what Joshua was to speak to them in God's name, and to receive God's commands from his mouth. Thus Isaac is said to *bless Jacob before the Lord*, i. e., in his name and presence, Gen. xxvii. 7; and Jephthah is said to *utter all his words before the Lord in Mizpeh*, i. e., as in God's presence, calling him in to be witness of them.*Dr. A. Clarke.*—*To Shechem.*] As it is immediately added that *they presented themselves before God*, this must mean the *tabernacle*; but at this time the tabernacle was not at *Shechem* but at *Shiloh*. The Septuagint appear to have been struck with this difficulty, and therefore read Σηλῶ, *Shiloh*, both here and in ver. 25, though the *Aldine* and *Complutensian* editions have Συχεμ, *Shechem*, in both places. Many suppose that this is the original reading, and that

Shechem has crept into the text instead of *Shiloh*. Perhaps there is more of imaginary than real difficulty in the text. As Joshua was now old and incapable of travelling, he certainly had a right to assemble the representatives of the tribes wherever he found most convenient, and to bring the ark of the covenant to the place of assembling: and this was probably done on this occasion [so Patrick, Rosen.]. *Shechem* is a place famous in the patriarchal history. Here Abraham settled on his first coming into the land of Canaan, Gen. xii. 6, 7; and here the patriarchs were buried, Acts vii. 16. And as *Shechem* lay between *Ebal* and *Gerizim*, where Joshua had before made a covenant with the people, chap. viii. 30, &c., the very circumstance of the place would be undoubtedly friendly to the solemnity of the present occasion. Shuckford supposes that the covenant was made at *Shechem*, and that the people went to *Shiloh* to confirm it before the Lord. Mr. Mede thinks the Ephraimites had a *proseucha*, or temporary oratory or house of prayer, at *Shechem*, whither the people resorted for Divine worship when they could not get to the tabernacle; and that this is what is called *before the Lord*; but this conjecture seems not at all likely, God having forbidden this kind of worship.

Bp. Horsley.—And presented themselves before God, namely at *Shiloh*. See chap. xviii. 1. I see no sufficient reason to suppose that *Shiloh* was at this time a town. It was the name of the place where the tabernacle was erected. By the mention of the daughters of *Shiloh*, Judges xxi. 21, it should seem that it was the name of a district, rather than a town. And the situation of the spot, where the tabernacle stood, is described, Judges xxi. 19, by its bearings with respect to other towns, as if there were no town upon the spot itself. If there was no town there, *Shechem* might be of all the neighbouring towns the most convenient at this time for a general assembly of the people, and the site of the tabernacle might be much nearer to this antient town of *Shechem*, than the town of *Shiloh* was to the *Shechem* of St. Jerome's time.

Bethel was another of the three towns mentioned Judges xxi. 19, so near to *Shiloh*, that it is sometimes mentioned as the place of the ark, when the ark was unquestionably at *Shiloh*. And persons going to consult the Divine oracle at *Shiloh* are said to

go up for that purpose to Bethel. See Judges xx. 18, 26, 27.

Mizpeh of Benjamin was another town, though not one of the three mentioned in Judges xxi. 19, so near to *Shiloh*, that the people are said to be assembled at *Mizpeh* before Jehovah (Judges xx. 1, and xxi. 5), when the tabernacle and the ark were certainly at *Shiloh*. And a religious ceremony performed before Jehovah, that is, at the tabernacle in *Shiloh*, is said to have passed at *Mizpeh*, where the people were at the time assembled, Judges xi. 11. Bethel, however, was so much nearer to *Shiloh*, than *Mizpeh*, that persons going from *Mizpeh* to consult the Divine oracle at *Shiloh*, are said to go up for that purpose to Bethel. See Judges xx.

It is remarkable that at the time the ark was at *Shiloh*, though we read that individuals went up thither to worship or consult the oracle, yet we never read of any public assembly of the people at that place, but either at *Shechem* or *Mizpeh*; except indeed the stated feast mentioned in Judges xxi. 19.

Rosen.—*Congregavit Josua omnes tribus Israelis Sichemum*. Græcus Alexandrinus interpres pro הָרְצָף posuit ἐν Σηλῶ, uti exstat in antiquissimis codicibus, Romano, Alexandrino, et aliis. Græcus interpres legeritne in suo codice Ἠβῶν, an vero librarii, aut male seduli critici ausi fuerint mutare Σιχέμ in Σηλῶ, incertum est. Verisimilium tamen posterius, quum Josephus, qui Græcos interpretes sequi solet, Σιχέμ legerit; nam nisi hoc modo legisset, non scriberet, antequam novissima Josuæ verba recitaret, eum tum Sichemi habitasse, *Antiqq.*, l. v., cap. i., § 28. Ἰησοῦς αὐτὸς ἐν Σιχέμοις διήγεν. At quin mendum illud vetus sit, nulla potest esse dubitatio. Nam et Masii Syro-Hexaplaris codex notavit, quædam exemplaria Σηλῶ habere. Chaldæus et Syrus interpretes habent *Sichem*, nec desunt Græci codices, in quibus ita legatur, ut in Aldino, Complutensi et aliis pluribus ab Holmesio recensitis. Attamen memoratu est dignum, Arabicum interpretem, qui ubique fideliter Hebræa expressit, hic الى شيلوا, *ad Siluntem* habere. Cur vero Sichemum in Siluntem plures mutarunt, causa absque dubio est hæc, quod sub finem hujus versus Israelitæ dicantur coram Deo se constitisse, וַיִּתְּנוּ לַיהוָה וַיִּשְׁתָּחֲוּ, id est, ante

tabernaculum sacrum, vid. xviii. 6; xix. 51. Hoc vero tunc erat Silunte; xviii. 1, xix. 51, ubi et post Josuæ mortem mansit 1 Sam. iii. 21; iv. 3. Sed nil obstat, quo minus arca sacra solemnitatis a Josua peragendæ causa Silunte Sichemum translata fuerit, forsitan quod Josua Thimnath-Seracho Sichemum quidem ire posset, sed Siluntem usque progredi non posset, propter senectutem. Neque enim nefas fuisse imperatori, arcam huc illuc transferre, ubi ipsi opus videbatur, inde patet, quod sub pontificatu Eli, cum ab hostibus premerentur Israelitæ, solius senatus jussu arca est Silunte asportata in castra, 1 Sam. iv. 3. Et cum David ab Absalonis conjuratione metuens urbe fugeret, Levitæ arcam sacram unâ exportabant, 2 Sam. xv. 24.

Ver. 2.

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-כָּל-הָעָם כֹּה-אָמַר
יְהוָה אֱלֹהֵי יִשְׂרָאֵל בְּעֶבֶר הַקָּדָר יָשְׁבוּ
אֲבוֹתֵיכֶם מֵעוֹלָם תֵּרַח אָבִי אֲבִרָהָם
וְאָבִי נָחֹר וַיַּעֲבְדוּ אֱלֹהִים אֲחֵרִים •

καὶ εἶπεν Ἰησοῦς πρὸς πάντα τὸν λαόν.
τάδε λέγει κύριος ὁ θεὸς Ἰσραὴλ. πέραν τοῦ
ποταμοῦ παρῴκησαν οἱ πατέρες ὑμῶν τὸ ἀπ-
αρχῆς, Θάρα ὁ πατήρ Ἀβραάμ, καὶ ὁ πατήρ
Ναχώρ, καὶ ἐλάτρευσαν θεοὺς ἑτέροις.

Au. Ver.—2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of N-chor : and they served other gods.

2, 14, *The flood.*

Rosen., Ged., Booth.—*The river*, i. e., the Euphrates.

Your fathers, &c., even Terah.

Ged., Booth.—Your fathers, &c., unto Terah.

Houb.—*Patres vestri jam inde a tempore Thare patris Abraham, et patris Nachor, cum secus flumen habitarent, Diis alienis servierunt.*

מֵעוֹלָם הָרָא, Nos, jam inde a tempore Thare; nam hæc duo jungimus, quæ Judæi non benè disjunxerunt per punctum *Zakeph-katon*. Videlicet nomen *ter* nihil habebit in oratione, quod regat, aut a quo regatur, nisi adjungitur ad מֵעוֹלָם in gignendi casu. Cæterum Josue veterum parentum memoriam propterea non repetit altius, quam ab ipso Thare, quia tum primum promissio

facta est de terrâ Chanaan dandâ posteris Thare, ex filio Abraham nascendis.

Ver. 3.

וַיֹּאמֶר אֶת-יִצְחָק וְאֶת-יְהוָה יִצְחָק •

ואברהם קרי

— καὶ ἐπλήθυνα αὐτοῦ σπέρμα, καὶ ἔδωκα αὐτῷ τὸν Ἰσαὰκ.

Au. Ver.—3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

And multiplied his seed.

Dathe, Ged., Booth.—And promised to multiply his seed. *Promisi ei numerosas progeniem.*—*Dathe.*

Houb.—Interpretamur, statui ut magnum foret semen ejus: quippe sequimur radicem *ר*, *magnum esse, magnum facere*, non radicem *ר*, *multiplicare*, et sic *ר* accipimus, ut rei causam indicans, non ipsum effectum; quia posteritas Abraham intelligitur ea, quæ ex Isaac nascitura erat, quæque superstitæ Abraham, nondum creverat. Malè, ut videtur, Clericus, *posteris ei multos ac præsertim Isaac dedi*, distinguens in suo illo *præsertim* posteros Abraham ex Sarâ, à posteris ejusdem ex Cethurâ, qui quidem non hic aguntur, quique non ita multi erant, ut *posteris multi* appellarentur.

Pool.—*Multiplied his seed*, i. e., gave him a numerous posterity, not only by Hagar and Keturah, but even by Sarah and by Isaac, as it follows.

Rosen.—*Et multiplicari semen ejus*, quo hic unius Saræ soboles significatur, et quod sequitur *et dedi ei Isaacum* est ἐπεξηγητικόν, quum Genes. xxi. 12 scribatur *יָדָה יִצְחָק לְיִצְחָק*, in Isaaco vocabitur tibi semen, i. e., filii ac nepotēs Isaaci dicentur filii et nepotēs tui, non item qui ex Ismaele nascentur; cf. not. ad eum loc. Mirum videri possit, quod *multiplicatum* Abrahami semen dicitur, quum ei unus Isaacus natus memoretur. Sed *multitudo* ad Isaaci posteritatem et perpetuam illam natorum seriem, qui deinde ex illo sunt propagati, spectat. Pro *וַיֹּאמֶר*, quod Masorethæ legere jubent (*וַיֹּאמֶר*), in textu (*וַיֹּאמֶר*) est *וַיֹּאמֶר*, futuri forma apocopata.

Ver. 4, 5.

וַיֹּאמֶר לְיִצְחָק אֶת-יַעֲקֹב וְאֶת-עֵשָׂא
וַיֹּאמֶר לְעֵשָׂא אֶת-הַר שְׂעִיר לְרֵשֶׁת אוֹתוֹ •

וַיַּעַלְכָּב וּבְנָיו יִרְדּוּ מִצְרָיִם : 5
 אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן וְאֶת־מִצְרָיִם
 כְּאִשֶּׁר עָשִׂיתִי בְּהֶרְבּוֹ וְאַחֲרָיִי הוֹצֵאתִי
 אֶתָּכֶם :

4 καὶ τῷ Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.
 καὶ ἔδωκα τῷ Ἡσαῦ τὸ ὄρος τὸ Σηεῖρ κληρο-
 νομήσαι αὐτόν. καὶ Ἰακώβ καὶ οἱ υἱοὶ αὐτοῦ
 κατέβησαν εἰς Αἴγυπτον, καὶ ἐγένοντο ἐκεῖ εἰς
 ἔθνος μέγα καὶ πολὺ καὶ κραταίον. καὶ ἐκά-
 κωσαν αὐτοὺς οἱ Αἰγύπτιοι. 5 καὶ ἐπάταξα
 τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐν αὐτοῖς.
 6 καὶ μετὰ ταῦτα ἐξήγαγεν τοὺς πατέρας ἡμῶν
 ἐξ Αἰγύπτου.

Au. Ver.—4 And I gave unto Isaac Jacob and Esau : and I gave unto Esau mount Seir, to possess it ; but Jacob and his children went down into Egypt.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them : and afterward I brought you out.

6 And I brought your fathers out of Egypt, &c.

4 *Went down into Egypt.*

Ged., Booth.—Went down into Egypt ; and they became there a great, numerous, and powerful nation. But the Egyptians afflicted them [LXX]. And [*Ged.*, so] I sent, &c.

5 *And I plagued Egypt according to that which I did among them.*

Houb.—*Et vulnus feci Aegyptiis, per prodigia illa, quæ apud eos patravi.*

ואֶת־וּנִי, *Et vulneravi Aegyptios, sicut feci apud eos.* Habebat hæc scribendi forma plurimam mendi suspicionem ; itaque admonebat novos Interpretes, ut ad Veteres adirent. Nempe apud Græcos Intt. Syrum et Vulgatum *miracula* non absunt, quæ Hodiernis absunt ex Codicibus. Omissum fuit מצרים, *miraculis*, prope vocabulum similiter desinens, et legendum ואֶת־אֶת־מִצְרַיִם, *et percussi Aegyptios miraculis, quæ feci...* extrito אֶת־אֶת־מִצְרַיִם ante אשר.

Rosen.—*Et percussi Aegyptum ; subaudiunt Hebræi עֲשִׂיתִי בְּהֶרְבּוֹ, Secundum quod feci, i. e., הַמְּנִיחַ, plagas (ex וְאֶת־אֶת־מִצְרַיִם subaudiendum) in medio ejus, populi Aegyptiaci.* Pronomen suffixum masculinum vocis בְּהֶרְבּוֹ respicit ad מִצְרַיִם, quod quamvis ut nomen regionis sit feminei generis, tamen ubi pro incolis, sive populo, capitur, ut masculinum tractatur. Ita Jesaj. xix. 16, יִדְּהוּ מִצְרַיִם בְּנָשִׁים,

erit Aegyptus, populus Aegyptiacus mulierum instar. Cf. Gesenii *Lehrgeb.*, p. 469. Ceterum verba בְּהֶרְבּוֹ עֲשִׂיתִי Kimchi ita exponit : הנני שנפתי אותם לא היה בפעם אחד אלא במכות רבות כאשר עשיתי המכות בקרבו *eos percussi, non fuit una vice, sed plagis multis percussi eos, prout plagas feci in medio ejus.* Græcus Alexandrinus verba cum iis quæ proxime præcedunt sic dedit : καὶ ἐπάταξα τὴν Αἴγυπτον ἐν σημείοις οἷς ἐποίησα ἐν αὐτοῖς. Hieronymus : *et percussi Aegyptum multis signis et portentis.* Syrus : *et percussi Aegyptios, et prodigia feci inter eos.* Arabs : *percussi Aegyptios quemadmodum feci in iis.*

Ver. 6.

Au. Ver.—6 And I brought your fathers out of Egypt : and ye came unto the sea ; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

Ye came.

Ged., Booth.—They came [Syr., Arab., I brought them].

Rosen.—וְהָבִיאוּ, *Et venistis, i. e., patres vestri venerunt.* הַיָּם, *ad mare subaudi algæ, ut in fine versus est, i. e., ad sinum Arabicum, quem mare rubrum dicere solent.* Dicitur הַיָּם *kar' êxochêr* et Exod. xiv. 2.

Red sea. See notes on Exod. xiii. 18, vol. i., page 265.

Ver. 7.

Au. Ver.—7 And when they cried unto the Lord, he put darkness between you and the Egyptians, &c.

Between you, &c.

Booth.—Between them [Syr.] and the Egyptians.

Ver. 12, 13.

וַיִּשְׁלַח לְבִגְיָהָ אֶת־הַצִּבְּרָה 12
 וַתִּבְרַח אֶתָּכֶם מִבְּיָמֶיךָ מִלְּבִי
 הַאֲמִרִי לֹא בְּהֶרְבּוֹ וְלֹא בְּנִשְׁמֹתָי :
 13 וְאֶתָּנוּ לָכֶם אֶרֶץ אֲשֶׁר לֹא־יִנְעָתָ
 בָּהּ וּבִנִּי :

12 καὶ ἐξαπέστειλε προτέραν ὑμῶν τὴν σφη-
 κίαν. καὶ ἐξαπέστειλεν αὐτοὺς ἀπὸ προσώπου
 ἡμῶν δώδεκα βασιλεῖς τῶν Ἀμορραίων, οὐκ ἐν τη
 ῥομφαίᾳ σου οὐδὲ ἐν τῷ τόξῳ σου. 13 καὶ
 ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐκοπιάσατε ἐπ'
 αὐτῆς, κ.τ.λ.

Au. Ver.—12 And I sent the hornet before you, which drove them out from before

you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat.

12 *The hornet.* See notes on Exod. xxiii. 28, vol. i., page 318.

Two kings.

Ged., Booth.—Twelve kings. So Sept. both in the Rom. and Alex. copies: and this I take to be the genuine reading, in spite of the concurrence of the other versions with the present text, which have all *two*, except Arab. which wants the whole comma.—*Ged.*

Houb. places this verse between verses 8 and 9.

Houb.—12 *Duos reges Amorrhæorum.* Nunquam recurrunt sacris in codicibus *duo reges Amorrhæorum*, quin commemorantur *Og et Sihon*, qui ultra Jordanem ad orientem ditiones habebant separatas. Itaque alieno loco veniunt *duo reges Amorrhæorum*, postquam dictum fuit versu 11 *et Jordanem transistis*. Et factæ perturbationis signum habemus in verbo בידכ in quod desinit versu 11, quodque idem legitur medio in versu 8, ubi hæc commodè leguntur, quæ nunc habemus hoc versu 12. Propterea nos ordinem antiquum revocamus, quem sanus lector non dubitabit fuisse perturbatum. Sed pro משיכם ארצה משיכם (שני מלכי) legendum (*a conspectu vestro (duos reges) ejecit.*

Rosen.—12 Post verba ארצה משיכם ante ea quæ sequuntur, שְׁנֵי מַלְכֵי הָאֲמֹרִי, deest iterum, ut versu præcedente, conjunctio. Plene enim scribendum erat: *quæ abegit illos extra tuum conspectum, et duos reges Emoræorum.* Cf. vs. 18. Bellum, de quo hic loquitur Josua, aliud fuit ab eo quod x. 5 memoratur contra fœderatos Cananæos, inter quos *quinque* Emoræorum reges erant. Quod additur, לֹא בַיָּדְךָ וְלֹא בַּקֶּשֶׁתְךָ, *non per tuum gladium, neque per tuum arcum expulisti eos*, hoc sensu dictum est, frustra Israelitarum arma fuisse futura, nisi Deus hostes occulta quadam vi perculisset. De omnibus enim adhuc factis in Cananæa bellis hæc verba intelligenda sunt, non de solis vesparum molestiis. Cf. Ps. xlv. 2, 3.

13 *For which ye did not labour.*

Bp. Horsley.—Rather, with Queen Elizabeth's translators, *wherein ye did not labour*, i. e., which ye had not tilled.

Ged.—Which ye did not till.

Rosen.—*Dedi vobis terram in qua colenda non laborasti.* Secundâ singularis verbi personâ utitur, quum sermo ad totum populum directus sit.

Ver. 17.

בִּי יְהוָה אֱלֹהֵינוּ הוּא הִמְצִילָנוּ אֶת־אֲבוֹתֵינוּ מִיָּדָם מִצְרָיִם וְגו'

κύριος ὁ θεὸς ἡμῶν αὐτὸς θεὸς ἔστιν. αὐτὸς ἀνήγαγεν ἡμᾶς καὶ τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου, κ.τ.λ.

Au. Ver.—17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, &c.

Houb., Ged., Booth.—For Jehovah is our God; he, &c.

Ver. 19.

וְלֹא־מָר יְהוֹשֻׁעַ אֶל־הָעָם לֵאמֹר הִנֵּה הוּא אֱלֹהֵיכֶם קִי־יָאֵל־הֵם קְדוֹשִׁים הוּא אֱלֹהֵיכֶם הוּא לֹא־יִשָּׁא לְפִשְׁעֵיכֶם וְלִפְשָׁעֵיכֶם :

καὶ εἶπεν Ἰησοῦς πρὸς τὸν λαόν. οὐ μὴ δύνησθε λατρεῖν κυρίῳ, ὅτι ὁ θεὸς ἅγιός ἐστι. καὶ ζηλώσας οὗτος οὐκ ἀνήσει τὰ ἁμαρτήματα ὑμῶν καὶ τὰ ἀνομήματα ὑμῶν.

Au. Ver.—19 And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

Ye cannot serve.

Ken.—Can we, without great surprise, observe the affirmation, with the reason for it, contained in the words following? Joshua said to the people, "Ye cannot serve the Lord; for he is an holy God; he will not forgive your sins!" 'Tis very happy, that the omission of that letter, which the collation of the Hebrew MSS. proves to have been inserted or omitted in ten thousand words and almost at pleasure, will restore to this important sentence its necessary meaning. Was it possible, when Joshua had been labouring to persuade and fix Israel in the worship of Jehovah, and which the people had just promised to do, that he should immediately tell them, "Ye cannot serve Jehovah!" This seems impossible. Whereas, what he was likely to have said is now expressed, only that one letter being omitted: "Cease not to serve Jehovah (persevere, keep the vow now made), for he is an holy God, he is a jealous God; he will not forgive your defection, nor your sins. If ye shall

forsake Jehovah," &c. This passage has been well considered, in Mr. Hallet's "Notes," vol. iii., p. 2. Yet it will be necessary to add, that the verb *חָלַל* is regularly *cessabit* or *cessetis*; and that the particles *לֹא*, *non*, and *נֶא*, *ne*, are very often put for one another, or signify the same thing: see 1 Kings iii. 26, 27.

Ged.—*Ye will not be sufficient to serve, &c.* Some modern interpreters have supposed, that the true reading here should be *Cease ye not*. The conjecture is ingenious, but unsupported by any MS. or ancient version; nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt. The Syriac translator seems to have perfectly comprehended the meaning: "Consider," says Joshua, "whether ye will be able to serve so holy and jealous a God."

Dr. A. Clarke.—*Ye cannot serve the Lord; for he is a holy God.* If we are to take this literally, we cannot blame the Israelites for their defection from the worship of the true God; for it was impossible for them to serve God, they could not but come short of his kingdom: but surely this was not the case. Instead of *לֹא חָלַל*, *lo thuchelu, ye cannot serve, &c.*, some eminent critics read *לֹא חָלַל*, *lo thechallu, ye shall not cease to serve, &c.* This is a very ingenious emendation, but there is not one MS. in all the collections of Kennicott and De Rossi to support it. However, it appears very possible that the first *vau* in *חָלַל* did not make a part of the word originally. If the common reading be preferred, the meaning of the place must be, "Ye cannot serve the Lord, for he is holy and jealous, *unless* ye put away the gods which your fathers served beyond the flood. For he is a jealous God, and will not give to nor divide his glory with any other. He is a holy God, and will not have his people defiled with the impure worship of the Gentiles."

Pool.—*Ye cannot serve the Lord:* he speaks not of an absolute impossibility (for then both his resolution to serve God himself, and his exhortation to them to do so, had been vain and ridiculous), but of a moral impossibility, or a very great difficulty [so Patrick, Rosen.], which he allegeth not to discourage them from God's service, which is his great design to engage them in; but only to make them more considerate and cautious in obliging themselves, and

more circumspect and resolved in answering their obligations. The meaning is, God's service is not, as you seem to fancy, a slight and easy thing, as soon done as said; but it is a work of great difficulty, and requires great care, and courage, and resolution; and when I consider the infinite purity of God, that he will not be mocked or abused; and withal your great and often manifested proneness to superstition and idolatry, even during the life of Moses, and in some of you whilst I live, and whilst the obligations which God hath laid upon you in this land are fresh in remembrance; I cannot but fear that after my decease you will think the service of God too hard and burdensome for you, and therefore will cast it off, and revolt from him, if you do not double your watch, and carefully avoid all occasions of idolatry, which I fear you will not do, but I do hereby exhort you to do.

Ver. 20.

כִּי הַעֲזַבְתֶּם אֶת־יְהוָה וַעֲבַדְתֶּם אֱלֹהֵי
נִגְרַי וְשָׁב וְהָרַע לָכֶם וְכָלָה אֶתְכֶם
אֲחֵרֵי אֲשֶׁר־יִהְיֶיב לָכֶם :

ἡνίκα ἂν ἐγκαταλίπητε κύριον καὶ λατρεύ-
σητε θεοῖς ἑτέροις. καὶ ἐπελθὼν κακώσει
ὑμᾶς καὶ ἐξαναλώσει ὑμᾶς ἄνθ' ὧν εὖ ἐποίησεν
ὑμᾶς.

Au. Ver.—20 If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

If ye forsake—then he will turn, &c. So Rosen., Pool, Patrick, and most commentators.

Bp. Horsley.—Rather, *For ye will forsake—and he will turn.*

Ver. 25.

וַיִּכְרֹת יְהוֹשֻׁעַ בְּרִית לָעָם בֵּינוֹם
הָהוּא וַיָּשֻׁם לָוֹ חֹק וּמִשְׁפָּט בְּשָׂבָם :

καὶ διέθετο Ἰησοῦς διαθήκην πρὸς τὸν λαὸν
ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἔδωκεν αὐτῷ νόμον καὶ
κρίσιν ἐν Σηλῶ ἐνώπιον τῆς σκηνῆς τοῦ θεοῦ
Ἰσραὴλ.

Au. Ver.—25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

Pool.—Either, 1. *He set*, or propounded, or declared *unto them the statute and ordinance*, i.e., the sum of the statutes and

ordinances of God, which their covenant obliged them to. Or, 2. *He set* or established it, to wit, that covenant with *them*, i. e., the people, *for a statute or an ordinance*, to bind themselves and their posterity unto God for ever, as a statute and ordinance of God doth.

Bp. Patrick.—*Set them a statute and an ordinance.*] It is commonly interpreted, that he propounded to them in brief the precepts of the law; which are the conditions of the covenant: but it may be expounded, that he enacted this covenant to have the force of a statute and ordinance, or judgment, as it is in the Hebrew.

Ged., Booth.—25 Thus Joshua made a covenant, that day, with the people, and made it a statute and an ordinance in [*Ged.*, and ratified it at] Shiloh [LXX, Arab., see notes on verse 1], before the tabernacle of the God of Israel [LXX].

Rosen.—25 *Et fecit Josua fœdus populo die illo*, i. e., instauravit et renovavit fœdus jam ante a populo cum Deo initum, Exod. xxiv. 3, seqq. Fœdus autem illud non est aliquid distinctum ab iis quæ præcedunt Josuæ interrogationibus et populi responsionibus, quibus populus professus est et protestatus, sese Jovæ cultum ac religionem pure et illibate velle servare, et Josua ex parte Dei ejus auxilium, protectionem, et paternam curam pollicitus est. וַיִּשָּׂא לוֹ הָיָה וַיִּשָּׂא לָהֶם, *Posuitque ei, populo, statutum et legem*, statuta et leges in Sichem. Videatur significari, Josuam generatim Mosaicæ legis capita, ut fœderis conditiones, populo in memoriam revocasse. וַיִּשָּׂא לָהֶם propr. *judicium*, hinc *jus*, porro *legem statutum*, tanquam normam judicandi, denotare constat, vid. Exod. xxi. 1; xxiv. 3; Levit. xviii. 4. Pro וַיִּשָּׂא לָהֶם Græcus Alexandrinus et hic, ut vs. 1, posuit ἐν Σηλῶ, addiditque: ἐνώπιον τῆς σκηνῆς τοῦ Θεοῦ Ἰσραὴλ. Et his concinit Arabicus interpres. Cf. not. ad vs. 1.

Ver. 26.

וַיִּכְתֹּב יְהוֹשֻׁעַ אֶתְּחַת הָאֶלֶךָ אֲשֶׁר בְּמַרְהֶשֶׁת יַחְזִיקָה : —

— καὶ ἔστησεν αὐτὸν Ἰησοῦς ὑπὸ τὴν τέρμυνον ἀπέναντι κυρίου.

Au. Ver.—26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the Lord.

An oak. So Gesen., Rosen.

Ged., Booth.—A turpentine tree.

Prof. Lee.—אֶלֶךָ, f. *The terebinth*, or *pine tree* of the east, i. q. אֶלֶךָ.

Rosen.—*Sumsitque lapidem magnum posuitque eum ibi.* וַיִּשָּׂא הָאֶלֶךָ אֲשֶׁר בְּמַרְהֶשֶׁת דִּתָּה, *Sub quercu illa, quæ erat ad sanctuarium Jovæ.* Præpositio בִּי nomini מַרְהֶשֶׁת præmissa pro אֶלֶךָ capienda. Possit tamen et sic exponi: *in loco quo sanctuarium*, i. e., arca (vid. ad vs. 1) posita erat. De אֶלֶךָ, i. q. אֶלֶךָ, quo nomine alii *terebinthum*, alii, cum Aquila, Symmacho, Hieronymo, *quercum* significari existimant, vid. *Bibl. Naturgesch.*, P. i., p. 233, seqq.

Ver. 27.

Au. Ver.—27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

A witness unto us.

Ged., Booth.—A witness against you [LXX, Vulg.].

Which he spake unto us.

Ged.—Which he hath this day [LXX] spoken unto you [LXX, Vulg.].

Ver. 30.

וַיִּקְבְּלוּ בְּתוֹכָהּ וַיִּתְּנוּ אֹתוֹ בְּתוֹכָהּ
בְּרַח אֲשֶׁר בְּהַר-אֶפְרַיִם מִצְפֹּן - לְהָרָה
גָּעַשׁ

καὶ ἔθαψαν αὐτὸν πρὸς τοῖς ὀρίοις τοῦ κληροῦ αὐτοῦ ἐν Θαμνασαραχ ἐν τῷ ὄρει τῷ Ἐφραίμ ἀπὸ βορρᾶ τοῦ ὄρους τοῦ Γαλαάδ. ἐκεῖ ἔθηκεν μετ' αὐτοῦ εἰς τὸ μνημα εἰς ὃ ἔθαψαν αὐτὸν ἐκεῖ τὰς μαχαίρας τὰς πετρίδας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ ἐν Γαλααλοῖς, ὅτε ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου καθὰ συνῆταξεν αὐτοῖς κύριος. καὶ ἐκεῖ εἰσιν ἕως τῆς σήμερον ἡμέρας.

Au. Ver.—30 And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

Timnath-serah.

Gesen.—הֶבְרֵת-הָרָה (portion of abundance, i. e., remaining portion, see הֶבְרֵת) *Timnath-serah*, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. xix. 50; xxiv. 30. The same is called in Judg. ii. 9 הֶבְרֵת-הַשֶּׁם (portion of the sun) *Timnath-heres*. The former

is probably the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. xix. 49), would strictly be a *portion remaining*; see Studer in loc.—[Prob. i. q. Θαμνά *Timnah* of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in תִּמְנָה.—Tr.]

Rosen.—30 De urbe תִּמְנָה קָדְשָׁהּ vid. xix. 50. Posterior hujus nominis pars Jud. ii. 9 scribitur trajectis literis תָּרָס, quod *solem* denotare constat. Hebræi, referente Jarchio e veteribus commentariis, nomen impositum urbi Josuæ fuisse dicunt a solis simulacro, quod Israelitæ super Josuæ monumentum collocaverint ad conservandam memorabilis illius miraculi memoriam, de quo supra x. 13. Maurero mutatio nominis תָּרָס in תִּמְנָה videtur ingenii lusus esse, quo *portio solis*, id enim denotat תִּמְנָה תָּרָס, appelletur ea urbs, quam sol, i. e., imperator possidebat. Nostro loco unicus codex exhibet תָּרָס.

Arabicus interpres posuit: فِي جَبَلٍ

in Polyglottis exstat, haud dubie est mendum). תִּמְנָה קָדְשָׁהּ, in monte Charesch (جارس), quod in Septentrione monti Gaasch. Convallium Gaasch, תִּמְנָה קָדְשָׁהּ, mentio fit 2 Sam. xxiii. 30. Sed nullus usquam satis certum loci indicium exstat literis consignatum. Post hæc verba Græcus Alexandrinus interpres hæc addidit. *Ibi posuerunt cum eo in monumento, in quo sepelierunt eum, ibi cultros petrinos, quibus circumcidit filios Israel in Galgalis, cum eduxit eos ex Ægypto, sicut constituit Dominus; et ibi sunt usque in hodiernam diem.* Idem additamentum, sed non nihil abbreviatum, dedit Arabicus interpres:

وَدَفَنْتُ مَعَهُ فِي قَبْرِ تِلْكَ أَلْسَكَائِينَ
الَّتِي حَتَّنَ بِهَا بَنُو إِسْرَائِيلَ مِنْ صَخْرَةٍ
صَوَانٍ وَهِيَ هُنَاكَ إِلَى الْيَوْمِ كَمَا أَمَرَ
اللَّهُ, et sepulti sunt cum eo in sepulchro
ejus cultri illi, quibuscum circumcisi sunt
Israelitæ, ex lapide silicis, et sunt illic ad
hanc usque diem, sicut præceperat Deus.
Hubigantus hæc Arabicum interpretem in
suo codice Hebræo legisse existimat, quod,
si e Græca interpretatione ea sumsisset,
addidisset etiam id quod Græci interpretes

post ultimum versum reddunt, Israelitas
postea coluisse deam Astartem et Astaroth,
Deumque illos tradidisse Egloni, regi Moab-
itarum. Addit, in codicibus describendis
faciliter omitti verba, quam addi, quia causæ
multæ sunt, cur scribæ quædam omittant,
paucissimæ, cur addant.

Ver. 32.

וְאֶת-עֲצָמוֹת יוֹסֵף אֲשֶׁר-הָעֵלָה בְּנֵי-
יִשְׂרָאֵל מִמִּצְרַיִם הֵבְרֹוּ בְשֶׁכֶם בְּהֶלֶקֶת
הַשָּׂדֶה אֲשֶׁר הָיָה יַעֲקֹב מֵאֵת בְּנֵי-חָמֹר
בְּקִישָׁם בְּמִנְחָה קִשְׁמָה וַיְהִי לְבְנֵי-
יוֹסֵף לְנַחֲלָה:

καὶ τὰ ὀστέα Ἰωσήφ ἀνήγαγον οἱ υἱοὶ Ἰσραὴλ
ἐξ Αἰγύπτου, καὶ κατέφυζαν ἐν Σικίμοις ἐν τῇ
μερίδι τοῦ ἀγροῦ οὗ ἐκτήσατο Ἰακώβ παρὰ τῶν
Ἀμορρῶων τῶν κατοικοῦντων ἐν Σικίμοις ἀμ-
νάδων ἑκατόν, καὶ ἔδωκεν αὐτοῦ Ἰωσήφ ἐν
μερίδι.

Au. Ver.—32 And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver [or, lambs]: and it became the inheritance of the children of Joseph.

Pieces of silver. See notes on Genesis xxxiii. 19, vol. i., page 63, 64.

And it became, &c.

Dathe.—In textu est יוֹדוּ qui numerus pluralis ad ossa Josephi esset referendus. De quibus etiam multi interpretes explicant. Sed quanquam non ignoro reverentiam, quam orientales erga ossa majorum suorum habuerunt, tamen phrasis Hebræa quæ h. l. legitur יוֹדוּ לַבְנֵי יוֹסֵף לְנַחֲלָה non satis apta videtur illi pietati significandæ. Igitur ego hæc verba de fundo illo explico, quem Jacobus Josepho ejusque posteris tanquam præcipuam aliquam possessionem destinavit. Historia emti agri legitur Genes. xxxiii. 19. Ad quem locum cf. versionem nostram.—Sic quoque ex antiquis interpretibus verterunt Syrus, Arabs, et Vulgatus, qui verbum in numero singulari exprimunt: *et fuit in possessionem filiorum Joseph.*

Houb.—יוֹדוּ. Sine dubio יוֹדוּ, et fuit, de agro dictum eo, qui filiis Joseph cesserat.

Rosen.—וַיְהִי לְבְנֵי-יוֹסֵף לְנַחֲלָה, Erantque Josephitis in hereditatem. Intelligunt nonnulli Josephi ossa sepulta, quæ ab omnibus Israelitis, maxime ab ipsius nepotibus, vene-

randa essent. Sed verbum si ad צמח spec-
taret, fuisset וְהָיָה ponendum. Sed וְהָיָה
referendum ad urbem Sichem et agrum, in
quo paternum funus locatum fuerat.

Ver. 33.

וְאֶלְעָזָר בֶּן־אַהֲרֹן מָתָה וַיִּזְכְּרוּ אֹתוֹ
בְּבִכְעַת פִּינְחָס בְּנוֹ אֲשֶׁר נָתַן־לּוֹ בְּהַר
אֶפְרַיִם :

καὶ ἐγένετο μετὰ ταῦτα καὶ Ἐλεάζαρ υἱὸς
Ἀαρὼν ὁ ἀρχιερεὺς ἐτελεύτησε, καὶ ἐτάφη ἐν
Γαβαὰρ Φινεὲς τοῦ υἱοῦ αὐτοῦ, ἣν ἔδωκεν
αὐτῷ ἐν τῷ ὄρει τῷ Ἐφραΐμ. ἐν ἐκείνῃ τῇ
ἡμέρᾳ λαβόντες οἱ υἱοὶ Ἰσραὴλ τὴν κιβωτὸν τοῦ
θεοῦ περιεφόροσαν ἐν ἑαυτοῖς. καὶ Φινεὲς
ἱεράτευσεν ἀντὶ Ἐλεάζαρ τοῦ πατρὸς αὐτοῦ ἕως
ἀπέθανε, καὶ κατωρύγη ἐν Γαβαὰρ τῇ ἑαυτοῦ.
οἱ δὲ υἱοὶ Ἰσραὴλ ἀπῆλθον ἐκαστος εἰς τὸν
τόπον αὐτῶν, καὶ εἰς τὴν ἑαυτῶν πόλιν. καὶ
ἐσέβοντο οἱ υἱοὶ Ἰσραὴλ τὴν Ἀστάρτην, καὶ
Ἀστάρωθ, καὶ τοὺς θεοὺς τῶν ἐθνῶν τῶν κύκλῳ
αὐτῶν. καὶ παρεδωκεν αὐτοὺς κύριος εἰς χεῖρας
Ἐγλῶμ τῷ βασιλεῖ Μωάβ, καὶ ἐκυρίευσεν
αὐτῶν ἔτη δεκαοκτώ.

Au. Ver.—33 And Eleazar the son of
Aaron died; and they buried him in a hill
that pertained to Phinehas his son, which
was given him in mount Ephraim.

The son of Aaron.

Ged., Booth.—The son of Aaron, the
priest [LXX, Syr., Arab., and two MSS.].

In mount Ephraim.

Ged.—LXX add, “From that day, the
children of Israel took the ark, and carried
it about among them: and Phinehas served
as priest, instead of his father Eleazar, until
his death; when he was intombed in Gabaar
(Gibeah), which belonged to him. But the
children of Israel, having gone, every one
to his own place and city, worshipped As-
tarté and Astaroth, and the *other* gods of the
nations around them: and the Lord deli-
vered them into the hands of Eglon king of
Moab, who had dominion over them eighteen

years.” If this addition, which is only in
the Greek, be genuine, it should seem, that
after the death of Eleazar, the ark, which
hitherto had never been removed from the
sanctuary at Shiloh, was begun to be carried
about from place to place. Accordingly we
find it in *Mizpha*, Jud. xi. 11; xx. 1, 27;
xxi. 8. Yet we find it again at Shiloh,
1 Sam. i. 3; iii. 3, whence it was brought to
the camp at *Eben-ezer*, 1 Sam. iv. 4; where
it was captured by the Philistines. After its
return, it was placed at Kirjath-jearim,
where it remained until David brought it to
mount Zion. See 2 Sam. vi.

Bp. Horsley.—Houbigant esteems this
addition, as well as what we find subjoined
to the 4th and to the 30th verse, an original
part of the sacred text, which was extant in
the copies used by these translators. But
this last addition is, in my judgment, en-
tirely discredited by the very first part of it,
about the removal of the ark from place to
place; which is false. For the ark was
never moved from Shiloh, till the time of
Eli, when it was carried to the camp at
Ebenezer, in hopes that its presence might
secure the victory to the Israelites over the
Philistines, 1 Sam. iv. 3, 4, and 7. Again,
in the latter part, the mention of Astarte
and Astaroth as different divinities betrays
both the ignorance and the late age of the
interpolator.

Rosen.—Quæ post versum 33 in Græca
Alexandrina interpretatione porro narrantur
de cultu alienorum deorum, cui Israelitæ
sese post Josuæ excessum dederunt usque ad
Eglonis, regis Moabitarum, tyrannidem, ea
sunt, ut recte Maurer animadvertit, e libro
Judicum ii. 6, 11, 12, 13; iii. 7, 12, 13, 14,
compilata. Hoc additamentum Masius re-
fert et in suo codice Syro-Hexaplati legi, sed
notari ibi, scriptum fuisse illud post absolu-
tam interpretationem LXX interpretum.
Ex quo, uti addit Masius, conjectura satis
bona duci videtur, non pertinere ea ad
editionem τῶν ἐβδομήκοντα.

J U D G E S.

CHAP. I. 1.

Au. Ver.—Behold.

Ged.—For [six MSS., וַיִּבְחֶנּוּ] behold.

Ver. 5.

וַיִּמְצְאוּ אֶת־אֲדוֹנִי־בֶזֶק וְגִרְיָ

καὶ κατέλαβον τὸν Ἀδωνιβεζέκ, κ.τ.λ.

Au. Ver.—5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Found.

Patrick.—i. e., surprised, as the word found signifies.

Adoni-bezek.

Pool.—*Adoni-bezek*; the lord or king of Bezek, as his name signifies.

Rosen.—*Et invenerunt dominum, regem Bezeki in Bezek, et pugnaverunt contra eum.* Jod nominis אֲדוֹנִי Tanchum notat esse paragogicum, formulamque idem valere quod בֶּזֶק, rex Bezeki. Talis Jod est in אֲדוֹנִי Jos. x. 1, et in מִלְכֵי־צֹרָר Genes. xiv. 18. Fuit autem, uti videtur, Adoni-Bezek commune nomen omnium regulorum illius civitatis.

Ver. 8.

וַיִּלָּחֶמוּ בְנֵי־יְהוּדָה בִּירוּשָׁלַם וַיִּלָּכְדוּ אוֹתָהּ וַיִּבְרְחוּ לְפִי־חֶרֶב וְאֶת־הָעִיר נִשְׁלְחוּ בָאֵשׁ :

καὶ ἐπολέμουν υἱοὶ Ἰούδα τὴν Ἱερουσαλὴμ, καὶ κατέλαβον αὐτήν, καὶ ἐπάταξαν αὐτήν ἐν στόματι βόμβαιας, καὶ τὴν πόλιν ἐνέπρησαν ἐν πυρί.

Au. Ver.—8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Had fought.

Pool.—To wit, in Joshua's time; which though done before, may be here repeated, to show why they brought Adoni-bezek to Jerusalem, because that city was in their hands, having been taken before, as may be gathered from Josh. xv. 63. And the taking of this city may be ascribed to the children of Judah, rather than to Joshua, because the city was not taken by Joshua and the whole body of the army in that time when so many kings were destroyed, Josh. x., xii.,

(for there is mention made of the destroying of the king of Jerusalem, Josh. x. 23; xii. 10; but not a word of the taking of Jerusalem, as there is of the taking of Makedah, and Libnah, and other cities belonging to the kings there mentioned, Josh. x. 28, &c.,) but by the children of Judah after they had received their lot, when at the desire and with the consent of the Benjamites, in whose lot Jerusalem fell, Josh. xviii. 28, they assaulted and took it, and thereby, as it seems, acquired the right of copartnership with the Benjamites in the possession of that city. Though some think Jerusalem was twice taken; once in Joshua's lifetime; and being afterwards recovered by the Canaanites, was now retaken by the children of Judah.

Dr. A. Clarke.—*Had fought against Jerusalem.*] We read this verse in a parenthesis, because we suppose that it refers to the taking of this city by Joshua; for as he had conquered its armies and slew its king, Josh. x. 26, it is probable that he took the city; yet we find that the Jebusites still dwelt in it, Josh. xv. 63; and that the men of Judah could not drive them out, which probably refers to the strong hold or fortress on Mount Zion, which the Jebusites held till the days of David, who took it, and totally destroyed the Jebusites. See 2 Sam. v. 6—9, and 1 Chron. xi. 4—8. It is possible that the Jebusites, who had been discomfited by Joshua, had again become sufficiently strong to possess themselves of Jerusalem; and that they were now defeated, and the city itself set on fire: but that they still were able to keep possession of their strong fort on mount Zion, which appears to have been the citadel of Jerusalem.

Ged., Booth.—8 The Judahites then fought against Jerusalem, and took and smote it with the edge of the sword, and set the city on fire. The king of Jerusalem is numbered among those smitten by Joshua: chap. xii. 10; but either the city was not then taken, or had been retaken by the Jebusites. Even after this sacking, it seems to have been rebuilt, and repossessed by its ancient inhabitants. See 2 Sam. v. 6.—*Geddes.*

Rosen.—8 *Et pugnarunt filii Judæ contra*

Hierosolymam, eam oppugnarunt, et cepērunt eam. Rex quidem ejus urbis a Josua erat praelio fusus, Jos. x. 3, 10, urbs veronondum capta. *Et percusserunt eam*, incolae ejus, ore gladii, ejus acie, et urbem miserunt in ignem.

Ver. 9.

וַאֲחֵר יִרְדּוּ בְנֵי יְהוּדָה לְהִלָּחֵם
בְּכַנְעָנִי יוֹשֵׁב הָהָר וְהַגִּבְעָה וְהַשְּׁפֵלָה :

καὶ μετὰ ταῦτα κατέβησαν οἱ υἱοὶ 'Ιούδα πολέμῃσαι πρὸς τὸν Χανααῖον τὸν κατοικοῦντα τὴν ὄρεινὴν καὶ τὸν νότον καὶ τὴν πεδινήν.

Au. Ver.—9 And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley [or, low country].

In the mountain, and in the south, &c.

Ged., Booth.—The southern mountains, and in the plains [Ged., the adjacent plains].

Houb.—*Qui montana incolebant et austri campestris locos.*

Bp. Patrick.—*The mountain.*] There were several mountains round about Jerusalem (Ps. cxxv. 2), and we often read of the mountains of Judah, which were possessed, it seems, by the old inhabitants till after the death of Joshua.

The south.] Towards the wilderness of Paran.

The valley.] Or the flat country about those mountains, some of which are mentioned in the following verses.

Rosen.—Canaanæ hic distinguuntur a triplici situ, וְהַגִּבְעָה וְהַשְּׁפֵלָה, *habitantes montem*, montana Judæ, Jos. ix. 1, *et meridiem*, tractum australem, ad fines Idumææ, Jos. xv. 21, *et humilem regionem*, depressiorem, campestris, mare mediterraneum versus, Jos. xi. 16; xv. 33.

Ver. 10—15.

Au. Ver.—10 And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba :) and they slew Sheshai, and Ahiman, and Talmi.

11 And from thence he went against the inhabitants of Debir: and the name of Debir before was Kirjath-sepher:

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's

younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

Bp. Horsley.—I much suspect that these six verses are an interpolation, and should be expunged.

10 *Kirjath-arba.*

Ken.—The city of Arba. See notes on Josh. xiv. 15, p. 91.

Sheshai, and Ahimai, and Talmi. See notes on Numb. xiii. 22, vol. i., p. 554.

11 See notes on Josh. xv. 15, p. 96.

13, 14, 15, See notes on Josh. xv. 17, 18, 19.

Ver. 16.

וּבְנֵי קֵינִי הָלְכוּ מִשָּׁה עֲלֹו מַעֲרִי
הַתְּמָרִים אֶת־בְּנֵי יְהוּדָה מִדְּבָר יְהוּדָה
אֲשֶׁר בְּנֵיב עָרָה וַיִּשָּׁב אֶת־הָעָם :

καὶ οἱ υἱοὶ 'Ισθάρ [Cod. Alex., 'Ιωάβ] τοῦ Κιναιίου τοῦ γαμβροῦ Μωυσῆ ἀνέβησαν ἐκ πόλεως τῶν φοινίκων μετὰ τῶν νύων 'Ιούδα εἰς τὴν ἔρημον τὴν οὐσαν ἐν τῇ νότῳ 'Ιούδα ἥ ἐστιν ἐπὶ καταβάσεως Ἀρὰδ, καὶ κατώκησαν μετὰ τοῦ λαοῦ.

Au. Ver.—16 And the children of the Kenite, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

Of the Kenite, Moses' father-in-law.

Ged., Booth.—Of Hobab [LXX] the Kenite, Moses' kinsman.

Kinsman. See notes on Numb. x. 29, vol. i., page 538.

Pool.—*Of the Kenite*, i. e., of Jethro, so called from the people from whom he descended, Numb. xxiv. 21, 22. And whatsoever he did, it is evident that his posterity came into Canaan with the Israelites, and were there seated with them. See Judg. iv. 11, 17; v. 24; 1 Sam. xv. 6; 1 Chron. ii. 55.

And they went and dwelt.

Houb.—וַיִּלְכוּ legunt omnes veteres וַיָּלְכוּ, et

venerunt. Sic vult בני filii. Omissum fuit ו ex litterâ ו subsequente, quo ex priori mendo mendum alterum יושב natum fuit, cum scribendum fuisset יושבו, *et habitaverunt.*

Rosen.—גִּזְרֵי יוֹשֵׁב אֶחָדָם, *Ivitque gens Kenæorum et habitavit cum populo.*

Ver. 17.

Au. Ver.—17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

Hormah.

Gesen.—הֲרָמָה, i. e., a devoting, place desolated.

Ver. 18, 19.

וַיִּלָּכְדוּ יְהוּדָה וְשִׁמְעוֹן אֶת־עִזְזָה וְאֶת־גִּבְעֻלָּה וְאֶת־אֶשְׁכְּלֹן וְאֶת־הַר־אֶחָדָם וְאֶת־הָאֶרֶץ וְיָשָׁב אֶת־הַיְּהוּדָה וְיָשָׁב אֶת־הָאֶרֶץ כִּי לֹא לַחֲרִישׁ אֶת־יְשֻׁבֵי הָעָמֻק בֵּית־לֶחֶם לָהֶם :

18 καὶ οὐκ ἐκληρονόμησεν Ἰούδας τὴν Γάζαν οὐδὲ τὰ ὄρια αὐτῆς, οὐδὲ τὴν Ἀσκάλωνα οὐδὲ τὰ ὄρια αὐτῆς, καὶ τὴν Ἀκκαρὼν οὐδὲ τὰ ὄρια αὐτῆς, τὴν Ἀζωτον οὐδὲ τὰ περισπῶρια αὐτῆς. 19 καὶ ἦν κύριος μετὰ Ἰούδα. καὶ ἐκληρονόμησε τὸ ὄρος, ὅτι οὐκ ἠδυνάσθησαν ἐξολοθρεῦσαι τοὺς κατοικοῦντας τὴν κοιλάδα, ὅτι Πηχάβ διεστείλατο αὐτοῖς.

Au. Ver.—18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And the LORD was with Judah; and he drave out the inhabitants of the mountain [or, he possessed the mountain]; but could not drive out the inhabitants of the valley, because they had chariots of iron.

18 *Ged., Booth., Cong.*—18 But Judah took not [LXX] Gaza with its territories, nor Askelon with its territories, nor Ekron with its territories.

The present Hebrew text makes the children of Judah take Gaza, &c., but this is contrary both to history and to the context. The Greek version has alone retained the true reading.—*Ged.*

Pool.—18 The principal cities of the Philistines. *Quest.* How could this be, when among the people left to try Israel, are the five lords of the Philistines, Judg. iii. 3? *Ans.* It is only said that they took

the cities, and probably contented themselves with making them tributary; but it is not said that they slew the people, as they ought to have done, and as it is said of the other cities here, ver. 5, 8, 17, 25. And the people being thus spared, did by God's just judgment recover their strength, and expel the Jews out of their cities, as we find afterwards [so Patrick, Rosen.]. It is further observable, that Ekron here taken was one of Dan's cities, Josh. xix. 43, and it was attempted and taken here by Judah and Simeon, partly out of love to their brother Dan, and partly to secure their new conquests, and other adjoining territories, from such potent neighbours.

Rosen.—18 *Cepitque Juda Gazam et terminum, i. e., ditionem ejus.* Jos. x. 41, Josua narratur percussisse Cananæos a Kadesch-Barnea usque ad Gazam, quam tamen non expugnavit. Gaza, et reliquæ duæ, quæ hoc versu nominantur Philisthæorum satrapiæ, Askalon et Ekron, memorantur Jos. xiii. 3, inter eas Cananææ partes, quas Josua non expugnavit. Postquam tribus Juda confecisset bellum cum Cananæorum reliquiis, quæ erant in Orientali sortis ipsius plaga, nunc de bello agitur, quod in Occidentali et maritima regione cum Philisthæis inivit. Tribus, quæ hoc versu nominantur, Philisthæorum satrapiis Græcus Alexandrinus interpres addidit quartam Azotum. Memoratu vero dignum est, in Alexandrinæ interpretationis codice Vaticano, urbes illas ab Hebræis captas fuisse negari. Ita enim Græca legimus: καὶ οὐκ ἐκληρονόμησεν Ἰούδας τὴν Γάζαν, οὐδὲ τὰ ὄρια αὐτῆς, οὐδὲ τὴν Ἀσκαλὼνα, οὐδὲ τὰ ὄρια αὐτῆς, καὶ τὴν Ἀκκαρὼν, οὐδὲ τὰ ὄρια αὐτῆς, καὶ τὴν Ἀζωτον, οὐδὲ τὰ περισπῶρια αὐτῆς. Negationem legerunt et Augustinus et Procopius Gazæus. Additam vero visse vel ab interprete, vel a librario quodam fuisse dubium est, ne hic locus repugnare videatur alteri illi infra iii. 3, ubi inter eas gentes, quæ ab Hebræis non fuerunt subactæ, et quinque Philisthæorum satrapiæ memorantur. Quod ad Græcam interpretationem attinet, observat Schnurerus, nullum esse, ne unicum quidem, præter hunc solum, locum, quo Hebræico verbo לָכַד respondeat Græcum κληρονομεῖν. Haud vanam igitur suspicionem esse, illud ἐκληρονόμησεν non vere profectum esse ab interprete Græco, qui, quum modo scripsisset versu 8, καὶ κατελάβοντο αὐτήν, vs. 12, καὶ προκατάβηται αὐτήν, vs. 13, καὶ προκατε-

λάβετο αὐτὴν, etiam hoc versu adhibuisse censendus est formulam προκατελάβετο Ἰούδας. "Si vero," Schnurrerus pergit, "verbum ἐκκληρονόμησε aliunde accesserit, ut sane aliunde addita sunt verba versu extremo, τὴν Ἀζωτον, οὐδὲ τὰ περισπῶρια αὐτῆς, neque enim unquam interpres Græcus libri Iudicum vocabulo περισπῶρια, nonnisi Josuæ xxi. et 2 Paral. vi. passim obvio, ubi in Hebraico contextu est vox שָׁרָר, usus esse deprehenditur; quidni et negationem οὐκ adventicium quid et spurium dicamus? Accedit, quod non erat, cur negaret auctor, Judam κληρονομήσαι Philisthæorum urbes, ut quæ non ad Judæ, sed Simeonis Danique κληρονομίαν pertinerent: contra vero, si Judæi vere expugnaverint Philisthæa oppida, facinus silentio prætereundum non erat. Neque Hebraica lectio, affirmans a Judæis tres Philisthæorum urbes captas fuisse, repugnat vel versui proxime sequenti, vel loco iii. 3, modo discrimen teneatur, quod est inter שָׁרָר et שָׁרָר, quorum illud est *capere, expugnare*, hoc vero non capere tantum, sed et ejectis deletivis incolis occupare et tenere. Itaque etiamsi Juda vere cepit tres urbes Philisthæorum, recte tamen dici possunt iii. 3 sui juris mansisse quinque Philisthæorum principes, si quæ ereptæ sibi essent, urbes Philisthæi recuperaverint." A textu Hebraico non minus atque a Græca interpretatione discedit Josephus, qui *Antiqq.*, l. v., cap. 2, § 4, asserit, Ascalonem et Azotum hoc bello fuisse captas, sed evasisse Gazam et Akkaron, διαφεύγει δ' αὐτοὺς Γάζα καὶ Ἀκκαρῶν, additque rationem, quod in planitie sitæ et abundantes curribus facile eos rejicerent, a quibus invadebantur. Sed paucis interjectis cap. iii., § 1, Cananæos dicit Ascalonem et Akkaronem in sorte Juda ad partes suas traxisse (καὶ τῆς Ἰούδα φυλῆς τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα παρεσπᾶσαντο), et alias quam plurimas in planitie sitas. Quæ vix alio modo in concordiam redigi posse videntur, nisi hoc, ut dicamus, pro: τὴν Ἀσκάλωνα καὶ Ἀκκάρωνα legendum esse τὴν Ἀσκάλωνα καὶ Ἀζωτον, sive auctor ipse humani quid passus fuerit, sive ex librariorum culpa locus vitium contraxerit.

Kennicott.—19 It has been one objection of the Deists, that Scripture gives here a deplorable account of the Divine *Omnipotence*; because, *though the Lord was with Judah, he could not drive out those who had chariots of iron.* But this, like many other objections to revelation, is founded

entirely on mistranslation. For the Hebrew has here no verb for *could*; though that word is not distinguished by italics. The true version is this:—*JEHOVAH was with Judah, so that he drove out the inhabitants of the mountain; but not to drive out the inhabitants of the valley, because they had chariots of iron: i. e., he was with them, and gave them possession of the former; but not with them, to give them possession of the latter: he was with them, for one conquest, but not for the other. And the reason is, because these inhabitants of the valley were very strong; and therefore were fit to be one of the parties left, up and down in Canaan, to be the scourges of Israel, when they might become rebellious.* See chap. ii. 3, 20—23; and iii. 1—4.

Dr. A. Clarke.—19 *And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.* Strange! were the iron chariots too strong for Omnipotence? The whole of this verse is improperly rendered. The first clause, *The Lord was with Judah*, should terminate the 18th verse, and this gives the reason for the success of this tribe: *The Lord was with Judah*, and therefore *he slew the Canaanites that inhabited Zephath, &c., &c.* Here then is a complete period: the remaining part of the verse either refers to a different time, or to the rebellion of Judah against the Lord, which caused him to withdraw his support. Therefore the Lord was with Judah, and these were the effects of his protection; but afterwards, when the children of Israel did evil in the sight of the Lord, and served Baalim, &c., God was no longer with them, and their enemies were left to be pricks in their eyes, and thorns in their side, as God himself had said.

This is the turn given to the verse by Jonathan ben Uzziel, the Chaldee paraphrast: "And the WORD of Jehovah was in the support of the house of Judah, and they extirpated the inhabitants of the mountains; but afterwards, *WHEN THEY SINNED*, they were not able to extirpate the inhabitants of the plain country, because they had chariots of iron." They were now left to *their own strength*, and their adversaries prevailed against them.

Geddes.—18 But Gaza and its territory, Ashkelon and its territory, and Ekron and

inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Would dwell.

Geddes, Booth.—Continued to dwell.

Bp. Patrick.—*But the Canaanites would dwell in that land.*] Not only in the cities, where they might have been straitened and kept under, but in the towns and villages, where they had the same liberties with the Israelites, and perhaps held some of the ground belonging to them. For so some think the word *dwell* signifies; that they enjoyed all the benefits that any others had. And this they demanded as their right; which the Hebrew word *jual* imports; a settled resolution not to quit that land (see Josh. xvii. 12).

Rosen.—וַיֵּשְׁבוּ לְשִׁנְתָּהּ בְּאֶרֶץ הַחֵרֶם, *Et proposuit sibi, obstinavit se, Canaanensis habitare in hac terra, vid. not. ad Jos. xvii. 12.*

Ver. 35.

וַיֵּשְׁבוּ הָאֱמֹרִיתִים לְשִׁנְתָּהּ בְּהַר־הֵרֶם
בְּאֵי־אֵלֹן וּבְשִׁעְלֵי־בָּשִׁים וּתְכַפְּדוּ יַד בֵּית־
יֹדֵהָ וַיְהִי לָבָּאִם :

סַחַח בָּשִׁים

καὶ ἤλθον οἱ Ἀμορῖται κατοικεῖν ἐν τῷ ὄρει τῷ ὄντακῶδε, ἐν ᾧ αἱ ἄκραί καὶ ἐν ᾧ αἱ ἀλώπικες ἐν τῷ Μυρτινῶν, καὶ ἐν Θαλβὶν. καὶ ἐξαρύσθη ἡ χεὶρ οὐκ οὐκ Ἰωσήφ ἐπὶ τὸν Ἀμορῖται, καὶ ἐγενήθη αὐτοῖς εἰς φόρον.

An. Per.—35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbin: yet the hand of the house of Joseph prevailed [Heb., was heavy], so that they became tributaries.

Dr. A. Clarke.—*The Amorites would dwell in Mount Heres.*] They perhaps agreed to dwell in the mountainous country, being unable to maintain themselves on the plain, and yet were so powerful that the Danites could not totally expel them; they were, however, laid under tribute, and thus the house of Joseph had the sovereignty. The Septuagint have sought out a *literal* meaning for the names of several of these places, and they render the verse thus: "And the Amorites began to dwell in the mount of Tiles, in which there are *bears*, and in which there are *foxes*." Thus they translate *Heres*, *Aijalon*, and *Shaalbin*.

Rosen.—35 וַיֵּשְׁבוּ לְשִׁנְתָּהּ בְּהַר־הֵרֶם, *Et obstinavit se* (vid. ad vs. 27) *Emorita habitare in monte Cheres.* Significatur hinc

verbis, Danitas ita ad montes fuisse compulso, ut tamen non omnes montes possederint, sed eorum aliquos Emorae tenuerint. Nomen חֵרֶם quum *solem* denotet Job. ix. 7, sunt, qui בְּהַר־הֵרֶם hic memoratum haud diversum existiment ab עִיר שָׁשִׁשׁ, *urbe solis*, quae inter urbes Danitis assignatas recensetur Jos. xix. 41, ubi ei junguntur וַיֵּלֶן, ut hic וַיֵּלֶן et שְׁעֵלִים, nulla facta mentione montis חֵרֶם. Potuit is a sole dici, quod urbs, in qua fanum soli dicatum, ei imposita esset. Graecus Alexandrinus, prouti ejus verba leguntur in codice Vaticano, בְּהַר־הֵרֶם reddidit ἐν τῷ ὄρει τῷ ὄντακῶδε, quod Hieronymus sequutus: *in monte Heres, quod interpretatur testaceo*; videlicet חֵרֶם (per *Sin*) significat *testam*, veluti Ps. xxii. 16; Job. ii. 8. Quo adscito significatu *mons* ille nomen habere potuit ab aggestis multis fragmentis, quemadmodum Jos. v. 3 *collis praeputiorum* ab eo in loco congestis praeputiis dictus est. Sed in codice Alexandrino redditum legitur ἐν τῷ ὄρει τοῦ Μυρτινῶν, *in monte myrteli*, quod Hebraice בְּהַר־הֵרֶם esset. Quae sequuntur nomina, בְּאֵי־אֵלֹן וּבְשִׁעְלֵי־בָּשִׁים, Graecus interpres ex utriusque codicis lectione habuit pro appellativis. Sic enim reddidit: αὐ αἱ ἄκραί καὶ αἱ ἀλώπικες, *ubi sunt ursae et culpes*. Et שְׁעֵלִים non dubium est *culpes* denotare, quae alias

שְׁעֵלִים, collato Arabico نَعْلٌ. וַיֵּשְׁבוּ vero ab עָשָׂה, *errens, capræ*, locum ubi ea animalia frequentia sunt significat. *Ursum* Hebraice דָּב vocari constat. Vallis שְׁעֵלִים fit mentio Jos. x. 12, sed hic *mons*, vel *urbs* in monte est intelligenda. Urbs שְׁעֵלִים et 1 Reg. iv. 9 memoratur. וַיְכַפְּדוּ יַד בֵּית־יֹדֵהָ, *Et gravis fuit manus domus Josephi*, i. e., Ephraimitarum, בְּהַר־הֵרֶם, *super Emoræum* puta, quod recte expressit Graecus interpres, καὶ ἐξαρύσθη ἡ χεὶρ οὐκ οὐκ Ἰωσήφ ἐπὶ τὸν Ἀμορῖται. Ephraimitæ, qui una ex parte Danitis erant contermini, praevaluerunt Emoræis, qui Danitas affligebant (vs. 34), et a quibus etiam Ephraimitæ ipsi non parum molestiae accipiebant. וַיְהִי לָבָּאִם, *Factique sunt Emoræi in tributum*, tributarii, scil. Josephitis, sive Ephraimitis, qui plus valerent quam Danitæ.

Ver. 36.

וַיִּבְנוּ הָאֱמֹרִיתִים מִמַּעַלְלָה עִירֵי־בָּשִׁים
מִחֵרֶם וּמִשְׁעֵלָה :

καὶ τὸ ὄριον τοῦ Ἀμορῖται ἀπὸ τῆς ἀναβάσεως Ἀκκωζὶν ἀπὸ τῆς πέτρας καὶ ἐπ' αὐτήν.

Au. Ver.—36 And the coast of the Amorites was from the going up to Akrabbim [or, Maaleh-akrabbim], from the rock, and upward.

The going up to Akrabbim. See notes on Numb. xxxiv. 4, vol. i., p. 639.

Bp. Patrick.—The Vulgar by the rock (in Hebrew, *selah*) understands the city called Petra, which was upon the borders of Edom, and by Amaziah called Joktheel, in 2 Kings xiv. 7. Some take these words to signify the large extent of the country which the Amorites inhabited [so Rosen.]; but I take them rather to denote, that the children of Ephraim gave such a check to their insolence, that they were confined to this country, which reached from Akrabbim and Selah, to the mountains here mentioned.

Dr. A. Clarke.—*Akrabbim.*] Of scorpions; probably so called from the number of those animals in that place.

From the rock and upward.] The Vulgate understand by סֶלָה, *sela*, a rock, the city Petra, which was the capital of Arabia Petræa.

Ged.—36 Now, the boundary of those Amorites was between the heights of Akrabbim, and the upper Sela.

And the upper Sela.] There were two *Selas* or *Petras*; one in Arabia Petræa, the other in Palestine. The latter seems here designated.—*Ged.*

Booth.—36 And the boundary of those Amorites was among the heights of Akrabbim, from Selah and upwards.

Rosen.—36 *Et terminus Emoritæ, fines Emoræorum erant inde ab adscensu s. clivo scorpionum.* Quod additur, ut significetur, mirum non esse, tam difficulter, et nonnisi longo post tempore potuisse debellari Emoræos: fuerunt enim longe lateque per Cananæam sparsi, sed inprimis versus terminos illos totius Cananææ australes, qui Num. xxxiv. 4, per *adscensum scorpionum* describuntur, vid. not. ad cum loc. Quo eodem modo fines australes sortis tribui Judæ assignatæ definiuntur Jos. xv. 3. פְּטֶרָה, *A Petra*, urbe olim nobili Arabiæ Petrææ, ab ea dictæ, metropoli, mare mortuum inter et sinum Ælaniticum sita in valle altis rupibus cincta, quæ et 2 Reg. xiv. 7; Jesaj. xvi. 1, memoratur, ad quem loc. vid. not. Cf. Relandi *Palæstina*, p. 926, seqq., et libr. nostr. *Bibl. Alterthumskunde*, vol. iii., p. 76, seqq. וְכִפְּתָה, *Et supra*, ulterius; significatur, Emoræos non tantum ad urbem

Petram pertigisse, aut eam incoluisse, sed etiam ulterius, versus montium illorum australium culmina habitationem suam produxisse. Hi sunt *Emoræi in montibus habitantes*, quorum fit mentio Deut. i. 44, iidem qui Num. xiv. 45. *Cananæi montes incolentes* dicuntur.

CHAP. II. 1.

וַיֵּצֵא מִלְאָכֵי־יְהוָה מִן־הַגִּלְגָּל אֶל־
הַבְּכִים * וַיֹּאמְרוּ אֶעֱלֶה אִתְּכֶם
כִּמְשָׁרִים וַאֲבִיָּא אִתְּכֶם אֶל־הָאָרֶץ אֲשֶׁר
נִשְׁבַּעְתִּי לְאֲבֹתֵיכֶם וְאָמַר לְאִמְרָא
כִּרְיִתִּי אִתְּכֶם לְעוֹלָם :

קסס במצוץ פסוק

καὶ ἀνέβη ἄγγελος κυρίου ἀπὸ Γαλγὰλ ἐπὶ τὸν Κλαυθμῶμα καὶ ἐπὶ Βαιθὴλ καὶ ἐπὶ τὸν οἶκον Ἰσραὴλ, καὶ εἶπε πρὸς αὐτούς. τάδε λέγει κύριος ἀνεβίβασα ὑμᾶς ἐξ Ἀλύπτου, καὶ εἰσήγαγον ὑμᾶς εἰς τὴν γῆν ἣν ὤμοσα τοῖς πατράσιν ὑμῶν. καὶ εἶπα. οὐ διασκεδάσω τὴν διαθήκην μου τὴν μεθ' ὑμῶν εἰς τὸν αἰῶνα.

Au. Ver.—1 And an angel [or, messenger] of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

Houbigant places verses 6, 7, 8, 9, and 10 before verse 1.

Advenit angelus Domini. Tum missus est ad Israelitas angelus, postquam, Josue mortuo, et cæteris senibus Israel post ipsum mortuis, Israelitæ ad alienos Deos defece- runt, et a Chananæis oppressi sunt, ut narratur infra vss. 6, 7, 8, 9, et 10. Itaque ordinem hic habemus perturbatam. Nam quæ supra dictis versibus narratur, ejusmodi sunt, ut parenthesis loco esse non possint, post versus 1, 2, 3, 4, et 5. Ordo restituitur, si aliena prius posteriori post- ponas, ut primum narretur, superstite Josue, et senibus illis, qui Dei miracula viderant, nondum mortuis, servisse Domino Israelitas; deinde subjungatur, postquam a Domino ad alienos Deos defecissent, et cum a Chananæis opprimerentur, missum fuisse angelum, qui scelus ipsorum eis exprobraret. Perturbationi ordinis occasionem forte dedit lacuna illa, quam Judæi in codicibus quibusdam fecerunt, et sectionis etiam mutatio. Nam sectio minor inchoatur, una versu 1, altera versu 6, et librarius posuerit post

lacunam sectionem eam quæ erat posterior, cum priorem debuisset.—*Houb.*

An angel.

Ged., Booth.—*A messenger.* The Hebrew word signifies either a *messenger* or an *angel*: the context here seems to require the former; and so it is understood by our best modern critics. He was probably some prophet, who resided at Gilgal.—*Ged.*

Pool.—*An angel of the Lord*; either, first, A created angel. Or, secondly, A prophet or man of God, for such are sometimes called *angels*, which signifies only *messengers of God*; and then the following words are spoken by him in the name of God, as may easily be understood. Or, thirdly, Christ, the angel of the covenant, who is oft called *the angel of the Lord*, as we have formerly seen, to whom the conduct of Israel out of Egypt, and through the wilderness, and into Canaan, here spoken of, is frequently ascribed, as Exod. xiv. 19; xxiii. 20; xxxiii. 14; Josh. v. 13, 14; Judg. vi. 12; xiii. 3; who alone of all the angels could speak the following words in his own name and person; whereas created angels and prophets do universally usher in their Divine messages with, *Thus saith the Lord*, or some equivalent expression. And this angel having assumed the outward shape of a man, it is not strange that he imitates the local motion of a man, and comes as it were from Gilgal to the place where now they were; by which motion he signified that he was the person that brought them to Gilgal, the first place where they rested in Canaan, and there renewed covenant with them, and protected them there so long, and from thence went out with them to battle, and gave them success. *Bochim*; a place so called here by anticipation, for the reason expressed here, ver. 5. And it seems to be no other than Shiloh, where it seems probable that the people were met together upon some solemn festival. And this was the proper and usual place of sacrificing, ver. 5. *And I said*, i. e., I promised, upon condition of your keeping covenant with me.

Bp. Patrick.—*An angel of the Lord.*] The Jews by an *angel* here understand a prophet, who was sent by God as his *messenger*, which the word *angel* imports: and they commonly take it to have been Phinehas, who was employed on this message. But I see no reason to depart from the

natural signification of the word, when there is no absurdity in it, and it is not usual to speak in this metaphorical style: for there can no instance be given, that I remember, of a prophet called “an angel of the Lord:” which I take to signify more than an angel, which appeared from heaven on this occasion; that is, *the angel of the covenant*.

Came up from Gilgal.] Angels are not commonly said to *come up*, but to *come down*; which is one reason, I suppose, why this angel hath been taken for a prophet. But if we consider whence he was seen to come, and why from Gilgal, this phrase will appear to be most proper, of which I shall give an account presently.

To Bochim.] This was not the name of the place before, but was given it on this occasion (ver. 5). In all probability it was Shiloh; for there was no other place where all the people of Israel were wont to assemble, as they were now when this angel appeared to them (ver. 4).

I made you to go up out of Egypt.] These words evidently show, that this was not a created angel, but an uncreated; even that very person who appeared to Joshua hard by Jericho, Josh. v. 13, 14, which I have shown there was God himself; for who but God could speak in this style, “I made you to go out of Egypt?” No prophet, nor any created angel, durst have been so bold; but would have prefaced to this speech in some such words as these, “Thus saith the Lord, I have made you to go,” &c. Supposing then, this angel to be the same with him that then appeared, it was fit for him to appear now as coming from Gilgal, to put them in mind of that illustrious appearance of God near that place, and the assurance he then gave them of his presence with them in the conquest of the land, and the solemn covenant they made with him, by the renewing of circumcision in that place: which upbraided them with their base ingratitude to God, and their sloth in not endeavouring to expel the Canaanites.

Dr. A. Clarke.—*The angel of the Lord* mentioned here, is variously interpreted; some think it was Phinehas, the high-priest, which is possible; others, that it was a *prophet*, sent to the place where they were now assembled with an extraordinary commission from God, to reprove them for their sins, and to show them the reason why God had not rooted out their enemies from the land;

this is the opinion of the Chaldee paraphrast, consequently of the ancient Jews; others think that an *angel*, properly such, is intended; and several are of opinion that it was the *angel of the covenant, the captain of the Lord's host*, which had appeared unto Joshua, chap. v. 14, and no less than the Lord *Jesus Christ* himself. I think it more probable that some extraordinary *human messenger* is meant, as such messengers, and indeed prophets, apostles, &c., are frequently termed *angels*, that is, *messengers of the Lord*. The person here mentioned appears to have been a resident at *Gilgal*, and to have come to *Bochim* on this express errand.

Ged.—1 During this period, a messenger of the Lord came from *Gilgal* to *Bochim*, unto the house of Israel, and said to them: "Thus saith the Lord [LXX, and partly Syr., Arab.]: I brought you out of the land of [Syr., Arab., and one MS.] Egypt, and brought you into this land, which to your forefathers I had sworn, *I would give to you*: and I said: 'With you I will never break my covenant.'

Booth.—1 Now a messenger of Jehovah came up from *Gilgal* to *Bochim*, and said to the Israelites, Thus saith Jehovah, I brought you out of Egypt [LXX, Syr., Arab.], and have brought you unto the land which I swore to your fathers; and I said, I will never break my covenant with you.

Houb.—1 *Advenit autem angelus Domini de Galgala in Bechim, id est, locum fletuum, qui filius Israel sic locutus est.* (*Hæc dicit Dominus; Ego sum Dominus, Deus vester, Ego eduxi vos Ægypto, vosque ad terram eam deduxi, quam patribus vestris fueram pollicitus, dicens eis; Ego fœdus vobiscum meum non violabo in perpetuum.*

אל הבכים, *ad Bechim*, seu locum fletuum. Spatium vacuum relinquunt quidam codices, alii nudum, alii, sic notatum.....Suppleant Græci Intt. *et in Bethel, et ad domum Israel, (et dixit) ad eos, hæc dicit Dominus (ascendere) vos feci*; ubi *ad domum Israel* positum videtur pro *ad filios Israel* (בני ישראל). Etenim ante regum tempora non sic Israelitæ nominantur. Syrus non habet *in Bethel*, et supplet tantum, (*dixit) filius Israel, hæc dicit Dominus, et sic Arabs. Nos verò sic, filius Israel, hæc dicit Dominus, deinde, ego sum Dominus Deus vester. Est supplementum hæc dicit Dominus, omninò necessarium, ne angelus primâ in personâ dicat, eduxi vos, nullo signo indicans, se Dei*

ex verbis loqui. Nec minùs necessarium *ego sum Dominus Deus vester.* Nam *אעלה* quod sequitur in futuro tempore, ubi præteritum expectatur, indicat olim scriptum fuisse *אעלה*, et *ascendere feci*, sermonemque adeo continuari in verbo *אעלה*. Et sine exemplo est, ut solutâ in oratione, periodo inchoante, futurum tempus, sine *conversivo* ו, sit in loco præteriti. Cur hæc verba, *ego Dominus Deus vester*, potius quàm alia quæcunque, supplenda sint, causa esse triplex videtur; 1a. Eam loquendi formam solere esse exordium Dei ad populum sermonum. 2a. Superesse ejus reliquias in Codice Alex. ubi legitur bis *κύριος κύριος*. Nam alterum *Dominus* lacinia est eorum verborum, *hæc dicit Dominus*, quæ Veteres quidam legebant, alterum autem eorum, *ego sum Dominus Deus vester*, quæ nos supplemus; quæ ultima cùm in vocabulo *אעלה* desinerent, Scriba omittere potuit prope *אעלה* quod similiter desinebat, eratque ei proximum, cùm ita scriptum legeretur, *יאמר אל בני ישראל כה אמר יהוה אני יהוה אעלה ואתכם אעלה, et dixit filius Israel, hæc dicit Dominus; ego Dominus Deus vester, et ascendere vos feci (Ægypto).*

Rosen.—1 *וישל מלאך יהוה קנני אל הבכים, Ascenditque legatus Jovæ e Gilgale ad Habbochim. Legato Dei Hebræorum alii hic Pinehasum, pontificem, alii prophetam aliquem intelligunt. Ita Chaldaeus; וישל מלאך יהוה קנני, ascenditque propheta cum legatione, mandato, a Jovæ. R. Tanchum Josuam illum fuisse inde liquere ait, quod mox vs. 6 Josua populum dimisisse narratur. Schnurrerus quoque in hac narratione vss. 1—5 haud quidquam deprehendi observat, quod augustiorem prophetâ personam legentis animo offerat. "Adventat legatus," inquit, "verbaque ad populum facit, nihil est, quod portenti vel levissimam speciem habeat, nihil quod sacri quidquam horroris audientium animis incutiat. Imo quod Gilgale venisse perhibetur מלאך יהוה, in angelum ne cadere quidem videtur, sed magis virum innuit, cujus neque facies plane nova esset, neque domicilium incertum atque incognitum." Sane מלאך יהוה dicitur propheta Hagg. i. 13; Mal. iii. 1, et sacerdos Mal. ii. 7; Cohel. v. 5. Nec alias legimus, angelum quem dicimus seu genium cœlestem toti populo apparuisse eumque alloquutum esse. Hoc tamen loco non hominem, sed cœlestem Jovæ legatum, Dei vices et personam referentem, indicari, arguunt quæ loquutus esse*

narratur, se populum ex Ægypto eduxisse, et quæ sequuntur. Neque vero dici potest, eum ut prophetam Dei verba ad populum retulisse; cum enim ad eum modum loquuntur prophetæ, nunquam id agunt, quin illud præmittant: *hæc dicit Jova*, quo significant, se a Deo missos, seque non sua, sed Dei auctoritate loqui. Præmittit hic quidem Græcus Alexandrinus, et, quem Arabicus interpretes sequi solet, Syrus, sermoni hæc verba: *sic dicit Dominus*; sed ex suo arbitrio. Quod autem legatus Jovæ ut Jova ipse in prima persona loquens inducitur, non mirum esse debet, quum et alias angelum Jovæ et eum ipsum permisceri deprehendamus. Sic infra xiii. 18 Manoach angelo Jovæ, *הַיְיָ יְהוָה*, sacrificium offert, eumque adorat, atque *הַיְיָ* vocat vs. 22. Similiter qui Gideoni apparet *הַיְיָ יְהוָה*, infra vi. 11, mox vs. 12, 14, *הַיְיָ* dicitur. Haud improbabilis est nonnullorum interpretum sententia, nostrum scriptorem hic cogitasse de *principe illo exercitus Jovæ*, *הַיְיָ יְהוָה*, qui Josuæ apparuisse legitur Jos. v. 13, seqq., quem ille mox divinæ naturæ esse intellexit. Ceterum hoc loco angelus ascendisse dicitur *e Gilgale*, ubi Josua diu stativa castra habuit, Jos. iv. 19; v. 9, 10; x. 7, 15, 43; xiv. 6. Ibi morari, uti videtur, credebatur angelus ille, qui Josuæ apud Jerichuntem apparuerat, Jos. v. 13, seqq., et ad bella cum Cananæis conficienda ducem se Josuæ et comitem futurum promiserat. Finitis porro bellis sub Josua, sed nondum subjectis omnibus Cananæis, cum bella opportuno tempore instauranda essent, creditus est ille angelus ad eadem stativa rediisse, et semper in proxinctu fuisse ad Israelitas juvandos. E nullo igitur alio loco commodius advenire potuit ubi tam diu moratus, et etiamnum morari credi poterat. Locus quo angelus venit vocatur *הַיְיָ*, *flentes*, per prolepsin, nomen enim nactus est a fletu illo, de quo infra vs. 4, 5. Ille locus ubi situs fuerit, haud constat. Siluntem eum fuisse aut non procul abfuisse, non pauci volunt; non sine ratione, propterea quod sacra facta fuisse eo loco dicuntur vs. 5; sacrificia autem peragi non licuit nisi eo in loco, ubi tabernaculum sacrum erat; erat autem per id tempus illud Silunte, Jos. xviii. 1. Accedit quod vs. 4 dicitur angelus hæc loquutus esse ad *omnes* Israelitas; ægre vero fingi potest, cunctos Israelitas congregatos fuisse in unum locum, vel congregari potuisse, nisi dicamus illud Silunte factum,

quo in loco ter in anno festorum solennium causa necesse erat singulos convenire. Pro *הַיְיָ יְהוָה* in Græca Alexandrina interpretatione hæc leguntur: *ἐπὶ τὴν Κλαυθμῶνα, καὶ ἐπὶ Βαυθῆλ, καὶ ἐπὶ τὸν οἶκον Ἰσραήλ*. Verba *καὶ ἐπὶ Βαυθῆλ, κ.τ.λ.* vix dubium est esse glossema alicujus, qui crediderit locum, qui hic designatur, ad Bethalem fuisse. Locus quidam Hierosolymæ vicinus 2 Sam. v. 23 apud Græcum interpretem *ὁ Κλαυθμῶν* dicitur. Putant nonnulli eundem locum hic significari, quum præsertim Josephus *Antiqq.*, l. vii., cap. 4, § 1, hunc locum *κλαυθμῶν* etiam vocet. Verum errarunt Alexandrini laudato Samuelis loco, qui *הַיְיָ יְהוָה*, arborum quandam speciem, confuderunt cum *הַיְיָ*, *flentes*, eosque imprudenter sequutus est, ut alias sæpe, Josephus. — Ceterum quo tempore quæ quinque primis hujus capitis versibus narrantur acciderint, num vivo adhuc Josua, an vero eo mortuo, dissentiunt interpretes. Qui vivo Josua angelum apparuisse contendunt, hoc maxime ducuntur argumento, quod paulo post vs. 6 concionis dimissio et Josuæ mors memorantur, quasi ea sint hæc consequuta; nam id seriem et ordinem narrationis exigere. Neque satis apparere dicunt, qua ratione vel quo fine ea, quæ vs. 6 de dimissa concione et morte Josuæ referuntur intexantur, si hæc angeli apparitio post mortem Josuæ contigerit. Verum enimvero quum, uti vidimus, quæ cap. i. relata sunt post Josuæ mortem contigisse statuendum sit, et quæ hic legimus mortuo Josua facta fuisse apparet; reprehensionem enim culpa, et ea quæ reprehensioni occasionem dederunt, præire debent. Jam vero si quæ hic reprehendit angelus Israelitæ commisissent vivo Josua, haud dubie is non prætermisisset illos ea de re increpare suis illis postremis concionibus; quod tamen non factum, quinimo priori oratione Jos. xxiii. 8 dicit Josua, Israelitas adhæsisse usque ad diem illam Jovæ, Deo suo. Rursum quis credat, posteriore illa concione Jos. xxiv. 24, quum totus populus inlamarat: *Jovæ Deo nostro serviemus, et obedientes erimus præceptis ejus*, Josuam de ipsorum inobedientia nihil dicturum, vel non increpaturum eum fuisse, imo quis credat, Josuam, qui divini honoris zelo fervebat, non tantum non increpaturum fuisse, sed vel suo tempore permissurum fuisse, vel non curaturum, ne Israelitæ in bellis instaurandis officio suo deessent, ne societatem cum Cananæis, etiam imposito tributo, in-

irent, nec stare eorum aras permetterent? Schnurrerus quoque (p. 50) vidit, narrationem quæ sequitur de monitore populo socordiam atque inconstantiam exprobante ita comparatam esse, ut non possit non in ætatem cadere, quæ Josuæ ævo esset non-nihil inferior. "Nam et Josuæ ea in re nulla prorsus persona est, et ne mentio quidem, cujus tamen, si superstes fuisset, partes debebant esse gravissimæ; nomine autem legati divini Josuam ipsum designari, non modo haud evidens est, ut Tanchumo videtur, sed etiam incertum, imo alienum." De nexu hujus narrationis cum iis quæ inde a versu 6 sequuntur dicemus ad eum versum. — Sermo legati divini, sive angeli, orditur hisce verbis: *אֲנִי אֶחָד מִמְּצָרִים, אֲנִי אֶחָד מִמְּצָרִים, אֲנִי אֶחָד מִמְּצָרִים, eduvi vos ex Ægypto.* Verbum in futuro positum hic loco præteriti poni, monet R. Tanchum, et similia exempla adducit Exod. xv. 1; Num. xxi. 17; Jos. viii. 30. Sed in tribus hisce locis futuro præmissa est particula *אֲנִי*, tunc. Sæpe quidem in narratione, si præcedunt verba in præteriti forma posita, aut futura præmisso Vav conversivo, futurum absolutum pro præterito usurpari constat; rarius vero initio narrationis deprehenditur, ut Habac. ii. 1, *עַל שְׁמִרְתִּי אֶצְמָדָה*, *super specula mea constitui*, rel., narrat enim vates, quæ acceperit tunc temporis divina mandata. Græcus Alexandrinus interpres, prouti ejus verba in codice Alexandrino leguntur, Hebraica nostra in tertia persona reddidit, hoc modo: *Κύριος κύριος ἀνεβίβασεν ὑμᾶς ἐξ Αἰγύπτου.* Repetito illo κύριος Hubigantus utitur ad commendandam suam conjecturam, excidisse in textu Hebræo verba: *ego sum Dominus Deus vester*; eam enim loquendi formam solere esse exordium sermonum Dei ad populum. Ejus reliquias superesse ait in geminato illo κύριος. "Nam alterum Dominus," inquit, "lacinia est eorum verborum, hæc dicit Dominus, quæ veteres quidam legebant; alterum autem, eorum, *ego sum Dominus Deus vester*, quæ nos supplemus; quæ ultima quum in vocabulo אלהים desinerent, scriba omittere potuit prope eorum, אלהים, quod similiter desinebat, eratque ei proximum, quum ita scriptum legeretur: *אל יאמר אל בני ישראל* כה אמר יהוה אני יהוה אלהיכם ואתם אתם, *et dixit filiis Israel: hæc dicit Dominus: ego Dominus Deus vester, et ascendere vos feci ex Ægypto.*" Sed nihil opus est hujusmodi conjecturis. Loquens inducitur ipse Jova, quamvis angeli ejus mentio facta sit, uti supra observavimus. Nec quidquam obstat,

quo minus verba אֲנִי אֶחָד מִמְּצָרִים וְאֲנִי אֶחָד מִמְּצָרִים sic interpretemur: *educam, i. e., decreveram educere vos ex Ægypto, et perduxī vos ad terram*, et quæ porro sequuntur. Post primum versus hujus hemistichium, per Athnachum ad אֶת־הַבְּנִים designatum, in codicibus Hebraicis est vacuum spatium, notaturque ad marginem: *פָּסָא נֶאֱמַע פָּסָא, cessatio, i. e., lacuna est in medio versus.* "Id," inquit Schnurrerus, "si signum sit, excidisse nonnihil e textu; suspicio subnasci possit, loci, qui abhinc Bochim dici solebat, pristinum nomen hic commemoratum fuisse, fere hoc modo: *וְשָׁם הַבְּכִים לָכֵן.*" Sed ejusmodi spatium medio in versu non indicare quidquam excidisse, sed ad codicum variationem in versuum distinctione spectare, observatum ad Jos. iv. 1. *וְאֵיךְ לֹא־אֶעֱשֶׂה בְּרִית אִתְּכֶם לְעוֹלָם, Et dixi: non irritum faciam fœdus meum quod vobiscum feci in æternum*; vid. Genes. xvi. 7; Deut. xxix. 12.

Ver. 2.

וְאַתֶּם לֹא־תִכְרְתוּ בְּרִית לְיֹשְׁבֵי הָאָרֶץ הַזֹּאת מִזְבְּחֵיהֶם תִּהְיוּ תִתְּצוּן וְלֹא־שִׁמְעֵתֶם בְּקוֹלִי מִהַיָּתָא עֲשִׂיהֶם :

καὶ ὑμεῖς οὐ διαθήσεσθε διαθήκην τοῖς ἐγκαθήμενοις εἰς τὴν γῆν ταύτην, οὐδὲ τοῖς θεοῖς αὐτῶν προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε, τὰ θυσιαστήρια αὐτῶν καθελείτε. καὶ οὐκ εἰσηκούσατε τῆς φωνῆς μου, ὅτι ταῦτα ἐποιήσατε.

Au. Ver.—2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Bishop Patrick.—*And ye shall make no league.*] Or rather, "But [so Ged., Booth.] ye shall make no league," &c. For this was the condition of the covenant on their part, Deut. vii. 2, and long before that, Exod. xxiii. 32; xxxiv. 12, and again more lately, Josh. xxiii. 12.

Ged., Booth.—2 But ye shall make no league with the inhabitants of this land, nor worship their gods: but their statues ye shall break down and [LXX] their altars ye shall destroy. Yet ye have not obeyed my voice! Why have ye thus done?

Rosen.—*וְאַתֶּם לֹא־תִכְרְתוּ בְּרִית לְיֹשְׁבֵי הָאָרֶץ הַזֹּאת, Ita duntaxat, ut Hieronymus reddidit, ut non feriretis fœdus cum habitatoribus terræ hujus.* Prohibitum istud fœdus, et quælibet cum Cananæis societas pluribus locis, Exod. xxiii. 32, 33; xxxiv. 12, 15, 16; Deut. vii. 2,

seqq.; Jos. xxiii. 12. *Fœdere*, ut recte notat Hubigantus, intelligendæ sunt pactiones, non modo societatum et affinitatum jure gentium, aut matrimonii, contrahendæ; sed etiam bonorum dandorum, commodandorum, locandorum; ne Israelitæ pactionibus iis quum tenerentur, parcere vellent Cananæis, quos haberent vel affines, vel debitores, vel colonos. Nam quia Israelitæ, primis illis temporibus, non satis multi erant, ut Cananæam totam occuparent, periculum erat, ne mallent uti Cananæis, qui tellurem exercerent, ejusque proventus sibi, pacta mercede, afferrent; qua ex societate, ut ipsorum utilitatibus consulebatur, ita religioni multum nocebatur. Quæ apud Alexandrinum interpretem post verba *εἰς τὴν γῆν ταύτην* porro leguntur, οὐδὲ τοῖς θεοῖς αὐτῶν οὐ μὴ προσκυνήσετε, ἀλλὰ τὰ γλυπτὰ αὐτῶν συντρίψετε. Schnurrerus observat petita et huc translata esse ex locis aliis similibus, veluti Exod. xxiii. 24, et Deut. vii. 5. "Hebraico contextui eadem restituere velle, eo minus consultum, quo apertius est, sermonem non copiose et abundanter, sed strictum et summatum referri."

Ver. 3.

וְנָם אֶמְרָתִי לְאֶבְרָהָם אֹתָם מִפְּנֵיהֶם
וְהָיָה לָכֶם לְצִדִּים וְאֶל־הֵיחָלָם יִהְיֶה לָכֶם
לְמוֹקֵשׁ :

καὶ γὰρ εἶπον. οὐ μὴ ἐξάρω αὐτοὺς ἐκ προσώπου ὑμῶν, καὶ ἔσονται ὑμῖν εἰς συνοχάς, καὶ οἱ θεοὶ αὐτῶν ἔσονται ὑμῖν εἰς σκάνδαλον.

Au. Ver.—3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Schindler, Ged., Booth.—But they shall be [Ged., remain] as traps for you.

Dathe.—*Adversarii.*

Gesen.—צַד (צִד) c. suff. צִדִּים, plur. צִדִּים. 1. *Side* of any thing, &c. 2. Plur. צִדִּים Judg. ii. 3, *adversaries, enemies*, comp. Schult. Opp. min., p. 150. Vulg., *hostes*; Targ., צִדִּים oppressors; Sept., συνοχαί. But all these versions seem to have expressed the sense of Heb. צִדִּים, which perhaps should be read; comp. Num. xxxiii. 55, וַיִּצְרְפוּ אֹתָם.

Prof. Lee.—צַד, (a) *The side*, &c. (d) Probably, *an adversary*. וְהָיָה לָכֶם לְצִדִּים, and they shall be adversaries to you. The passage may, however, be interpreted intelligibly without adopting this signification.

Rosen.—וְהָיָה לָכֶם לְצִדִּים, *Eruntque vobis ad*

latera, undique vos prementes. Græcus Alexandrinus: εἰς συνοχάς, in angustias. Chaldaeus: לְמִצְרֵי, quod idem. Jarchi: לְמִצְרֵי בְּצִדֵּי בְּנִדְרֵי וְגִיסֵי לְשֹׁלֵל וְלִזְנוּ, ut oppugnantes sint in lateribus vestris cum turmis et copiis militaribus ad spoliandum et prædandum. Salomo ben Melech in Commentario *Michlal Jophi* צִדִּים pluralem nominis צִד esse notat, *humerum* denotantis, ut Jesaj. lxvi. 12, צִדֵּי הַקְּטָא, super humero portabimini, coll. xlix. 22 *filiae vestrae* הַקְּטָא, super humero portabuntur. Addit Salomo, ellipsin esse in hisce verbis, et sensum eorum hunc esse; לְצִדִּים, in vepres ad latera, sive ad humeros erunt vobis illæ gentes. In loco parallelo Jos. xxiii. 13 illæ dicuntur fore לְצִדִּים בְּצִדֵּי, in flagellum in lateribus vestris, et in vepres in oculis vestris. R. Jonas, referente Salomone, צִדִּים voluit esse pro צִדִּים, *retia*, i.e., מִצְרֵי a radice צַד. Vocali longâ in brevem et dagesch conversâ, ut צִדִּים, *flores*, a צִד, sensumque esse hunc: erunt vobis in retia, quibus irretiti cadetis. Sed צִדִּים hoc loco alium significatum obtinere ac Josuæ loco, non est verisimile. Sensus expressit Hieronymus: ut vos habeatis hostes.

Ver. 9.

Au. Ver.—9 And they buried him in the border of his inheritance in Timnath-heres [Josh. xix. 50; xxiv. 30, Timnath-serah], in the mount of Ephraim, on the north side of the hill Gaash.

Timnath-heres.

Ken., Gesen., Geddes, Booth.—Timnath-serah. See note on Josh. xxiv. 30.

Kennicott.—Should we read in an English history, that the renowned Marlborough was buried at Blenheim, near Woodstock, and, a few pages after (upon a second occasion of mentioning his burial), that he was buried at Blenmeih, near Woodstock, we should conclude, that two letters had exchanged their places. And may we not allow the same, in this part of the sacred history, as it is universally printed? Since it tells us, Josh. xxiv. 30, that Joshua was buried at Timnath-serah, in mount Ephraim; and yet tells us, in Judg. ii. 9, that he was buried at Timnath-heras in mount Ephraim? That דִּם is transposed from דִּם, see the Syr., Arab., and Vulg. versions of Judges.

Ver. 11.

וַיַּעֲבְדוּ אֶת־הַבָּעַלִּים :

— καὶ ἐλάτρευσαν τοῖς Βααλὶμ.

Au. Ver.—11 And the children of Israel did evil in the sight of the LORD, and served Baalim.

Baalim.

Dr. A. Clarke.—The word בעלים signifies lords. Their false gods they considered supernatural rulers or governors, each having his peculiar district and office; but when they wished to express a particular *baal*, they generally added some particular epithet, as *Baal-zephon*, *Baal-peor*, *Baal-zebul*, *Baal-shamayim*, &c., as Calmet has well observed. The two former were adored by the Moabites; *Baal-zebul* by the Ekronites. *Baal-berith* was honoured at Shechem; and *Baal-shamayim*, the lord or ruler of the heavens, was adored among the Phœnicians, Syrians, Chaldeans, &c. And whenever the word *baal* is used without an epithet, this is the god that is intended: and probably, among all these people, it meant the sun.

Gesen.—בעל, 1. Lord, master, possessor, owner. 5. With the Art. הבעל, c. pref. בעל, לבעל, *Baal*, i. e., the Lord, καὶ ἐξοχήν, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews especially at Samaria with great pomp along with Astarte; see in אשתרה, אשתרה. *Judg.* vi. 25, sq.; 2 Kings x. 18, sq. Hence בית הבעל, temple of Baal, *Judg.* xvi. 32; נביאי הבעל, prophets of Baal, 1 Kings xviii. 22, 25; שרי הבעל, remnant of Baal, i. e., of his worshippers, *Zeph.* i. 4. Plur. הבעלים, *Baalim*, i. e., images of Baal, *Judg.* ii. 11; iii. 7; viii. 33; x. 10; 1 Sam. vii. 4; xii. 10, al. Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as ארבעל, q. v. *Jerombalus* (ירבעל), and also of Carthaginians, as *Hannibal* (חנבעל, grace of Baal), *Hasdrubal* (חצרבעל, help of Baal), *Muthumballes* (מחורבעל, man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בל, *Bel*, *Belus*, for בעל, see בל. Among the Tyrians themselves the full name of this divinity appears to have been בעל מלכרת (Inscr. Melit. biling.) *Malchereth lord of Tyre*; where again מלכרת is for מלך, king of the city. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr.

laudat. See more in the German Encyclop., vol. viii., p. 397, sq., under the articles *Baal*, *Bel*, *Belus*. Münter, Religion der Babylonier, p. 16, sq., Movers's Phœnizier i., p. 169, sq. These writers suppose that under this name the sun was worshipped; but I have elsewhere endeavoured with many arguments to show that not the sun, but the planet Jupiter, stella Jovis, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. ii., p. 335, sq., Encyclop. l. c., p. 398, sq., and so Rosenmüller in his "Bibl. Alterthumskunde" I. ii., p. 11. Yet I would not deny, that בעל with certain attributes, as בעל מלכרת (see מלכרת), is also referred to the sun. In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g., a) בעל ברית, *Baal-berith*, i. e., lord or guardian of covenants, worshipped by the Shechemites, *Judg.* viii. 33; ix. 4, comp. v. 46; q. d. *Zeus ὁρκιος, Deus fidius*. According to Movers, l. c. "Baal in covenant with the idolaters of Israel." b) בעל זבוב, *Baal-zebul*, worshipped by the Philistines at Ekron, q. d., fly-Baal, fly-destroyer, like the *Zeus Ἀπόμυιος* of Elis, Pausan. v. 14, 2; and the *Myiagrus deus* of the Romans, Solin. Polyhist., c. i., 2 Kings i. 2. c) בעל פער of the Moabites, see פער.

Ver. 13.

וַיַּעֲזְבוּ אֶת־יְהוָה וַיַּעֲבְדוּ לַבַּעַל וְלַעֲשֵׂתֹרוֹת׃

καὶ ἐγκατέλιπον αὐτὸν, καὶ ἐλάτρευσαν τῷ Βάαλ καὶ ταῖς Ἀσθάρταις.

Au. Ver.—13 And they forsook the Lord, and served Baal and Ashtaroth.

Baal. See notes on ver. 11.

Dr. A. Clarke.—Served Baal and Ashtaroth.] In a general way, probably, *Baal* and *Ashtaroth* mean the sun and moon; but in many cases *Ashtaroth* seems to have been the same among the Canaanites as *Venus* was among the Greeks and Romans, and to have been worshipped with the same ob-scene rites.

Gesen.—עשתרת, f. 1 Kings xi. 5, 53; 2 Kings xxiii. 13, *Ashtoreth*, elsewhere plur. עשתרות, *Ashtaroth*, i. e., *Astarte*, ἡ Ἀσθάρτη, proper name of a female divinity worshipped by the Sidonians, 1 and 2 Kings ll. cc., by the Philistines, 1 Sam. xxxi. 10; and after their example by the Hebrews in the days of the Judges and Solomon, *Judg.* ii. 13;

x. 6; 1 Sam. vii. 3, 4; xii. 10; 1 and 2 Kings II. cc. with great observance and in connexion with Baal, Judg. I. c.; 1 Sam. xii. 10. The plur. אֱסַרְתָּם, which is thrice coupled with אֱלֹהִים, Judg. x. 6; 1 Sam. vii. 4; xii. 10, seems to stand for *statues of Astarte*, comp. אֱסַרְתָּם, Gr. Ἐρμαί; and so too in 1 Sam. xxxi. 10, אֱסַרְתָּם, בֵּית אֱסַרְתָּם, *temple of Astartes* (since there may have been several images in the same temple), and Judg. ii. 13, אֱסַרְתָּם. But some explain these passages as "pluralis excellentiæ." Sept. Ἀστάρτη, plur. Ἀστάρται and Ἀσταρώθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the proper names both of men and women; as עַבְדָּתָא, *servant of Astarte*, Gr. Ἀβδαστάρτος, Lat. *Bodostor, Bostor*; דַּל עַשְׂתָּרָה, *served of Astarte, Delazastartus*, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. vii. 16, "Juno sine dubitatione a Punicis Astarte vocatur;" more commonly with Venus and Luna, as Lucian de Dea Syr., Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι; Philo Bybl. ap Euseb. i. 10, τὴν δὲ Ἀστάρτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι; Cic. De Nat. Deor. iii. 23, "Quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur." The latter is the more correct; for as אֱלֹהִים was sometimes held to be the god of the sun (see אֱלֹהִים in אֱלֹהִים, No. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again *Venus*, i. e., the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֱסַרְתָּא and אֱסַרְתָּא, q. v. See also Movers's Phœnizien, p. 601, sq. As to the figure of this idol, it can only be affirmed that it was *horned*; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called אֱסַרְתָּא הַקַּרְנִים; Gen. xiv. 5; and these horns accord well both with the goddess of the moon, and also with the *mythos* respecting Astarte in Philo Bybl. ap. Euseb., l. c., and Sanchun. Fragm. ed Orelli, p. 34: Ἀστάρτη δὲ ἡ μεγίστη καὶ Ζεὺς Δημαροῦς καὶ Ἀδωδος (Ἄδης) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γνῶμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περιωστοῦσα δὲ τὴν οἰκουμένην, εἰρεν ἀεροπετὴ ἀστέρᾳ, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίέρωσε. See also Tacit. Hist. ii. 3. As to the ety-

mology of the name, so long sought for in vain, it would seem that אֱסַרְתָּא is for אֱסַרְתָּא, Pers. ستاره, *star*, κατ' ἐξοχήν, *star of Venus*, like Syr. ܐܣܬܪܬܐ; see art. אֱסַרְתָּא, p. 78. Hence the name Ἀστροάρχη, by which Astarte is called, Herodian 5, 6, 10, well gives the etymology. See more in Thesaur., p. 1082, seqq. Plural אֱסַרְתָּא, 1. *Astartes*, images of Astarte; see above.

Rosen.—וַיִּזְכְּרוּ לַבַּעַל, *Et dereliquerunt, et servierunt Baali*. Quod collective positum capi potest pro אֱלֹהִים vs. 11. Sed quum hic cum articulo, בַּעַל, dicatur, videtur certum quoddam idolum indicari, et quidem *Baal Phœnicum*, Tyrionum maxime, domesticum et primarium, Babylonii contracte בַּל dictum (Jesaj. xlv. 1; Jerem. I. 2, al.). Cultum fuisse eo nomine *Jovis stellam*, ut fortunæ præsidem et datorem, ostendit Gesenius in *Commentar. ad Jesaj.*, t. ii., p. 335, seqq., et in *Encyclop. Scientiar. et artt.* Halli Sax. edita, t. viii., p. 397, seqq. Hic vero Israelitæ religioso cultu prosequuti esse porro dicuntur אֱסַרְתָּא, *Astarothas*, i. e., imagines aut statuas deæ אֱסַרְתָּא, idoli muliebris a Phœnicibus, præsertim Sidoniis, culti, 1 Reg. xi. 5; 2 Reg. xxiii. 13. Non dubium, אֱסַרְתָּא idem esse numen, quod Syri ܐܣܬܪܬܐ et ܐܣܬܪܐ, e Persico ستاره, *stella*, vocant, quo nomine *Veneris stellam* indicari, recte dixit Bahr-Bahlul, Syrorum Lexicographus, teste Castello in Lexic. Heptagl.

Ver. 15, 16.

15 כָּל־יִשְׂרָאֵל וְאֵשֶׁר יָצָא יְהוָה הִתְהַפְּכוּ לְרִצְיָה פֶּאֶשֶׁר דָּבָר יְהוָה וּכְאֵשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיַּעַר לָהֶם מֶלֶךְ : 16 וַיִּקְרָם יְהוָה שְׂפָתַיִם וַיַּנְשִׁיעוּם מִיַּד שָׂרֵיָהֶם :

15 ἐν πάσιν οἷς ἐπορεύοντο. καὶ χεὶρ κυρίου ἦν ἐπ' αὐτοὺς εἰς κακὰ, καθὼς ἐλάλησε κύριος, καὶ καθὼς ὥμοσε κύριος αὐτοῖς, καὶ ἐξέθλιψεν αὐτοὺς σφόδρα. 16 καὶ ἤγειρε κύριος κριτὰς, καὶ ἔσωσεν αὐτοὺς κύριος ἐκ χειρὸς τῶν προνομυνόντων αὐτούς.

An. Ver.—15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up

judges, which delivered [Heb., saved] them out of the hand of those that spoiled them.

Whithersoever they went out.

Rosen.—15 כָּל אֲשֶׁר יֵצֵאוּ, *In omni ad quod egrediebantur*, i. e., quicquid negotiorum aggredierentur. Constat enim, *ingressu et egressu* Hebræos significatu quælibet negotia, seu privata, quæ domi geruntur, seu publica, quæ foris et extra domum. Jos. i. 7, 9, כָּל אֲשֶׁר הֵלְךְ, *in omni quo ibis*.

15 — *and they were greatly distressed.*
16 *Nevertheless the Lord raised up, &c.*

Ged., Booth.—16 Nevertheless when they were greatly distressed, Jehovah raised up judges.

Ver. 17.

— סָרוּ מִהָרַד אֲשֶׁר הָלְכוּ
אֲבוֹתָם לַעֲשֹׂת מִצְוֹת־יְהוָה לֹא־עָשׂוּ

כֵּן :

— καὶ ἐξέκλιαν ταχὺ ἐκ τῆς ὁδοῦ, ἥς ἐπορεύθησαν οἱ πατέρες αὐτῶν τοῦ εἰσακοῦν τῶν λόγων κυρίου. οὐκ ἐποίησαν οὕτω.

Au. Ver.—17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the LORD; but they did not so.

Obedying the commandments of the LORD; but they did not so.

Rosen.—*Recesserunt festinando a via quam ambularunt patres eorum*, qui Josuæ ætate vixerunt, supra vs. 7. לַעֲשֹׂת מִצְוֹת־יְהוָה לֹא־עָשׂוּ, *Audiendo præcepta Jovæ non fecerunt ita, ut illa præscribunt.*

Ver. 19.

וְהָיָה בְּמוֹת הַשּׁוֹפֵט יֵשְׁבוּ וְהַשְׁחִיתוּ
מֵאֲבוֹתָם לִלְכֹּת אַחֲרֵי אֱלֹהִים אֲחֵרִים
לַעֲבֹדָם וּלְהַשְׁתַּחֲוֹת לָהֶם לֹא הָפִילוּ
כַּפֵּי־לִילָיָהּ וּבְיָדָם הִקְיָה :

καὶ ἐγένετο ὡς ἀπεθνήσκειν ὁ κριτὴς, καὶ ἀπεστρεψαν καὶ πάλιν διέφθειραν ὑπὲρ τοὺς πατέρας αὐτῶν πορεύεσθαι ὁπίσω θεῶν ἑτέρων, λατρεύειν αὐτοῖς, καὶ προσκυνεῖν αὐτοῖς. οὐκ ἀπέρριψαν τὰ ἐπιτηδεύματα αὐτῶν, καὶ τὰς ὁδοὺς αὐτῶν τὰς σκληράς.

Au. Ver.—19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* [or, were corrupt] more than their fathers, in following other gods to

serve them, and to bow down unto them; they ceased not from their [Heb., they let nothing fall of their] own doings, nor from their stubborn way.

They corrupted (themselves).

Gesen.—הַשְׁחִיתוּ דָּרְכָם, Gen. vi. 12, הָיָה לְהַשְׁחִית דָּרְכָם, Zeph. iii. 7, *to destroy one's way*, i. e., *to corrupt or pervert it*, and hence *to act wickedly*. With the accusative suppressed, id. Deut. iv. 16; xxxi. 29; Judg. ii. 19; Is. i. 4. Comp. הָרַד .

Rosen.—19 *Et factum est in morte judicis, postquam mortuus esset judex, redierunt et perditæ egerunt, iterum perditæ egerunt, præ patribus eorum.* Hieronymus: *multo faciebant pejora, quam fecerant patres eorum*, qui sub prioribus judicibus vixerant. *Eundo post deos alios, colendo eos, et prosternendo se iis.*

Ver. 22.

לְמַעַן נִסּוּת בָּם אֶת־יִשְׂרָאֵל הַשְׁחִיחַ
הֵם אֶת־דָּרְכָם וַיְהִי לִלְכֹּת בָּם כַּאֲשֶׁר
שָׁמְרוּ אֲבוֹתָם אִם־לֹא :

τοῦ πειράσαι ἐν αὐτοῖς τὸν Ἰσραὴλ, εἰ φυλάσσονται τὴν ὁδὸν κυρίου πορεύεσθαι ἐν αὐτῇ ὅν τρόπον ἐφύλαξαν οἱ πατέρες αὐτῶν ἢ οὐ.

Au. Ver.—22 That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

I may prove.

Rosen.—*Ut tentaret per eos, populos, Israelem.*

To walk therein.

Houb., Horsley, Booth.—For בָּם, read בָּה, with many MSS.—*Bp. Horsley.*

Rosen.—*Num servarent ipsi, Israelitæ, viam Jovæ ambulando in iis, quemadmodum servarunt patres eorum, an non?* Pro בָּם, in iis scil. viis, in codice Erfurtensi tertio, ut refert J. H. Michaëlis in Notis Critt. Biblior. a se editor., et in uno alterove alio codice legitur בָּה, in ea, via, quia singularis בָּה, præcessit. Sed בָּה non dubium est esse collectivæ capiendum. R. Tanchum בָּם poni dicit pro בָּה, aut respicere pluralem בָּהָם.

Dathe supposes that chap. iii. ought to begin with this verse.

Hi duo versus rectius initium facerent sequentis capitis, in cujus primo versu alia ratio additur huic, quæ in his versibus datur, cur nempe Deus non omnes gentes Cananiticæ Josua duce exterminaverit, ne nempe Israelitis occasio deesset virtutis suæ bellicæ

exercendæ et alendæ, quæ alias in populo pace non interrupta fruenta facile extinguitur. Priorem rationem repetit scriptor hujus libri in versu 4 sequentis capituli.—*Dathe.*

CHAP. III. 1, 2.

וְאַלֶּה הַגּוֹיִם אֲשֶׁר־הֶחֱזִיק
לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל אֵת כָּל־אֲשֶׁר
לֹא־יָדְעוּ אֵת כָּל־מַלְחָמוֹת כְּנָעַן׃
2 וְכִּי לְמַעַן יָדַעַת דְּרוֹת בְּנֵי־יִשְׂרָאֵל
לְלַמֶּדֶם מִלְחָמָה בְּהָ אֲשֶׁר־לִפְנֵיהֶם לֹא
יָדְעוּ׃

1 καὶ ταῦτα τὰ ἔθνη ἃ ἀφῆκε κύριος αὐτὰ
ὥστε πειράσθαι ἐν αὐτοῖς τὸν Ἰσραὴλ πάντας
τοὺς μὴ ἐγνωκότας τοὺς πολέμους Χαναάν.
2 πλὴν διὰ τὰς γενεὰς υἱὸν Ἰσραὴλ τοῦ διδάξαι
αὐτοὺς πόλεμον, πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ
ἔγνωσαν αὐτά.

Au. Ver.—1 Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof.

To prove Israel.

Rosen.—1 *Hæ sunt gentes, quas reliquit Jova tentare per eas Israel.* Verbum לָּנִסּוֹת alio hic sensu dici, quam quo supra ii. 22 et mox vs. 4 legitur, recte animadvertit Schnurrerus post R. Tanchum, qui المعنى التعويد,

significationem assuescendi, s. exercendi hic obtinere ait, ut Deut. xxviii. 56. *Mulier delicata, quæ לא־נִסְתָּה, non tentavit, i. e., non assueta erat, pedem humi ponere, et 1 Sam. xvii. 39, לא־נִסְתָּה, non tentavit, i. e., assuetus fuit David armatus incedere; et sensum esse hunc* ليكونوا صغودين الحروب ولا

ييملون امرها وينسوها طول الاسن, ut fierent exercitati in bellis, nec intermitterent ea et dedicerent propter longitudinem securitatis, i. e., pacis. Bene Symmachus לָּנִסּוֹת hic reddidit ἀσκήσαι. Hieronymus: ut erudiret in iis Israelitas.

2 Only that.

Booth.—Also that.

Houb.—2 *Atque eo factum est, ut generatio hæc filiorum Israel certamina discerent; quoniam hæc antea non nōrant.* וְכִּי לְמַעַן יָדַעַת, Nos,

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atque eo factum est ut discerent; etenim לָּנִסּוֹת indicat causam ita, ut effectum futurum causam in divinis consiliis, in re ipsa, effectum. Neque urgendum adverbium קִי quod sæpe abundat Hebraicè, ut Græcè πλην. Cæterum, pro יָדַעַת legendum יָדְעוּ, *noverant illud* (מלחמה, bellum).

Rosen.—2 *Duntaxat propter scire, i. e., ut cognoscerent ætates Israelitarum ad edocendum, s. edocendo eos bellum.* Repetitur quod versu primo dictum est, verbis nonnihil aliis, atque nunc distinctius refertur ad הָרֹחַ, ad generationes proximas, quæ nunc sint ordine sibi invicem successuræ. Verba quæ sequuntur, בְּהָ אֲשֶׁר־לִפְנֵיהֶם לֹא יָדְעוּ, quidam sic reddunt: *duntaxat ii, qui antea non noverant eos, populos Cananæos.* Clerico eo finale vocis יָדַעַת abundare videtur, quod nihil sit quo referatur pronomen; nam מִלְחָמָה, *bella*, quod subaudiri posset, feminei est generis. Aut pro eo conjicit legendum esse הָ, ut sit יָדְעוּ, *id non norunt*, scil. מִלְחָמָה, *bellum*, quod antecessit. Sed recte monet Schnurrer, pronomen vocis יָדַעַת spectare ad אֲשֶׁר לִפְנֵיהֶם, dictum pro אֲשֶׁר הָיוּ לִפְנֵיהֶם, et absolute positum esse, omisso, ad vitandam ejusdem vocis repetitionem, alio אֲשֶׁר, quod hæc antecedentibus adjungat, ut sit, ac si pleniori oratione scriptum esset, אֲשֶׁר הָיוּ לֹא יָדְעוּ אֵת כָּל־מַלְחָמָה אֲשֶׁר לִפְנֵיהֶם, *ad docendum eos bellum, eos, inquam, qui non noverunt omnia quæ antea facta fuerant.* Hieronymus totum versum absolvit his verbis conceptum: *ut postea discerent filii eorum certare cum hostibus, et habere consuetudinem præliandi;* quibus apparet sensum magis utcumque redditum, quam verbis verba accommodata esse. Non est, cur verba בְּהָ אֲשֶׁר־לִפְנֵיהֶם לא יָדְעוּ Hieronymus in suo codice Hebræo non lecta fuisse cum Zieglero *Theol. Abhandl.*, p. 297, statuas. Exprimuntur enim verba illa a reliquis interpretibus veteribus omnibus. Græcus Alexandrinus: πλὴν οἱ ἔμπροσθεν αὐτῶν οὐκ ἔγνωσαν αὐτά, scil. ἔθνη, gentes illas Cananæas, quas debellavit Josua.

Vcr. 3.

חֲמִשָּׁתָּה וְכַרְנֵי פְּלִשְׁתִּים וְכָל־הַכְּנַעֲנִי
וְהַחִיטִּי וְהַחִיטִּי יֵשֵׁב תָּרַח לְבָנָיו מִחֵל
בְּעַל הַרְמוֹן עַד לְבֹא חֲמַת׃

τὰς πέντε στρατείας τῶν ἀλλοφύλων, καὶ πάντα τὸν Χανααῖον, καὶ τὸν Σιδωνιον, καὶ τὸν Εὐαῖον τὸν κατοικοῦντα τὸν Λίβανον ἀπὸ τοῦ ὄρους τοῦ Ἀερμών ἕως Λαβωμάθ.

z

Au. Ver.—3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

Lords.

Ged., Booth.—Lordships.

Gesen.—סָרְנִים only in plur. סָרְנִים, constr. סָרְנֵי. 1. *Axles*, 1 Kings vii. 30. Syriac

סָרְנֵי, id. Chald. סָרְנָא, wheel. The etymology is obscure.

2. *Metaph., princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. xiii. 3; Judg. iii. 3; xvi. 5, seq.; 1 Sam. v. 8, seq.; vi. 4, seq.; xxix. 6, al.—

Comp. Arab. *نُطْب*, axis, pole; metaph., prince, q. d., the hinge of a people.

Rosen.—חֲמִשָּׁה סָרְנֵי פְלִשְׁתִּים, *Quinque satrapas Philisthaorum*, uti Hieronymus reddidit. De nomine סָרְנִים vid. not. ad Jos. xiii. 3.

All the Canaanites, and the Sidonians.

Bp. Horsley.—*And all the Canaanites.* All the Canaanites were not left, for many of them were subdued; some by Joshua, some after his death perhaps. After דִּבְעֵנִי, I would insert וְשָׁרֵי הַמֶּקֶץ, “and all the Canaanites that inhabited the valley.” See chap. i. 19.

Ged., Booth.—*All the Sidonian Canaanites.* Literally, “all the Canaanites, even the Sidonians.”—*Booth.*

Houb.—וְכָל דִּבְעֵנִי, *Nos, et multi Chananæi.* Nam sic sæpe כל pro multis. Significatur fuisse passim multo Chananæos, qui nondum subjecti essent.

Rosen.—וְכָל־הַכְּנַעֲנִי, *Omnemque Cananæum*, videlicet hic illic sparsum et relictum. Videntur enim hi Cananæi, ut specialem populum dicunt, numerosiores ceteris fuisse, latiusque sparsi, ut proinde ab his ceteri omnes Cananæi dicti sint, et tota regio Cananæa, sicuti postea Israelitæ omnes a præcipua tribu Judæi sunt dicti, et tota regio Judæa. Itaque ne putes, omnes tunc adhuc superfuisse Cananæos; constat enim e Num. xxi. 3; Jos. xi. 3; xii. 8, jam illius gentis plures fuisse expulsos. וְהַצִּירִי, *Et Sidonium*, vid. supra i. 31. Fuerunt et hi Cananæi, ut liquet ex Genes. x. 15, ubi Sidon Canaanis primogenitus refertur. Attamen hi neque tunc, neque postea unquam fuerunt debellati ab Israelitis, neque vectigales factos legimus. וְהָיוּ יֹשְׁבֵי הָרַיִלְכָן, *Et Chivvæum qui incolebat montem Libani.*

Quæ verba non, ut quidam volunt, pertinent at ad Cananæos et Sidonios, neque enim hos legimus in monte Libano commoratos; sed soli Chivvæi in monte Libano, vel ad ejus radices et Hermonem habitarunt; vid. Jos. xi. 3. סָרְנֵי בָעַל הֶרְמוֹן עַד לְבָנוֹת הָהָר, *Inde a monte Baal Hermon usque ad venire*, i. e., usque dum venit *Hamatham*.

Ver. 7.

וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַרְעָב בְּעֵינֵי הָהָר וַיִּשְׁכְּחוּ אֶת־יְהוָה אֱלֹהֵיהֶם וַיַּעֲבְדוּ אֶת־הַבָּעַלִּים וְאֶת־הָאֲשֵׁרוֹת : καὶ ἐποίησαν οἱ υἱοὶ Ἰσραὴλ τὸ πονηρὸν ἐναντίον κυρίου. καὶ ἐπελάθοντο κυρίου τοῦ θεοῦ αὐτῶν, καὶ ἐλάτρευσαν τοῖς βααλὶμ καὶ τοῖς ἄλσεσι.

Au. Ver.—7 And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

Baalim. See notes on Judges ii. 11.

The groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bishop Patrick.—*Served Baalim and the groves.* Some here take *groves*, literally, for the trees themselves that composed those shady places, which were anciently consecrated to *heroes*; being, some time, the place of their sepulchre; where their *manes* were supposed to haunt. For Baalim were the same with *heroes*; and trees were accounted sacred things by the ancient heathen, who consecrated them to this or that deity, and trimmed them up with ribbons, and adorned them with lights, and made vows to them, and hung the spoils of their enemies upon them. Inasmuch, that travellers were wont to stop when they were to pass by them, as if they had been the habitation of some god. But Mr. Selden thinks, that by *groves* are to be here understood the *images* of their gods in the groves; as it is certain they must signify in some places (see upon ch. vi. 25). And he probably conjectures, that there were several goddesses, under the name of Ashtaroth, worshipped in them (see the place mentioned above, in his *De Diis Syris*, Syntag. ii., cap. 2).

And it is evident, that these deities, whatsoever they were, were different from Baalim; for the prophets of Baal, and the prophets of the *groves*, were distinct persons, in 1 Kings xviii. 19.

Dr. A. Clarke.—Served Baalim and the groves.] No groves were ever worshipped, but the deities who were supposed to be resident in them; and in many cases temples and altars were built in groves, and the superstition of consecrating groves and woods to the honour of the deities was a practice very usual with the ancients. *Pliny* assures us that trees, in old times, served for the temples of the gods. *Tacitus* reports this custom of the old Germans; *Quintus Curtius*, of the Indians; and *Cæsar*, and our old writers, mention the same of the *Druids* in Britain. The Romans were admirers of this way of worship, and therefore had their *luci* or groves in most parts of the city, dedicated to some deity. But it is very probable that the word אַשְׁרָה, *asherah*, which we translate groves, is a corruption of the word עֲשָׂרָה, *ashtaroth*, the moon or Venus (see on chap. ii. 13), which only differs in the letters ע, ה, from the former. *Ashtaroth* is read in this place by the *Chaldee Targum*, the *Syriac*, the *Arabic*, and the *Vulgate*, and by one of *Dr. Kennicott's MSS.*

Gesen.—אַשְׁרָה, rarely אֲשֶׁרָה, Mic. v. 13; Deut. vii. 5. Plur. אֲשֶׁרִים and אֲשֶׁרוֹת, f.

1. *Asherah*, a goddess of the Hebrew idolaters, to whom they made statues, images (מַסֵּכָה), 1 Kings xv. 13; 2 Chron. xv. 16; and whom they often worshipped together with Baal, as at other times Baal and *Astarte* (Judg. ii. 13; x. 6; 1 Sam. vii. 4; xii. 10), 1 Kings xviii. 19, prophets of Baal... prophets of *Asherah*, 2 Kings xxiii. 4, of Baal, of *Asherah*, and of all the host of heaven. Judg. iii. 7, and served אֲשֶׁרִים וְאֲשֶׁרוֹת, *Baals and Asherahs*; comp. 2 Kings xvii. 16; xxi. 3; 2 Chron. xxxiii. 3; Judg. vi. 25. Once, where in the same chapter mention is made of אֲשֶׁרָה, 2 Kings xxiii. 6, 14, 15, and also of עֲשָׂרָה, v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. A statue, image, of *Asherah*, made of wood, a wooden pillar, of great size, Judg. vi. 25—27; which on account of its height was fixed or planted in the ground, Deut. xvi. 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 Kings xvi. 32, 33; 2 Kings x. 26; xvii. 16; on the high place of Bethel, 2 Kings xxiii. 15; at Ophra, Judg. vi. 25; and even in the temple at Jerusalem from Manasseh until Josiah,

2 Kings xxi. 3, 7; xxiii. 6.—Plur. אֲשֶׁרִים, *Asherahs*, pillars, columns, often coupled with the cippi or stone pillars consecrated to Baal, 1 Kings xiv. 23; 2 Kings xvii. 10; xxiii. 14; 2 Chron. xiv. 2; Mic. v. 12, 13; Ex. xxxiv. 13; Deut. vii. 5; xii. 3; with עֲלָמִים, Judg. iii. 7; with עֲשָׂרִים, Is. xvii. 8; xxvii. 9; 2 Chron. xxxiv. 4, 7; and with other species of idols, Deut. vii. 5; xii. 3; 2 Chron. xxxi. 1; xxxiii. 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. xxxiv. 13; Judg. vi. 25; 2 Kings xxiii. 6, 15, etc.

NOTE.—Of the ancient versions some render this word *Astarte*, others a wooden pillar, others a tree. Sept. very frequently ἄλσος, Vulg., *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishna too it is explained by אֵיל עֵנַב, “a tree that is worshipped.” The primary signification of the word may pertain either to the goddess, her nature and qualities; or to the statue or figure of the goddess. The latter has recently been maintained by Movers, in a learned dissertation on this word (*Phœnizier*, I., p. 560, sq. Bonn, 1840); according to whom אֲשֶׁרָה is pp. right, upright, then a pillar, and at last a female divinity of the Canaanites worshipped under the figure of an upright pillar, often as the partner (σύνθετος) of Baal in his altars, but different from *Astarte*; comp. the epithet of Diana, Ὀρβία, Ὀρβασία. The former idea was adopted by me (*Thesaur. s. h. v. et in Append.*) referring אֲשֶׁרָה to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרָה is pp. fortune, happiness (comp. אֲשֶׁר no. 3; אֲשֶׁר, Gen. xxx. 13; especially אֲשֶׁרָה), and hence became an attribute of *Astarte*, or Venus as *Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. נָר, קָנִי. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet., *venereus jactus*, Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form

of their statues or images : e. g. עֲשָׂתוֹת וְצִלְמֵי הַקִּנָּים. It is however very possible, that the proper signification of אֲשֵׁרִים, אֲשֵׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Greek Ἐρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

Prof. Lee.—See vol. i., p. 377.

Ver. 8.

וַיִּחְרַאֲף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם
בְּיָד פִּוְשָׁן רִשְׁתַּיִם מֶלֶךְ אֲרָם נַהֲרָיִם
וַיַּעֲבְדוּ בְּנֵי־יִשְׂרָאֵל אֶת־פִּוְשָׁן רִשְׁתַּיִם
שָׁמָּה שָׁנִים :

καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ Ἰσραὴλ, καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ Χουσαρσαθαίμ βασιλέως Συρίας ποταμῶν. καὶ ἐδούλευσαν οἱ υἱοὶ Ἰσραὴλ τῷ Χουσαρσαθαίμ ἔτη ὀκτώ.

Au. Ver.—8 Therefore the anger of the Lord was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia [Heb., Aram-naharaim]: and the children of Israel served Chushan-rishathaim eight years.

Dr. Adam Clarke.—Chushan-rishathaim.] Kushan, the wicked or impious; and so the word is rendered by the Chaldee Targum, the Syriac, and the Arabic, wherever it occurs in this chapter.

King of Mesopotamia.] King of אֲרָם נַהֲרָיִם, Aram-naharaim, "Syria of the two rivers;" translated Mesopotamia by the Septuagint and Vulgate. It was the district situated between the Tigris and Euphrates, called by the Arabian geographers Maverannaher, "the country beyond the river;" it is now called Diarbek.

Rosen.—3 Quare excaudit ira Jovæ in Israel, vendiditque eos in manum (cf. ii. 14) Cuschanriscathaim. De hoc nomine, quod Græcus Alexandrinus Χουσαρσαθαίμ expressit, veterum et recentiorum variæ sunt conjecturæ. Prius horum nominum, in statu regiminis hic positum, præter hunc locum legitur Habac. iii. 7, ubi vates sub ærumna se vidisse ait אֶתְּלֵי כִשָּׁן, tentoria Cuschanis, et contremuisse aulea, i. e., tentoria terræ Midian. Unde colligere licet, nomen fuisse gentis alicujus Nomadicæ, seu tribus Arabiæ. Nostro vero loco patet esse singuli hominis nomen, et cum רִשְׁתַּיִם

in statu constructo junctum, significat Cuschanum duplicis, i. e., insignis improbitatis. Hinc Chaldaeus פִּוְשָׁן הַרְבָּה, Cuschan sceleratus, et Syrus دَهْمٌ دَهْمٌ, eumque sequutus

Arabs كُوشَانِ الْأَثِيمِ, quod idem, reddiderunt. Hebræi in Commentario Michlal Jophi putant, Rischathaim esse nomen loci, et formam dualis indicare, Syriam, cujus rex Cuschan ille fuit, duplicem impietatem adversus Israelitas commisisse; unam exercuisse Bileamum, alteram Cuschanum. Matth. Hillerus in Onomast. S., p. 154, et 792. interpretatur Scenitam inquietudinum, s. inquietum, פִּוְשָׁן enim Habac. iii. 7, Scenitam, רִשְׁתַּיִם autem proprie commotionem, inquietudinem significare (cf. not. nostr. ad Ps. i. 1). Simonis in Onomast.

V. T., p. 327, פִּוְשָׁן ex Arabico كاش (pro كُوش), timore correptus fuit interpretatur timorem magnum (nam syllaba פִּוְשָׁן auget et intendit significationem, vid. Arcan. formar., p. 565), hinc objectum, quod dicunt, timoris, aut reverentia, i. e., admodum reverendum; רִשְׁתַּיִם vero pro nomine loci habet, ut nomine conjuncto denotetur reverendus, i. e., princeps urbis Rischathaim. Fuit autem vir ille, ut hic additur, מֶלֶךְ אֲרָם נַהֲרָיִם, rex Aramæ duorum fluviorum, Euphratis et Tigridis, interamnis, i. e., Mesopotamiæ.

Ver. 10.

וַתְּהִי עָלָיו רֹחַ־יְהוָה וַיִּשְׁפֹּט אֶת־
יִשְׂרָאֵל וַיָּצֵא לַפְּלִמָּה וַיִּתֵּן יְהוָה
בְּיָדוֹ אֶת־פִּוְשָׁן רִשְׁתַּיִם מֶלֶךְ אֲרָם
וַתַּעַז יָדוֹ עַל פִּוְשָׁן רִשְׁתַּיִם :

καὶ ἐγένετο ἐπ' αὐτὸν πνεῦμα κυρίου, καὶ ἔκρινε τὸν Ἰσραὴλ. καὶ ἐξῆλθεν εἰς πόλεμον πρὸς Χουσαρσαθαίμ. καὶ παρέδωκε κύριος ἐν χειρὶ αὐτοῦ τὸν Χουσαρσαθαίμ βασιλέα Συρίας ποταμῶν. καὶ ἐκραταίωθη χεὶρ αὐτοῦ ἐπὶ τὸν Χουσαρσαθαίμ.

Au. Ver.—10 And the Spirit of the Lord came [Heb., was] upon him, and he judged Israel, and went out to war: and the Lord delivered Chushan-rishathaim king of Mesopotamia [Heb., Aram] into his hand; and his hand prevailed against Chushan-rishathaim.

The Spirit of the Lord.

Bp. Patrick.—The Spirit of the Lord

came upon him.] He had an extraordinary motion from God to take upon him the government of the people; which none durst presume to do, but such as were appointed by God, who was their king. Josephus thinks that God appeared to them, or some way revealed his will to them, in these matters; so that they were sure they acted by his authority. The Chaldee Paraphrast seems to favour the latter opinion, who calls this spirit, "the Spirit of prophecy." Certain it is, that they had not only an inward incitement to undertake the deliverance of God's people, but were endowed with extraordinary courage and conduct; and it is likely with a singular gift of Divine eloquence, to persuade the people to forsake their idolatry, and vindicate their liberty.

Rosen.—*Fuitque super eum spiritus Jovæ*, quod Chaldaeus רוח נבואה, *spiritum prophetiae* interpretatur. Male. Nam quid prophetia ad bellum gerendum? Melius idem interpretis infra vi. 34, רוח נבואה מן יהוה explicat רוח נבואה, *spiritum fortitudinis a Jovæ*. Significantur enim illa loquendi forma sæpius in hoc libro obvia corporis animique dotes eximiae et excellentes divino beneficio hominibus collatae ad res magnas et difficiles suscipiendas et feliciter exsequendas. Vid. infra xi. 29; xiv. 6; xv. 14, et cf. quæ de hac re disseruit Dathius ad *Glassii Philolog. S.*, a se edita, p. 819, seqq. Recte Kimchi notat significari spiritum fortitudinis, quo excitatus amoto omni metu bellum adversus Cuschanem susceperet.

Dathe.—Non possum omnino assentiri Glassio in eis, quæ num. 2 habet, quando nimirum omnia dona extraordinaria s. virtutes eximias, quæ nonnunquam hominibus divinitus collatae leguntur, Spiritui S. tribuit. Etenim vocabulum רוח יהוה indubie in ejusmodi locis vim et virtutem eximiam, cum corporis, tum animi, significat, divinitus collatam, in cujus usu illa sola, non Spiritus S. quatenus ut tertia in divinitate persona consideratur, operata est. Clarissime, uti arbitror, hæc hujus vocis significatio probari potest ex historia Simsonis, in qua legitur Jud. xiv. 6, cum Simsoni occurreret leo rugiens נחשך עליו רוח יהוה ונחשך עליו. Quæ verba Junius et Tremellius male vertunt: *Tum incessit eum Spiritus Jovæ adeo ut discinderet illum*. Nec multo melius Castellio: *quem (leonem) Jovæ afflatu instigatus discerpit*. Nil profecto in hoc facinore patrando afflatu Spiritus S. aut peculiari ejus excitatione egit,

sed usus est robore illo eximio, quo a Deo instructus fuit. Addo alium locum etiam clariorem ejusdem capitis e versu 19 ubi eadem phrasis a citatis interpretibus eodem modo Latine versa est: והנחשך עליו רוח יהוה, *abiiitque Ascalonem ibique cædebat triginta homines, quos vestibus suis spoliavit*. Quis hæc Spiritus S. impulsu facta esse dicat? Quis non intelligit רוח יהוה nihil aliud esse, quam divinam illam virtutem, qua Simson instructus ea patrabat, quæ humanas vires longe excedebant. Vide quoque cap. xv. 14. Et sic putem intelligenda esse omnia loca, in quibus homines leguntur quædam fecisse, quæ ab iis vix exspectari poterant. Omnes corporis animique dotes eximiae et excellentes divino beneficio hominibus collatae ad usus hujus vitæ vocantur רוח יהוה. Sic Jud. iii. 10, de omnibus omnino judicibus dicitur רוח יהוה עליו רוח יהוה divinitus eos esse excitatos ad liberandum et defendendum populum Israëliticum ab ejus hostibus. Deinde in specie de Gideone cap. vi. 34, de Jephtha cap. xi. 29, et aliis, qui omnes impulsu Spiritus Jovæ populum liberarunt, h. e., divinitus excitati sunt ad suscipiendum et audendum aliquod, quod nunquam alias ausi fuissent. Sic de Bezaleele Exod. xxxi. 3 legitur, eum repletum fuisse רוח יהוה spiritu Dei, sapientia, intelligentia, prudentia. Sed sequenti versu explicatur, quem in finem Deus ei illum *spiritum* conferre vellet, nempe ut peritus fieret artifex ad vasa et alia instrumenta sacri tabernaculi ex auro, argento et ære fingenda et formanda. Quis vero dicat Bezaleelem harum rerum peritia instructum fuisse ex peculiari Spiritus S. revelatione? Ex Novo Testamento scimus, Spiritus S. opus esse tantum conversionem hominis, sive quæ ad salutem ejus æternam efficiendam, conservandam et promovendam pertinent. Nullibi ei tribuuntur opera ingenii humani. Ipsius quidem Dei est hoc beneficium, conferre in homines pro liberrima sua voluntate majorem aut minorem mensuram istarum animi virtutum ad res hujus vitæ curandas et efficiendas. Cur igitur dicamus, aliam Dei œconomiam fuisse in Vetere Testamento ac in Novo, atque Spiritum S. tertiam in divinitate personam instruxisse homines scientia rerum civilium ad recte obeunda et administranda munera sua. Qua ratione permotus equidem loca a Glassio citata Num. xi. 17; Dan. v. 12; vi. 3, de Mosis et Danielis *spiritu*, quo ille utebatur ad populum Israëliticum gubernandum, hic ad præfec-

turas regni Babylonici recte administrandas, putem tantum intelligenda esse de insigni prudentia horum duumvirorum, qua aliis præstabant, idque beneficio Dei, qui vires intellectus eorum eo usque auxerat, ut longe plura et majora, quam alii, præstare possent. Nimis subtiliter igitur argutantur interpretes in loco illo, ubi de Mose sermo est, *separabo de spiritu tuo, qui est super te et ponam super eos*: vel potius nimis crasse explicant verbum illud *אֶצֶל*, *separare*, cum nihil amplius his verbis insit, quam promissio de simili sapientia conferenda divinitus septuaginta illis viris, qua apti redderentur ad magistratus munera eadem sapientia et prudentia administranda, qua id hactenus a Mose solo factum fuerat. Mitto alia exempla, quibus hæc illustrari possent, et addo tantum observationem, ex qua hic vocabuli *רוּחַ* significatus ex ipso loquendi usu Hebræorum probari possit. Videntur nimirum Hebræi vocabulum *רוּחַ* tropice usurpasse ad virtutem, excellentiam et præstantiam indicandam; quod ex loco Esaie probabile fit, ubi cap. xxxi. 3 propheta dicit: *Ægypti homines sunt, non Deus, equi eorum caro sunt, non spiritus*. Ex oppositione vocabuli *רוּחַ* ad *בָּשָׂר* plane apparet, illud h. l. non per *spiritum* verti posse, sed per *virtutem, robur*, cum nemo neget *בָּשָׂר*, *carnem* tropice de *infirmi- tate* et debilitate dici. Jam vero si Hebræi virtutem aut præstantiam divinitus collatam, sive, ut scholæ termino utar, causam ejus efficientem indicare voluerunt, poterant dicere *רוּחַ אֱלֹהִים* ita tamen, ut vocabulum *רוּחַ* non in propria sua significatione, sed tropica acciperent. — At enim vero hæc non ita velim intelligi, ut negem in quibusdam locis per *רוּחַ אֱלֹהִים* Spiritum S. indicari. Tantum his locis, in quibus sermo est, non nisi de rebus civilibus, illam notionem parum aptam esse arbitror, quod et exemplis et rationibus allatis demonstrasse mihi videor.

Chushan-rishathaim. See notes on verse 8.

Judged. So most commentators.

Rosen.—*וַיִּשְׁפֹּט אֶחָד־יִשְׂרָאֵל*, *Et judicavit Israellem*, cœpit munere judicis fungi, hoc est, supremi magistratus, qui simul erat dux exercituum, et disceptor civilium controversiarum. Hebræi *וַיִּשְׁפֹּט* interpretantur *vindicavit* et in libertatem asseruit, collato Ps. xliii. 1, *וַיִּשְׁפֹּט אֱלֹהִים*, *judica me, Deus*, quod Jarchi *וַיִּכְבֵּד*, *vindica me* explicavit. Unde hic additur: *et exivit ad bellum*.

Ver. 11.

וַתִּשְׁקֹט הָאָרֶץ אַרְבָּעִים שָׁנָה וַיָּמָת
עֲרֵינָאֵל בֶּן־קֶנָז:

καὶ ἡσύχασεν ἡ γῆ ἔτη τεσσαράκοντα. καὶ ἀπέθανε Γοθονιὴλ υἱὸς Κενέζ.

Au. Ver.—11 And the land had rest forty years. And Othniel the son of Kenaz died.

The land had rest forty years.

Pool.—*The land had rest*: either, first, It rested about forty years, or the greatest part of forty years; it being most frequent in Scripture to use numbers in such a latitude. Thus the Israelites are said to *bear their iniquities forty years in the wilderness*, Numb. xiv. 34, when there wanted near two years of that number; and to *dwell in Egypt four hundred and thirty years*, when there wanted many years of that number. Thus *Joseph's kindred*, sent for and called by him into Egypt, are numbered seventy-five souls, Acts vii. 14, although they were but seventy, as is affirmed, Gen. xvi. 27; Exod. i. 5. So here *the land* is said to *rest forty years*, although they were in servitude eight of those years, ver. 8. And in like manner *the land* is said to *have rest eighty years*, though eighteen of them they served the king of Moab, ver. 14. And so in some other instances. Nor is it strange and unusual, either in Scripture or in other authors, for things to be denominated from the greater part, as here it was; especially when they did enjoy some degrees of rest and peace, even in their times of slavery, which here they did. Or secondly, *It rested*, i. e., began to rest, or recovered its interrupted rest, in the *fortieth year*, either after Joshua's death, or after the first and famous rest procured for them by Joshua, as is noted, Heb. iv. 9, when he destroyed and subdued the Canaanites, and gave them quiet possession of the land; and *the land had rest from war*, as is said, Josh. xi. 23; xiv. 15. So there is this difference between the years of servitude and oppression, and those of rest, that in the former he tells us how long it lasted; in the latter, when it began; by which, compared with the other years, it was easy also to know how long the rest lasted. To strengthen this interpretation, two things must be noted. 1. That *resting* is here put for *beginning to rest*, as to *beget* is put for *beginning to beget*, Gen. v. 32; xi. 26; and to *reign*, for to *begin to reign*, 2 Sam. ii. 10; and to *build*, 1 Kings vi.

15, 36, for *to begin to build*, 2 Chron. iii. 1. 2. That *forty years* is put for *the fortieth year*; the cardinal number for the ordinal, which is common both in the Holy Scripture, as Gen. i. 5; ii. 11; Exod. xii. 2; Hag. i. 1; Mark xvi. 2, and in other authors.

Bp. Patrick.—*The land had rest forty years.*] It doth not suit with my design to enter into chronological disputes; and therefore I remit the learned reader to the Canon Chronicus of Sir J. Marsham, lib. ii., where he supposes the idolatrous generation to have risen in the thirty-fourth year after the death of Joshua; who lost their liberty, and fell under the oppression of Chushan, for the space of eight years, and after their deliverance from it, lived happily forty years. Which will appear in the sequel to be more reasonable than to interpret these words as if they signified, "The land rested in the fortieth year after Joshua first settled them in peace and quiet." So our great primate of Ireland (vide A. M. 2599).

Rosen.—11 *Quievitque terra quadraginta annos*, i. e., nec bellis, nec stipendiis solvendis vexata est. Cf. Jos. xi. 23, *וַיָּשֶׁבֶת הָאָרֶץ שְׁלָלָהּ*, et *terra quæta erat a bello*. Per *quadraginta annos* quietam fuisse terram cum scriptor dicit, R. Tanchum observat id intelligendum esse ita: usque ad finem quadraginta annorum inde a morte Josuæ. Atque ad hanc summam pertinere quoque octo illos annos, quibus tyrannidem exercuit Chushan-rischathaim, vs. 8. "Etenim," addit, "nisi sic statuerimus hic aliisque locis similibus, qui sequuntur; nimum excresceret annorum numerus, nec recte prodiret, quod declarabimus ad historiam Jephthæ (infra xi. 26), atque ubi sermo erit de tempore, quo exstructum est templum, in libro Regum." Videlicet 1 Reg. vi. 1, templi fundamenta jacta dicuntur quadringentesimo octogesimo anno post exitum ex Ægypto. Verum si collectis annis in libro Judicum notatis (vid. Proem. § iv.) * 410

* *Proemium* IV.

CHRONOLOGIA LIBRI.

Temporum notationes, quæ in hoc libro exstant, si eo quo sese invicem excipiunt ordine computamus, illæ quadrigentorum et decem annorum spatium efficiunt, id quod hæc tabella ostendet:

	annos
1. Servitus Cuschan Reschataim, sive Mesopotamica, cap. iii. 8	8
Ex qua ubi vindicati sunt Hebræi per Othnielem, <i>terra</i> dicitur <i>quiescere</i> , iii. 11, per annos	40

adjiciamus ad jacta templi fundamenta annos judicatus Eli, 1 Sam. iv. 18 ...	40
„ præfecturæ Samuelis et imperii Saulis, Act. xiii. 21.....	40
„ regiminis Davidis, 2 Sam. v. 4.	40
„ Salomonis ad jacta templi fundamenta, 1 Reg. vi. 1 ...	3

Prodibit summa annorum.....	533
Quibus, si integrum totius epochæ calculum requiras, adhuc addas necesse est Ab exitu ex Ægypto ad mortem Mosi (Exod. vii. 7; coll. Deut. xxxiv. 7)...	40
A morte Mosi ad servitutem primam Mesopotamicam circiter	27

Habebis annos	600
Hoc igitur tantum centum et viginti annorum	

	annos
2. Servitus Eglonis, sive Moabitica, iii. 14..	18
Liberatio per Ehudem, iii. 30, quando <i>terra quievisse</i> dicitur per annos	80
In quæ tempora incidit oppressio Israelitarum per Philisthæos, et vindiciæ illius afflictionis per Sangarem, non indicato annorum numero, iv. 1.	
3. Servitus Jabinis, sive Cananæa, iv. 3	20
Liberatio per Barakum et Deborah, v. 31, quando <i>terra quievisse</i> dicitur annos	40
4. Servitus Midianitica, vi. 1.....	7
Quievit terra per Gideonem vindicata, viii. 28	40
Abimelech, Judex ix. 22	3
Thola, x. 2	23
Jair, x. 3	22
5. Servitus Ammonitica, x. 8	18
Jephtha, vindex, xii. 7.....	6
Ibzan, xii. 9	7
Elon, xii. 11.....	10
Abdon, xii. 14.....	8
6. Oppressio Philisthæa, xiii. 1.....	40
Simson vindex et judex, xv. 20; xvi. 31..	20

Summa annorum.... 410

Sed quominus illæ temporum notationes certæ et accuratæ chronologiæ inservire possint, primum illud impedit, quod nonnisi pleni anni ponuntur, nullis indicatis mensibus. Deinde anni qui notantur a servitute Mesopotamica usque ad Simsonis mortem, ea qua sequuntur serie non sunt computandi hac de causa, quod oppressiones et liberationes Israelitarum nonnumquam in eadem inciderunt tempora. Ita Philisthæa oppressio *σύντοπος* fuit Ammonitica, x. 7. Porro quum non omnes Judices toti populo, sed nonnulli peculiaribus tantum quibusdam tribubus præfuerint, commode duo Judices cœvi in diversis tribubus rerum potiri, ut et altera libertate gaudere, altera sub servitute genere eodem tempore potuerunt. Sic requies octoginta annorum

Au. Ver.—13 And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.

And possessed.

Rosen.—יְרִיחוֹ, *Et occuparunt urbem palmarum*, i. e., Jerichuntem, vid. supra ad i. 16. Pro plurali יְרִיחוֹ Græcus Alexandrinus et Vulgatus posuerunt verbum in singulari καὶ ἐκκληρονόμησε, atque possedit, quia verba in singulari posita præcedunt. Sed eodem res edit: intelliguntur, quos Eglon illum locum occupatum misit.

Pool.—*The city of palm trees*, i. e., Jericho, as may be gathered from Deut. xxxiv. 3; Judg. i. 16; 2 Chron. xxviii. 15. Not the city, which was demolished, but the territory belonging to it. Here he fixed his camp, partly for the admirable fertility of that soil; and partly because of its nearness to the passage over Jordan, which was most commodious, both for the conjunction of his own forces, which lay on both sides of Jordan; and to prevent the conjunction of the Israelites in Canaan with their brethren beyond Jordan; and to secure his retreat into his own country, which therefore the Israelites prevented, ver. 28.

Bp. Patrick.—*Possessed the city of palm trees.* That is, Jericho [so Rosen.], as appears from Deut. xxxiv. 3; Judg. i. 16. Which, though it was destroyed by Joshua, yet the place where it stood remaining, it is likely they made fortifications, and placed a strong garrison there, that they might the better keep the whole country in subjection.

Dr. A. Clarke.—*The city of palm trees.* This the Targum renders the city of Jericho; but Jericho had been destroyed by Joshua, and certainly was not rebuilt till the reign of Ahab, long after this, 1 Kings xvi. 34. However, as Jericho is expressly called the city of palm trees, Deut. xxxiv. 3, the city in question must have been in the vicinity or plain of Jericho, and the king of Moab had seized it as a frontier town, contiguous to his own estates. Calmet supposes that the city of palm trees means En-gaddi.

Ver. 15.

וַיִּזְעַקוּ בְּנֵי־יִשְׂרָאֵל אֶל־יְהוָה וַיִּהְיֶה לָהֶם מוֹשִׁיעַ אֶת־אֶהְיָד בֶּן־גֵּרָא בְּדֶרֶךְ־יְמִינִי אִישׁ אֶחָד יְדֻמִּי וַיִּשְׁלָהוּ בְּנֵי־יִשְׂרָאֵל בְּיָדוֹ מִנְּהָה לְעַגְלוֹ מִלָּה מוֹאָב :

καὶ ἐκέκραξαν οἱ υἱοὶ Ἰσραὴλ πρὸς κύριον καὶ ἤγειρεν αὐτοῖς σωτῆρα τὸν Ἀῶδ υἱὸν Γηρὰ υἱὸν τοῦ Ἰεμενὶ ἄνδρα ἀμφοτεροδέξιον. καὶ ἐξαπέστειλαν οἱ υἱοὶ Ἰσραὴλ δῶρα ἐν χειρὶ αὐτοῦ τῷ Ἐγλῶν βασιλεῖ Μωάβ.

Au. Ver.—15 But when the children of Israel cried unto the Lord, the Lord raised them up a deliverer, Ehud the son of Gera, a Benjamite [or, the son of Gemini], a man left-handed [Heb., shut of his right hand, ch. xx. 16]: and by him the children of Israel sent a present unto Eglon the king of Moab.

A Benjamite [or, the son of Gemini].

Rosen.—יְמִינִי est tribu Benjamin oriundus; est nomen gentilitium a יָמִין derivatum, divisim scriptum, ut יְמִינִי 1 Sam. ix. 21; Ps. vii. 1. Cf. Gesenii *Lehrgeb.*, p. 515.

A man left-handed.

Bp. Patrick.—*A man left-handed.* The Hebrew words *itter jad jemini* are very obscure, being used nowhere else but here, and xx. 16. In both places the LXX translate them ἀμφοτεροδέξιος, whom the Vulgar follows, qui utraque manu pro dextra utebatur, “who could use both hands, as we do our right.” This the Hebrew phrase will bear, which literally signifies, as we translate it in the margin, “shut of his right hand;” i. e., who did nothing with it, but used his left, though he could use both alike; or, as Josephus will have it, τῶν χειρῶν τὴν ἀριστερὰν ἀμείνων, “who of the two could use his left hand best.”

Gesen.—אֶחָד m. adj. *shut up, bound*, i. e., impeded. Judg. iii. 15; xx. 16, יְמִינִי אֶחָד, *impeded as to the right hand* [so Clarke, Lee, Rosen., see also notes on xx. 16], i. e., who cannot use the right hand freely, and hence

i. q., *left-handed*. Arab. ^{عَدَلَ}أَطَر, Conj. V., to be impeded; comp. عَقَدَ, to bind, to tie, transferred also to the tongue, like English, tongue-tied.

Dr. A. Clarke.—*A man left-handed.* Heb., *a man lame in his right hand*, and therefore obliged to use his left. The Septuagint render it ἀνδρα ἀμφοτεροδέξιον, *an ambidexter*, a man who could use both hands alike. The Vulgate, *qui utraque manu pro dextera utebatur*, a man who could use either hand as a right hand, or to whom right and left were equally ready. This is not the sense of the original, but it is the sense in

which most interpreters understand it. It is well known that to be an *ambidexter* was in high repute among the ancients: Hector boasts of it:

Αὐτὰρ ἐγὼν ἐν οἷδα μάχας τ', ἀνδροκτασίας τε·
Οἷδ' ἐπὶ δεξιά, οἷδ' ἐπ' ἀριστερά νῶμῃσαι βῶν
Ἀζάλην, τὸ μοι ἐστὶ ταλανῖνον πολεμίζειν.

Iliad., lib. vii., ver. 237.

"But am in arms well practised; many a Greek

Hath bled by me, and I can shift my shield
From right to left; reserving to the last
Force that suffices for severest toil."

COWPER.

Asteropæus is also represented by Homer as an *ambidexter*, from which he derives great advantages in fight:—

Ὡς φάτ' ἀπειλησας· ὁ δ' ἀνεσχετο δῖος Ἀχιλλεύς

Πηλιάδα μελινῇ· ὁ δ' ὁμάρτη δούρασιν ἀμφὶς
Ἑρῶς Ἀστεροπαῖος, εἴπει περιδεξίος ἦε.

Iliad., lib. xxi., ver. 161.

"So threatened he. Then raised Achilles high

The Pelian ash:—and his two spears at once
Alike (a practised warrior), with both hands
Asteropæus hurl'd."

COWPER.

We are informed by Aristotle, that Plato recommended to all soldiers to acquire, by study and exercise, an equal facility of using both hands. Speaking of Plato, he says: Καὶ τὴν ἐν τοῖς πολεμικοῖς ἀσκήσιν, ὅπως ἀμφιδέξιοι γίνωνται κατὰ τὴν μελέτην, ὥς δέον μὴ τὴν μὲν χρῆσιμον εἶναι τῶν χερῶν, τὴν δὲ ἀχρηστον.—*De Repub.*, lib. ii., cap. 12. "He (Plato) also made a law concerning their warlike exercises, that they should acquire a habit of using *both hands alike*; as it is not fit that one of the hands should be useful and the other useless."

In chap. xx. 16 of this book we have an account of *seven hundred* men of Benjamin, each of whom was *ימין י' אשר*, *iltter yad yemino*, *lame of his right hand*, and yet sling-
ing stones to a hair's breadth without missing: these are generally thought to be *ambidexters*.

By him the children of Israel sent a present.

Bp. Patrick.—Some understand by this the tribute that was laid upon them; but it rather signifies a voluntary present, above their ordinary payments; whereby they hoped to mollify him, and make him favourable to his loving subjects: for *mincha* is used for such offerings as were presented to God to obtain his favours.

Rosen.—*Et miserunt Israelitæ per manum ejus munus Egloni, regi Moabitarum.* Ex qua re illi, qui דָּבָר דִּי־יָמִינוּ, *ambidextrum* denotare volunt, argumentum petunt contra eorum sententiam, qui phrasin illam *scævam* interpretantur. Non enim, inquiunt, scævola nuncius ad Eglonem mitti potuit, quum manibus suis eum oporteret munus ei offerre, quod indecorum erat sinistrâ solâ facere. Quod tamen, vere observante Clerico, nullius est ponderis. Neque enim Ehud dextrâ mutilus dicitur, sed ita infirmus, ut eâ solâ uti non posset, ut plerique alii scævola. Itaque utraque manu munus offerre potuit. Sed fac, principem legationis manu sua munera non obtulisse, sed per aliorum manus, nihil hac in re indecorum fuit; cf. vs. 18. Adde, ejusmodi homini aditum ad regem potuisse magis patere, quippe qui minus timendus esset, quod usu dextræ careret. Nomine דָּבָר, *donum* sunt qui tributum intelligant. Sed videntur potius dona spontanea significari, sive ad vexationem redimendam, sive quod jam aliquid inter Israelitas de facinore perpetrando convenisset, et rex munerum illecebra in casses esset illiciendus.

Ver. 16.

וַיַּעַשׂ לוֹ אֶהוּד חֶרֶב וְהָיָה שְׁנֵי בָיִת
בְּמֶדְ אֶרְבָּעָה וַיַּחְגֵּר אֹתָהּ בִּתְחִיל לְמַדּוֹ
עַל יָרְכוֹ וַיְמִינוּ :

דפ' בצר

καὶ ἐποίησεν ἑαυτῷ Ἀὐδὸν μάχαιραν δίστομον σπιθαμῆς τὸ μήκος αὐτῆς, καὶ περιέζωσατο αὐτὴν ὑπὸ τὸν μανδύαν ἐπὶ τὸν μηρὸν αὐτοῦ τὸν δεξιόν.

Au. Ver.—16 But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Of a cubit length. So Pool, Patrick, Ged., Booth.

Bishop Horsley.—Rather, "of a short length." See Parkhurst, גָּמֵד.

Dr. A. Clarke.—The word גָּמֵד, *gomed*, which we translate *cubit*, is of very doubtful signification. As the root seems to signify *contracted*, it probably means an instrument made for the purpose *shorter* than usual, and something like the Italian *stiletto*. The Septuagint translate it by σπιθαμή, *a span*, and most of the versions understand it in the same sense.

Gesen.—גָּמֵד, m. (r. גָּמֵד, q. v.) pp. a cut,

i. e., a staff, rod, as being cut from a tree.

Zab. ^{אֵלֶּכְךָ}, a staff, rod, the letter א being inserted, and א and כ interchanged; Chald. ^{אֵלֶּכְךָ}. Then a cubit, the measure of a cubit, Judg. iii. 16. Syr. ^{אֵלֶּכְךָ}, cubit, ^{אֵלֶּכְךָ}, id.

Lee. — ^{אֵלֶּכְךָ}, m.—pl. non occ. once Judg. iii. 16, ^{אֵלֶּכְךָ}, ^{אֵלֶּכְךָ} a ^{אֵלֶּכְךָ}—whatever that was—was its length. Gesenius seems to think that this is the same word as the Chaldean and Syriac ^{אֵלֶּכְךָ}; and, that all the

Philologists up to his time have been in the dark concerning it. He also tells us that ^{אֵלֶּכְךָ}, i. e., ^{אֵלֶּכְךָ}, per metathesis,

signifies *truncavit*: and hence he goes on from a branch, staff, &c., so cut off, to *ulna*, a cubit; because a staff (*stab*) is taken as a measure in Germany. He does not seem at all to be aware that ^{אֵלֶּכְךָ} is

compounded of ^{אֵלֶּכְךָ}, bone, and ^{אֵלֶּכְךָ}, the

hand, and hence signifies a cubit; although Castell had plainly told him so, at col. 618 of his Lexicon: and, of this, the ^{אֵלֶּכְךָ}, *baculus*

of Buxtorf, and ^{אֵלֶּכְךָ}, of Norberg,

cited by him, are in all probability mere corruptions! Again, it is any thing but

certain, that the ^{אֵלֶּכְךָ}, of the Syriac version,—which Castell renders by *pugillus*,—is rightly translated in the Arabic of the

Polyglott by ^{ذراع}, a cubit.—^{אֵלֶּכְךָ},

and ^{אֵלֶּכְךָ}, are no doubt corruptions of

^{אֵלֶּכְךָ}; but then they are corruptions

common enough with the Syrians;—see Kürsch's Preface to his Syriac Pentateuch—and no greater than those mentioned above, found in Buxtorf and Norberg. The whole of Gesenius's note is, therefore, founded on the most palpable mistake, and is consequently useless. From the context it should seem, that a weapon a cubit in length could scarcely have been used. I am disposed to think, therefore, that the *σπιθαμῆς τὸ μῆκος*

αὐτοῦ of the LXX, the “*longitudinis palmæ manus*,” of the Vulg., and the ^{مصحف}, *pugillus* *longitudo ejus*, of the Syr., are right; and that the Targumist and Arab. are wrong in giving *cubitus*, &c. As to the etymology, as ^{جمد}, to cut, and ^{جمد}, a cutting sword, (and perhaps Pers. ^{جمهر}, a dagger,) claim

an origin agreeing with that of our ^{אֵלֶּכְךָ}, I cannot help thinking that some cutting instrument (lit., a cutter) is intended by this word: perhaps a *pruning knife*. If so, the place will read thus: *Ehud made himself a weapon* (sort of sword ^{אֵלֶּכְךָ}), and it had two edges, (a cutter) *pruning knife* (was) its length. The blade of which would probably be a span in length, or thereabouts. The verb is much used in the Æthiopic to signify the *pruning of trees*; and so ^{ገገገ}: is *putator arborum*, Lud. col. 523. If this may be relied on, our word does not signify any specific measure: which is very probable. If it had, most likely it would have so occurred again, as we have so many places in the Bible in which measures are given.

Rosen.—^{אֵלֶּכְךָ}, *ulna* *longitudo ejus*. Græcus Alexandrinus: *σπιθαμῆς τὸ μῆκος αὐτῆς*. Hieronymus: *longitudinis palmæ manus*. Syrus: ^{مصحف} ^{ذراع}, *pugillus* *longitudo ejus*. Sed Arabicus interpres, qui alias Syrum presse sequitur, hæc posuit:

^{طوله ذراع غير قبضته}, *longitudo ejus ulna sine capulo ejus*. Vocem ^{ذراع} vel de suo

addidit, ut alias nonnumquam (vid. Roedigeri *Dissert. de versione Arab. libror. V. T. historico*., p. 81, seqq.), vel in suo Syriaco codice ^{ذراع} legit. *Capulus* Arabice est

^{مقبض}. Sed videtur interpres ^{قبضة} elegisse, quod Syriaco ^{مصحف} propius est.

Hebraicum ^{אֵלֶּכְךָ}, quod hoc duntaxat loco legitur, a radice ^{אֵלֶּכְךָ}, *absceidit*, *cecidit* frondes, arbores (vid. Gesenius *Thesaur.*, sub h. v.), proprie *baculum*, hinc *ulnam* denotare videtur. Cubitum sive *ulnam* Hebraice alias ^{אֵלֶּכְךָ} dici constat. Sed ^{אֵלֶּכְךָ} fuerit forsan antiquioribus temporibus in usu.

Under his raiment.

Bp. Patrick.—The LXX and the Vulgar

take this to have been a military garment; but the Hebrew word *mad* signifies any sort of raiment.

Gesen.—מִד m. c. suff. מִדִּי, Ps. cix. 18; מִדִּי, Job xi. 9; Plur. מִדִּים, Judg. iii. 16, once מִדִּין, Judg. v. 10, c. suff. מִדִּיךָ, Jer. xiii. 25. R. מִדִּיךָ.

1. *A vestment, garment*, so called from its fulness and width, see the root No. 1 [מִדִּי to stretch, to extend]; Ps. cix. 18; Lev. vi. 3. Also *a carpet* on which the wealthy sit, plur. מִדִּין, Judg. v. 10.

Rosen.—*Accinxeratque eum, ense, subter vestibus suis ad femur dextrum suum.* Verba לְכַדִּי קִתְּחָה Græcus Alexandrinus ὑπὸ τὸν μανδύαν αὐτοῦ, eumque sequutus Hieronymus subter sagum suum, reddidit. Sagum enim militaris vestis erat, eandemque Græcum μανδύας sive μανδύη denotat. Hesychius: Μανδύας εἶδος ἱματίου Περσῶν πολέμικόν, ἣ μαντείας, species vestis Persarum militaris, aut divinationis. Cf. de hac voce Relandi Dissertatt. de reliquiis vet. ling. Pers., § 85, in ejus Dissertatt. Miscellann., t. ii., p. 192. Vox Græca alludit ad Hebraicum מִדִּים, quæ a מִדִּי, extendit, proprie vestem ampliorem significat. Videtur chlamydi simile vestimentum fuisse, quod armis superinducebatur, laxum admodum et nodo vel fibula connexum, quod supra humeros aut in alterum latus rejici poterat. Vid. Lydii Syntagma S. de re militari, l. iii., cap. 2, p. 44, edit. Dordrac. 1698.

Ver. 19.

וְהָיָה שָׁב מִן־הַפְּסִילִים אֲשֶׁר אֶת־
הַגִּלְגָּל וַיֹּאמֶר דְּבַר־סֵתֶר לִי אֵלֶיךָ
הַמֶּלֶךְ וַיֹּאמֶר הֵם וַיֵּצְאוּ מֵעֵלְיוֹ כָּל־
הַעֲמֻדִים עִלָּיו :

καὶ αὐτὸς ὑπέστρεψεν ἀπὸ τῶν γλυπτῶν τῶν μετὰ τῆς Γαλγὰλ. καὶ εἶπεν Ἀῶδ. λόγος μοι κρύφιος πρὸς σέ βασιλεῦ. καὶ εἶπεν Ἐγγλῶμ πρὸς αὐτόν. σιῶπα. καὶ ἐξαπέστειλεν ἀφ' ἐαυτοῦ πάντας τοὺς ἐφειστώτας ἐπ' αὐτόν.

Au. Ver.—19 But he himself turned again from the quarries [or, graven images] that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

From the quarries. So Rosen.

Houb.—From Pesilim.

Bp. Patrick.—Some understand by the word we translate *quarries*, a place where

they digged or hewed stones; others, the twelve stones which Joshua placed in Gilgal. But the LXX and the Vulgar take it for *graven images*; for, so indeed, the word *pesil* commonly signifies in Scripture, and so we translate it in the margin of our Bible: which when Ehud beheld, his spirit was mightily stirred within him (as Conradus Pellicanus explains this passage), and he proceeded no further in his return home, but went back, with a resolution to revenge this affront to God, as well as the oppression of his people. For it is to be supposed, the Moabites had set up these *graven images* in this place, rather than any other; which had been famous for the presence of God for a long time in it.

Keep silence.] He bade Ehud say no more till all his attendants were withdrawn, whom he would not have to hear the message.

Dr. A. Clarke.—פְּסִילִים. Some of the Versions understand this word as meaning *idols* or *graven images*, or some spot where the Moabites had a place of idolatrous worship. As פֶּסֶל signifies to cut, hew, or engrave, it may be applied to the images thus cut, or to the place or quarry whence they were digged: but it is most likely that *idols* are meant. Some think that *trenches* are meant, and that *pesilim* here may mean the boundaries of the two countries; and when Ehud had got thus far, he sent away the people that were with him, under pretence of having a secret message to Egion, and so got rid of his attendants, in presence of whom he could not have executed his scheme, nor have secured his escape afterwards. But I do not see the evidence of this mode of interpretation.

Gesen.—פְּסִילִים, m. plur. (r. פֶּסֶל) carved images of idols, Deut. vii. 25; Is. xlii. 8; Jer. l. 38; Hos. xi. 2, al. פְּסִילֵי כֶסֶף, your carved images of silver, Is. xxx. 22. Syr.,

ܡܨܠܐ, cut, hewn, as stone.—In Judges iii. 19, 26, פְּסִילִים, *Pesilim* is pr. n. of a place not far from Gilgal, Targ. ܦܫܠܝܡ, quarries; but it is safer to rest in the common signif. "images," perh. "hewn stones," i. q. Syr., ܡܨܠܐ.

Prof. Lee.—פְּסִילִים, pl. m. constr. פְּסִילֵי, aff. פְּסִילֵי, &c.; r. פֶּסֶל. Carved images, idols, Deut. vii. 25; 2 Kings xvii. 41; Hos. xi. 12, &c. In Judg. iii. 19, 26, פְּסִילִים, is generally interpreted *quarries*; but there

hunc indicant aptiorem: *et ille sedebat in cubiculo suo refrigerii solus*, ad verbum in *separatione* s. *solitudine* sua. Ita recte Græcus Alexandrinus: *sedebat autem in æstivo cœnaculo solus*, ut Hieronymus vertit. Quod res ipsa commendat. Ehud enim, rem arcanam regi Moabitarum aperiendam simulans, ministris ejus ideo secedere jussis, vs. 19, jam regem, ut intenderat, *solum* deprehendebat. עֲשֵׂרֵי est pronomen periphrasticum suffixi, וְ, *suus*, ob statum constructum. Potest tamen et ut membrum separatum parentheticum reddi: *quod erat ipsi*.

I have a message from God unto thee.

Pool.—*I have a message*, to be delivered not in words, but by actions; Heb., *a word*, or *thing*, or *business*. So that there is no need to charge Ehud with a lie, as some do. *From God*. He designedly useth the name Elohim, which was common to the true God and false ones, and not Jehovah, which was peculiar to the true God, because Ehud not knowing whether the message came not from his own false god, he would more certainly rise, and thereby give Ehud more advantage for his blow; whereas he would possibly show his contempt of the God of Israel by sitting still to hear his message.

Dr. A. Clarke.—*I have a message from God unto thee.*] דבר אלהים לי אֵיךְ, *a word of the gods to me, unto thee*. It is very likely that the word *elohim* is used here to signify *idols*, or the *pesilim* mentioned above, ver. 19. Ehud, having gone so far as this place of idolatry, might feign he had there been worshipping, and that the *pesilim* had inspired him with a message for the king; and this was the reason why the king commanded *silence*, why *every man went out*, and why *he rose from his seat or throne*, that he might receive it with the greater respect. This, being an idolater, he would not have done to any message coming from the *God of Israel*. *I have a message from God unto thee*, is a popular text; many are fond of preaching from it. Now, as no man should ever depart from the literal meaning of Scripture in his preaching, we may at once see the absurdity of taking such a text as this; for such preachers, to be consistent, should carry a two-edged dagger of a cubit length on their right thigh, and be ready to thrust it into the bowels of all those they address! This is certainly the literal meaning of the passage, and that it has

no other meaning is an incontrovertible truth.

Ver. 22.

וַיִּבֶא גַם־הַנֶּצֶב אַחֲרֵי הַלֶּחֶב וַיִּסְגֹּר הַחֶלֶל בְּעֵד הַלֶּחֶב כִּי לֹא שָׁלַח הַחֶרֶב מִבֶּטְנוֹ וַיֵּצֵא הַפֶּרֶשׁ דָּוָה :

καὶ ἐπεισήνεγκε καὶ γε τὴν λαβὴν ὀπίσω τῆς φλογός, καὶ ἀπέκλεισε τὸ στέαρ κατὰ τῆς φλογός, ὅτι οὐκ ἐξέσπασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ.

Au. Ver.—22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt came out [or, it came out at the fundament].

Dr. A. Clarke.—*And the dirt came out.*] This is variously understood: either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the *fright* and *anguish* [so *Pool*, *Patrick*].

The original, פֶּרֶשׁ, *parshedonah*, occurs only here, and is supposed to be compounded of פֶּרֶשׁ, *peresh*, *dung*, and שָׁדָה, *shadah*, *to shed*, and may be very well applied to the latter circumstance; so the Vulgate understood it: *Statinque per secreta naturæ alvi stercora proruperunt*.

Pool.—i. e., his excrements came forth, not at the wound, which closed up, but at the fundament, as is usual when persons die either a natural or violent death.

Bp. Horsley.—*And the dirt came out*; rather, *and it* [the dagger] *came out through the passage of the excrement*.

Ged., Booth.—And it [i. e., the dagger] went through behind.

Prof. Lee.—פֶּרֶשׁ, once, *Judg.* iii. 22, in the phrase הַפֶּרֶשׁ דָּוָה. It is not improbable that the true reading is דָּוָה, which would make the construction regular. The LXX translate it as if synonymous with הַפֶּרֶשׁ דָּוָה, in the next clause. Vulg., *per secreta naturæ alvi stercora proruperunt*. According to some, *exiit gladius per podicem*. Castell, *stercus effusum*. *Dung*.

Gesen.—פֶּרֶשׁ, ἄρ. λεγόμεν., *Judg.* iii. 22, according to the Targ., Vulg., Luth., Engl., *dung*, *dirt* (comp. פֶּרֶשׁ), hence הַפֶּרֶשׁ דָּוָה, *and the dirt* (fæces) *came out* from the wound. But the He paragogic implies rather the place to which a thing comes out; and I would prefer therefore to render: *and* (the blade, הַלֶּחֶב) *came out between his legs*,

i. e., in vulgar English, "into his crotch;" comp. the root and פָּרַשׁ.—Sept., Cod. Vatic., καὶ ἐξῆλθεν (Ἀὼδ) τὴν προστάδα, as if פָּרַשׁ were i. q. פָּרַשׁ in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

Rosen.—*Exiitque* הֵצִיא הַפֶּדֶיָה, *ad podicem*. Vocem פֶּדֶיָה, quæ nonnisi hoc loco legitur, Hebræi fere ex פֶּשֶׁת, *finus*, et פֶּשֶׁת sive פֶּשֶׁת, *effudit* compositam ajunt, quasi dicas *locum effusionis excrementi*, sequenti Chaldæum, qui sic reddidit: הֵצִיא הַפֶּדֶיָה, *exiitque excrementum ejus effusum*. Nam איכל, proprie *cibus*, Chaldæis et aliquando cibum concoctum et excrementum digestum significat. Ex ea vocis Hebraicæ explicatione Hieronymus sic interpretatus est: *statimque per secreta naturæ alvi stercore proruperunt*. Gesenius in Lexico nomine פֶּדֶיָה relato ad פֶּשֶׁת, Arabice فَرَشَط et فَرَشَط, *distendit, divaricavit pedes*,

nostra verba sic reddit: *et exiit gladius per interstitium pedum*; nec quo minus הֵצִיא, verbum generis masculini, referatur ad הַפֶּדֶיָה, nomen feminei generis obstat illi interpretationi observat, quandoquidem verbum a nomine paulo longius distat (vid. Grammat. Hebr. minor., § 144, not. 1), et הֵצִיא, Zach. xiii. 7, ut nomen generis communis tractatur. Esse tamen, qui פֶּדֶיָה nomen loci esse, et הֵצִיא ad Ehudem redire putent, refert R. Tanchum. In eandem sententiam propensus est Schnurrerus, qui tamen פֶּדֶיָה quid fit, obscurum esse dicit, nec facile expediti existimat, quum quænam ratio et structura fuerit domuum, quibus prisci ævi reges Orientales uterentur, nos penitus lateat. Nam voce פֶּדֶיָה aliquid denotari, quod ad ædem regiam pertineret, vel ab eadem prope abesset, Schnurrerus putat intelligi ex serie orationis, quum verbum הֵצִיא pendeat a verbo פָּרַשׁ, atque ad Ehudem redeat, non ad gladium, de quo dicendum fuerit הֵצִיא. Id tamen non obstat, modo vidimus. Sententia suæ favere existimat Schnurrerus Alexandrinum interpretem, qui post verba ἐξέστασε τὴν μάχαιραν ἐκ τῆς κοιλίας αὐτοῦ hæc addit: καὶ ἐξῆλθεν Ἀὼδ εἰς τὴν προστάδα, *et exiit Ehud in vestibulum*. Sed ea pro interpretatione primorum versus sequentis verborum habenda sunt. Videtur interpres parcens auribus et honestatis studiosus sordium egestionem non exprimere voluisse. Ædium partem voce פֶּדֶיָה designari existimavit et Sebal. Ravius, qui in Dissertat.

de ædibus Hebræorum interpretatur cubiculum tapetibus instratum a فرش, stragulum. Sed præterea quod in hac interpretatione molesta est litera ט, cujus nulla ratio reddi potest, ei et hoc obstat, quod locus in quem exiit Ehud versu demum proximo nomine פֶּדֶיָה denotatur. J. D. Michaelis in *Supplem. ad Lexx. Hebr.*, p. 2046, vulgo receptam, quam supra attulimus, vocis פֶּדֶיָה interpretationem suam fecit, sed mutatis vocalibus et vocum interstitiis: הֵצִיא הַפֶּדֶיָה, vel etiam, quum sex Kennicotti codices cum Vav habeant, הֵצִיא, collato

Arabico دُونَ, *intra*, hoc sensu: *et egressus est finus inferius*. Sed vocis Hebraicæ significationis Arabicæ illius nullum est vestigium. Syrus interpretatus est مَحْطًا سَاحِلًا, *festinanter*, mera, uti videtur, ex conjectura.

Ver. 23.

וַיֵּצֵא אֹהֶיךָ הַמִּסְדֵּרֹנָה וַיִּסְגֹּר דְּלָתוֹת הַשְּׁלֵיחַ פָּעֵדוֹ וַנָּעַל :

καὶ ἐξῆλθεν Ἀὼδ τὴν προστάδα. καὶ ἐξῆλθε τοὺς διατεταγμένους, καὶ ἀπέκλεισε τὰς θύρας τοῦ ὑπερώου κατ' αὐτοῦ, καὶ ἐσφίνασε.

Au. Ver.—23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Through the porch.

Bp. Patrick.—It is very uncertain what the Hebrew word *misderona* signifies which we translate *porch*. Some take it for the guard chamber (as the LXX seem to understand it), or a place where the king's servants sat; through which he passed boldly, that he might give no suspicion of any mischief he had done: or, as Kimchi explains it, the place where the people sat, who waited for audience.

Bp. Horsley.—*Through the porch*; rather, *into the gallery*. See Parkhurst, סדר.

Gesen.—פָּעֵדוֹ m. (r. פֶּדֶיָה) *porch, portico*, so called from the rows of columns [so Lee] which enclose it: comp. סֶדֶר, פֶּדֶיָה, row. Once Judg. iii. 23, where it is the open gallery or balcony, from which there was access to the private apartment (פֶּדֶיָה).

Rosen.—*Exiitque Ehud ad porticum, sive vestibulum*. Liqueat e verbis quæ sequuntur, designari spatium aliquod ante fores cubiculi. Nomen Hebraicum פֶּדֶיָה videtur *porticum*

designare, a columnarum ordinibus dictum; nam סדר est *ordo*. Græcus Alexandrinus εἰς τὴν προστάδα reddidit, quod nomen est spatii vacui inter porticus, ante januas conclavulum porrectas, in ædificiis Græcorum, uti testatur Vitruvius *Architect.*, l. vi., cap. 10. Chaldæus אֶסְדָּרָא interpretatus est, quod Græcum ἐξέδρα est, atrium ad confabulandum sedilibus et intercolumniis distinctum. Kimchi scribit סְדֵרִין esse locum, ubi manet populus ad regem accedens, dispositus סדרים סדרים, *per ordines* consessuum, ut quivis expectans sedere possit. Nec obvertat aliquis, non esse credibile, Ehudem per apertam porticum exiisse, in qua passim aulici versabantur. Nam virum abeuntem ex aula visum fuisse, colligitur e versu 24, ubi not. vid. In versionis Alexandrinæ codice Vaticano post verba supra allata addita leguntur hæc: καὶ ἐξῆλθε τοὺς διατεταγμένους, *et exiit ordinatos*, i. e., homines dispositos vel ad regiam custodiam, vel ad ingredientium egredientiumque observationem. Vel possit ad διατεταγμένους subaudiri στύλους, ut significantur columnæ ordinatæ, quæ porticum efficiunt. Utrumvis sumas, erit alia interpretatio vocis סְדֵרִין. Syriacus interpres pro ea כַּסְתֵּי שַׁלְוָה posuit, quod e Græco ξυστὸς factum videtur, sed Arabicus interpres رَوَّشَن, voce Persica, quæ *fenestram* denotat, explicavit.

And locked them.

Prof. Lee.—(b) נָעַל הַדֶּלֶת, *Bolted, made fast, the door*, Judges iii. 23; 2 Samuel xiii. 18.

Rosen.—וַיִּסָּר בְּצִדּוֹ הַפֶּלֶאָה בְּצִדּוֹ וַיִּנְעַל, *Occluserat autem, sive postquam clausisset fores cubiculi post eum, Egionem, et obserasset.* Verba וַיִּסָּר et נָעַל sunt in plusquamperfecto reddenda, ut iv. וַיִּסָּר כֶּחָד, *postquam obiisset Ehud.* וַיִּסָּר dicitur de eo qui includitur, vid. Genes. vii. 16; 1 Reg. iv. 4. נָעַל, *Obseravit*, ut 2 Sam. xiii. 17, 18. Apud Homerum fores clauduntur ferâ adhibito loro, ut *Odyss.* i. 441, ancilla attrahit januam thalami Telemachi κορώνη Ἀργυρῆ ἐπὶ δὲ κληῖδ' ἐτάνυσεν ἱμάντι, *annulo argenteo, pessulumque obtendit loco.* Vid. et *Odyss.* iv. 802. Quodsi aperienda erat janua, sera aut pessulus clave immissa sustollebatur et una cum loco removebatur. Vid. J. E. Faber *Archæologie der Hebräer*, p. 427, et Jahn *Biblische Archæologie*, p. i., p. 216.

Ver. 24.

וַיֵּאמְרוּ אֵת מִסְכָּה הָיָה אֶת־רַגְלָיו

בְּחֶנֶר הַמְּקוֹרָה :

— καὶ εἶπαν. μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ ἐν τῷ ταμίῳ τῷ θερνώ;

Au. Ver.—24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet [*or*, doeth his easement] in his summer-chamber.

Surely he covereth his feet.

Ged., Booth.—Surely he is reposing.

Bp. Patrick.—*Surely he covereth his feet in his summer chamber.*] They concluded he was easing nature, as this phrase is commonly understood here [so Rosen., Gesen.], and 1 Sam. xxiv. 3, for when they were about that business, the long garments which they wore in those countries were so disposed as to cover their feet (see Gataker in his Cinnus, lib. ii., cap. 3). But it may be understood, I think, of laying himself down to sleep [so Michaëlis, Pool, Clarke], which they were wont to do in those countries in the heat of the day (2 Sam. iv. 5); and then, lying down in their clothes, it was necessary to cover their feet for decency's sake, to keep their garments from slipping up, and exposing those parts which should not be seen. And this suits better with the story than the other; for they thought fit to wait a great while before they entered the chamber, that they might not disturb his rest; whereas the other business being soon dispatched, would not have occasioned their waiting so long (see the Arabic and Syriac version, both here and upon 1 Sam. xxiv. 3).

Gesen.—וַיִּסָּר בְּצִדּוֹ, 1 Sam. xxiv. 4, and Judg. iii. 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus, Ant. vi. 13, 4, the Talmudists, Buxt. Lex. Talmud., 1472, and so Sept. παρασκεύασθαι, i. q., ἀποσκεύασθαι, ἀνασκεύασθαι. At least, in accordance with Kimchi's opinion, it is *to void one's urine*, which, among Asiatic nations, the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep*; so Syr., 1 Sam. i. c., and also Josephus (inconsistently), Ant. v. 4, 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd., p. 1160; J. D. Michaëlis, Supplem., p. 1743.

Rosen.—*Et dixerunt: profecto ille legit pedes suos*, i. e., exonerat alvum. Est enim hæc dicendi formula, quæ præter hunc locum nonnisi 1 Sam. xxiv. 4 exstat, εὐφημοῦς hominis satisfaciens naturæ, inde desumpta, quod Orientales stolis longis et laxis induti cum excrementa egerunt, pedes vestibus tegunt, quæ sedentium in pedes necessario descendunt. Græcus Alexandrinus in codice Vaticano: μήποτε ἀποκενοῖ τοὺς πόδας αὐτοῦ, forsân evacuat pedes suos, quod Hieronymus recte expressit: forsitan purgat alvum. Constat enim apud Hebræos quicquid in ima ventri parte est, et infra alvum, pedum nomine venire. In codice Alexandrino, nec non in editione Complutensi et Aldina legitur: μήποτε πρὸς δίφρου κάθεται, forsân et sellas sedet; quæ et ipsa verecunda dicendi formula est ad eandem illam rem exprimendam. Chaldæus: בְּכֵן עָבַד הָאֵל יְהוָה, utique facit ille necessitatem suam. Syrus:

ܕܥܒܕܐ ܕܥܒܕܐ, ad latinam exivit.

Sed Josephus, qui *Antiq.*, l. vi., cap. 13, § 4, tradens quæ 1 Sam. xxiv. 4 narrantur, formulam illam de opere naturæ recte intelligit, a se ipse discedens *Antiq.*, l. v., cap. 4, § 2, nostram historiam enarrans phrasin Hebraicam de cubitu ad dormiendum intelligit. Sic enim scribit: *quiescebant famuli, eis ὑπὸν τέτραφθαι νομίζοντες τὸν βασιλεία, obdormivisse putantes regem.* Syrus quoque eumque sequutus Arabicus interpres, in Samuelis loco رقد , دعو , dormivit

posuit. Idem probat J. D. Michaëlis in *Supplem.*, p. 1743, "dormientium enim pedes," inquit, "nisi tegantur, facile frigent, unde et plerique, etiam inter diu dormientes, sua sponte eos tegunt, tegique medici jubent." Quam sententiam tamen jam refutaverat Chr. Guil. Lüdecke in *Expositione brevi locorum Scr. S. ad Orientem sese referentium*, Halæ Sax. 1777, p. 38, not., hæc observando: "Forte si quis cogitaret, dormienti, ut ne frigescat, pedes tegere opus esse, in memoriam revocet, Orientales dormientes inprimis capiti tegendo operam dare, nec ullam esse rationem, quam ob rem non æque bene (quod tamen non fit), caput vel corpus, tegere, dici posset. Opponi etiam nequit, temporis elabendi Ehudo non satis fuisse, alvum solummodo si exonerasset Eglon, quum minime narretur, quantum itineris Ehud progressus erat, antequam fores aperire auderent, seque a consternatione reficerent

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Eglonis cubicularii." Kimchii aliorumque sententiam, phrasin Hebræam נָחַץ דֶּפֶס de-notare *vesicam exonerare*, propterea quod Persæ laxis suis vestibus demissis subsidere solent cum lotium reddunt, refutavit Borchartus *Hieroz.*, P. i., l. ii., cap. 55, t. i., p. 778 ed. Lips. Cf. et Glassii *Philol. S.*, ed. Dath., p. 891. Ceterum Kimchi recte notavit, נָחַץ poni pro נָחַץ, esse enim participium Hiphil verbi geminatae secundæ radicalis, נָחַץ. In fine versus additur: נָחַץ, in conclavi refrigerii, de quo vid. ad vs. 20. נָחַץ est *conclave interius*, seu posterius, nostratibus *Stuben-Kammer*. Græcus Alexandrinus in codice Vaticano: ἐν τῷ ταμίῳ τῷ θερμῷ, in cubiculo astivo. In codice Alexandrino: ἐν τῇ ἀποχωρήσει τοῦ κοιτῶνος, in secessu cubiculi. De gynæceo, utpote interiore ædium parte, נָחַץ dicitur Cantic. i. 4; iii. 4, et de cubiculo 2 Sam. iv. 7; xiii. 10.

Ver. 25.

יִחְיִילוּ עַד-בֹּזֵז וְגו'

καὶ ὑπέμειναν ἕως ἡσχύνοντο. κ.τ.λ.

Au. Ver.—25 And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, their lord was fallen down dead on the earth.

Until they were ashamed.

Bp. Horsley.—Rather, "till their patience was tired out."

Rosen.—*Et exspectarunt usque ad pudere*, i. e., donec eos diutius exspectare puderet. Vel: donec confusi turbarentur præ consilii inopia, quod nemo pulsantibus januam responderet. Cf. 2 Reg. ii. 17, נִצְרְרוּ בִּדְבַשׁ, institerunt apud eum donec eum puderet, i. e., diutissime. Cf. et infra v. 28.

Ver. 26.

Au. Ver.—The quarries. See notes on ver. 19.

Ver. 29.

וַיִּכּוּ אֶת-מֹאָב בַּעֲרַת הַחַיִּים בְּעֶשְׂרֵת אֶלֶפִּים אִישׁ פֶּל-שָׁמָן וְכָל-אִישׁ חָיִל וְלֹא נִמָּלֵט אִישׁ :

καὶ ἐπάταξαν τὴν Μωὰβ τῇ ἡμέρᾳ ἐκείνῃ ὥστε δέκα χιλιάδας ἀνδρῶν, πᾶν λιπαρὸν, καὶ πάντα ἄνδρα δυνάμεως, καὶ οὐ διεσώθη ὁ ἀνὴρ.

Au. Ver.—29 And they slew of Moab at that time about ten thousand men, all lusty [Heb., fat], and all men of valour; and there escaped not a man.

B B

All lusty. So Rosen., Gesen., Lee.

Bp. Patrick.—*All lusty.*] In the Hebrew it is, *all fat men*; that is (as some understand it), men of estates, or very wealthy persons [so Le Clerc]: men of quality, or of the better sort (as others expound it), who chose to transplant themselves hither, because of the richness and deliciousness of this country; but it may be interpreted *strong men*, as our translation imports, who were culled out from among the Moabites, to keep the Israelites in greater awe.

Houb.—29 *Eo tempore conciderunt de Moab hominum ferè decem millia, tam eos qui in præsidii erant, quam eos, qui apud exercitum; nemo eorum superstes fuit.*

כל שכן, Sic accipiunt explanatores *omnem pinguem, tanquam omnem divitem.* Verum, in describenda hostium cæde, attenditur potius ad numerum et ad fortitudinem, quam ad *pinguedinem, seu divitias*; quas *divitias* sacer scriptor si enuntiare vellet, uteretur verbo proprio עשיר, *dives*, non translato שכן, *pinguis*. Chaldaeus interpretatur אימהן, *terribilem*; Syrus עריד, *paratum*, qui, quid legerint, mihi non constat. Germana scriptura videtur esse כל שכן, *omnem custodem, seu omnes excubias*; ut intelligantur *stativa præsidia*, quæ rex Moab in urbibus collocarat, ut eas haberet sibi obsequentes, quomodo in איש חיל intelliguntur *viri exercitus*, qui contra Israel pugnarunt.—*Houb.*

Rosen.—*Omnem pinguem et omnem virum roboris*, i. e., ut Hieronymus reddidit, *omnes robustos et fortes viros.* שכן, *pinguem* Clericus intelligit opulentum, existimatque primores Moabitarum signari, quorum ditissimi quique Jordanem transierint, ut expilarent Hebræos. Similiter Kösterus in *den Erläuterungen*, etc., p. 125. Sed videntur potius, qui succulentum et bene curatum corpus habuerunt, indicari, atque adeo robusti, ut כשמיים Ps. lxxviii. 31, ubi not. vid. Chaldaeus reddidit אִמְתָּן, *terribilem.* Nec evasit *vir*, i. e., nullus eorum qui ad occasum Jordanis erant.

Ver. 31.

וְאַחֲרָיו הָיָה שְׂמֵרָה בְּיָדָהּ וְגַם אֶת-
כָּל-שְׂמֵרָתָם נִשְׁמָרוּתָם אִישׁ בְּמִלְמֶד
הַבָּקָר וְנִוְשַׁע בְּגִידֵיהֶם אֶת-יִשְׂרָאֵל :

καὶ μετ' αὐτὸν ἀνέστη Σαμεγάρ υἱὸς Δινάχ,
καὶ ἐπάταξε τοὺς ἀλλοφύλους εἰς ἑξακοσίους
ἄνδρας ἐν τῷ ἀροτρόποδι τῶν βοῶν· καὶ ἔσωσε
καὶ γὰρ αὐτὸς τὸν Ἰσραὴλ.

Au. Ver.—31 And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

After him. So Pool, Patrick, Rosen.

Ged.—*Next to him*, i. e., I think, in rank, not succession. The Hebrew word has often this signification: and Shamgar was probably contemporary with Ehud.

Rosen.—*Et postea fuit Schamgar filius Anath.*

Which slew of the Philistines six hundred men.

Bp. Patrick.—These words sound as if Shamgar alone [so Pool, Clarke] made opposition to them, and slew the number mentioned; being excited by the mighty power of God, which gave him unwonted courage and strength; for he was raised up, as the two foregoing great men had been, by a Divine inspiration, to be their judge, as appears by the last words of this verse.

Ged.—We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines: he would be accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all, his victory seems to have been only an occasional one. Comp. ch. v. 6.

Rosen.—Cum Schamgar sexcentos Philisthæorum boum stimulo concidisse narratur, eum tantum opus non solum præstitisse, sed tumultuaria rusticorum comite, cujus ducem se præstitit, vix monitu opus. Nam sæpius dux exercitus pro ipso exercitu ponitur, ut supra i. 13, ubi Othniel urbem Kirjath-Sepher cepisse narratur, quod certe unus homo præstare nequitiam potest. Idem valet de iis quæ facta legimus 2 Sam. xxiii. 8, 10, 11, de tribus illis heroibus, qui tempore Davidis floruerunt.

With an ox goad. So Pool, Patrick, Gesen., Lee.

Dr. A. Clarke.—*An ox-goad.*] מלמד הבקר, *the instructor of the oxen.* This instrument is differently understood by the Versions: the Vulgate has *vomere, with the coulter or plough-share*, a dreadful weapon in the hand of a man endued with so much strength; the Septuagint ἀροτρόποδι τῶν βοῶν, *with the plough-share of the oxen*; the Chaldee, Syriac, and Arabic understand it of the *goad*, as does our translation.

Prof. Lee.—מלמד, m. once, in הבקר, *the oxen*, i. e., *A goad*, or other such instru-

ment. Aquila, ἐν διδασκαλίᾳ. Symm. ἐχέλῃ τῶν βοῶν.

Rosen.—Vocem פֶּלֶךְ, quæ solo loco legitur, a לָכֶד, quod Hebræis *discere* notare constat, Bochartus *Hieroz.*, P. i., l. ii., cap. 39, t. i., p. 408, edit. Lips., quasi instrumentum διδασκαλὸν esse dicit, quod eo bos, edoceatur, et erudiatur quasi; cf. Hos. x. 11, עֲנִיָּה מִלֶּכֶד, *vitula edocta*, cui opponitur Jerem. xxxi. 18, כֶּלֶל לֹא לָכֶד, *vitulus non edoctus*. Sed quum Arabice لَمَد, i. q.,

لَمَم, transpositis literis, *percutere* sit, possit פֶּלֶךְ instrumentum ad percutiendum esse, *baculus*. Jarchi פֶּלֶךְ dicit idem esse quod 1 Sam. xiii. 21 דֶּרֶךְ vocatur, id est, ut ad eum locum docet, *ferreum aculeum conto inditum*.

CHAP. IV. 2.

Au. Ver.—2 And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles [it seems to concern only North Israel].

Jabin—Hazor. See notes on Josh. xi. 1, page 69.

Pool.—*King of Canaan*, i. e., of the land where the most of the Canaanites, strictly so called, now dwelt, which seems to be in the northern part of Canaan. *In Hazor*; either, 1. In the city of Hazor, which though taken and burnt by Joshua, chap. xi. 11, yet might be retaken and rebuilt by the Canaanites. Or, 2. In the territory or kingdom of Hazor, which might now be restored to its former largeness and power, Josh. xi. 10, the names of cities being oft put for their territories, as Zorah, a city, Josh. xv. 33, is put for the fields belonging to it, Judg. xiii. 2, in which Samson's parents lived, Judg. xiii. 25; xvi. 31; xviii. 2. *Harosheth of the Gentiles*; so called, because it was much frequented and inhabited by the Gentiles; either by the Canaanites, who being beaten out of their former possessions, seated themselves in those northern parts; or by other nations coming there for traffic, or upon other occasions, as Strabo notes of those parts; whence Galilee, where this was, is called Galilee of the Gentiles.

Rosen.—שִׁסְרָא יוֹשֵׁב בְּחָרוֹשֶׁת הַגִּיטִים, *Et dux exercitus ejus erat Sisera, habitans in Charoseth gentium*. Duo postrema nomina

Chaldæus cepit pro appellativis, quæ sic reddidit: בְּחָרוֹשׁ פְּרִי עֲמֻקָּיָה, *in fortitudine, in munitione, arcium gentium*. Videlicet Hebræis fere חָרוֹשׁ idem esse volunt quod Aramaicum חֲרֻשָּׁא, *silva*, a חָרַשׁ, *implicatus, perplexus fuit*, et in illo nemore arces fuisse bene munitas, in quas refugerint Cananæi reliqui ex clade, quam iis Josua intulerat. Alii ab Hebraico חָרוֹשׁ, *artificiose fabricatus est חָרוֹשָׁה, fabricationem lignorum aut metallorum interpretantur*, et urbem illam, in qua habitavit Sisera, nomen inde adeptum putant, quod in illa esset bellicum armamentarium, et ibi fierent illi currus falcati (vs. 3) a fabris lignariis et ferrariis. Paulus in *Conservator.*, P. ii., p. 188, nomen חָרוֹשָׁה, *custodiam* significare existimat, a חָרַשׁ, *custodivit*. Ceterum illam urbem haud procul abfuisse credibile est a Chazore, quæ in septentrionali Cananæa haud procul a lacu Samochonite sita erat, vid. ad Jos. xi. 1. Addita nomini חָרוֹשָׁה vox הַגִּיטִים, *gentium* credibile facit, illam urbem sitam fuisse in eo tractu, qui *regnum gentium* dicebatur, et postea pars fuit Galilææ, quæ etiam *gentium* dicta est. Cf. not. ad Jos. xii. 23.

Ver. 4.

וַיְבֹרֶךְ אֵשְׁתָּה נְבִיאָה אִשְׁתָּה לְפִדּוֹת
הָיָא שְׁפָטָה אֶת־יִשְׂרָאֵל בְּעֵת הַהִיא :

καὶ Δεββώρα, γυνὴ προφήτις, γυνὴ Δαφιδωθ, αὐτὴ ἔκραγε τὸν Ἰσραὴλ ἐν τῷ καιρῷ ἐκεῖνῳ.

Au. Ver.—4 And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Bishop Patrick.—*Deborah, a prophetess.*] Such a one as Miriam, endued with Divine gifts of wisdom to instruct, direct, and govern others. For she was not only instructed with the knowledge of Divine things, but also was excited by the Holy Spirit (as Kimchi here notes) to declare the will of God to the people (which was the proper office of a prophet), as appears by the following part of this history. Her name in Hebrew signifies a *bee*: which hath been given (as learned men have observed) by other nations, to illustrious women.

Wife of Lapidoth.] Or, as others translate it, "a woman of Lapidoth;" taking this word to signify a place, not a person. But our translation seems the most natural, and is to be preferred to that of R. Solomon and others, who translate it *a woman of splendours*: that is, an illustrious woman.

Rosen.—*Uxor Lappidoth*; vix dubium, hoc esse mariti nomen, uti veteres interpretes ceperunt. Sed quum לַמְּדוּת *lampades* significet, fuerunt, qui Deborah *mulierem lampadam* dici existimarent, quod facultatibus suis instar plurium lampadum splenderet, vel quod divinis illuminata esset splendoribus. Alii, ut Jarchi, *mulierem lucernarum*, vel *lychnariam* interpretantur, quod ellychnia concinnaret pro lucernis Sanctuarii. Quæ retulisse sufficiat.

Ver. 5.

וְהָיָה יוֹשֶׁבֶת תַּחַת־הַתְּמָר דְּבוֹרָה וּגְוֹ

καὶ αὐτὴ ἐκάθητο ὑπὸ φοίνικα Δεβώρα, κ.τ.λ.

Au. Ver.—5 And she dwelt under the palm-tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

Bp. Patrick.—*She dwelt under the palm-tree of Deborah.*] Or, as the LXX and the Vulgar understand it, “she sat [so *Rosen.*] under the palm-tree,” when she administered judgment. Whence the tree was called by her name; because it was the place where all resorted to her.

Rosen.—5 *Et illa sedens erat sub palma Deborah.* Sedere quum sæpe habitare aliquo loco denotare constet, interpretum nonnulli Deborah perpetuo sub palma habitasse putarunt. Sed videtur יוֹשֶׁבֶת hic proprio suo sensu capiendum, ut dicatur, Deborah, cum jus dicebat, sub palma sedisse. Judicium enim est *sedere*. Ita Ps. ix. 5 יוֹשֶׁבֶת לְכֹסֶף שֹׁפֵט, *insides solio judex*. הָיָה i. q. sæpius הָיָה, nomen arboris quæ nobis *Phoenix dactylifera* (*Dattelpalme*).

Ver. 6.

וַתִּשְׁלַח וַתִּקְרָא לְבָרָק בֶּן־בְּנֵינָעַם
מִקֵּדֶשׁ נַפְתָּלִי וַתֹּאמֶר אֵלָיו הֲלֹא־עָנָה
יְהוָה אֱלֹהֵינוּ יִשְׂרָאֵל לָהּ וּמִשְׁכַּתָּ בְּהָר
תְּבוֹר וְלִקְחָתָ עִמָּךְ עֶשְׂרֵת אֲלָפִים אִישׁ
מִבְּנֵי נַפְתָּלִי וּמִבְּנֵי זְבֻלֹן :

καὶ ἀπέστειλε Δεβώρα καὶ ἐκάλεσε τὸν Βαράκ υἱὸν Ἀβινεέμ ἐκ Κάδης Νεφθαλί, καὶ εἶπε πρὸς αὐτόν. οὐχὶ ἐνετείλατο κύριος ὁ θεὸς Ἰσραὴλ σοι, καὶ ἀπελεύσῃ εἰς ὄρος Θαβὼρ, καὶ λήψῃ μετὰ σεαυτοῦ δέκα χιλιάδας ἀνδρῶν ἐκ τῶν υἱῶν Νεφθαλί, καὶ ἐκ τῶν υἱῶν Ζαβουλὼν.

Au. Ver.—6 And she sent and called

Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, *saying*, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Hath not the Lord God of Israel commanded.

Pool.—i. e., assuredly God hath commanded thee.

Rosen.—Interrogatio הֲיָא, *nonne?* quum poscat responsonem affirmativam, illa sæpe est simpliciter affirmantis, i. q. *ecce!* Ita 1 Sam. xx. 37, הֲיָא הַחֵץ כִּפְּףָה הַלְלָהּ, *ecce! sagitta est ultra te*. Vid. et infra vs. 14; vi. 14; 2 Sam. xv. 35; Ruth ii. 8, al. Mandati alicujus, quod a Deo acceperit Baracus, antea nulla fit mentio. Jarchi cum auctore vetere Commentarii *Mechilla* dicti respici dicit jussum divinum de extirpandis Cananæis, quod Deut. xx. 17 legitur. Kimchi iis verbis, quæ hic leguntur, alia præcedisse existimat, nec totum Deborah cum Baraco colloquium referri, sed ejus finem duntaxat, qui maxime ad rem faceret, et scitu necessarius esset. Sed quum הֲיָא hic asseverandi sit vocabulum, nil obstat, quo minus statuamus, Deborah Baraco ignaro adhuc, quæ Deus per ipsam fieri vellet, primam nunciasset Jovæ mandata ad eum perferenda.

Draw toward mount Tabor.

Pool.—*Draw*, to wit thyself, or thy feet.

Bp. Patrick.—The Vulgar takes the word *draw* to signify gathering forces together: but the LXX take it to be of the same import with the foregoing word; signifying that he should go till he drew near to Mount Tabor.

Gesen.—שָׁךְ g) Like Engl. intrans., to draw on, to draw towards, i. e., to move, to march, to advance, Germ., ziehen. Judg. iv. 6, go and draw towards mount Tabor; xx. 37, the ambush drew out, advanced.

Rosen.—I et trahas in montem Tabor, et sumas tecum decem millia virorum e filiis Naphtali et e filiis Sebulun. In verbo מִשְׁכַּתָּ explicando non consentiunt interpretes. Illud quum trahere significet, Hebræi fere subaudiunt *populum*, ut sit: *trahas post te*, i. e., persuadeas hominibus, allicias eos, ut tecum in montem Tabor eant. Ludov. de Dieu in *Animadverss. in Jerem.* v. 8, subaudiendum putat הֲלֹא s. הֲלֹא, *protrahas pedes*, s. *gressus*, i. e., procedas, ut Genes. xxxvii. 28, וַיִּקְרָא אֶת־יֹסֵף מִן־בְּנוֹתָיו, *et protraxerunt* scil. pedes, i. e., iverunt, et

retraxerunt Josephum e puteo. Nec non Exod. xii. 21, וְיִשְׁחָטוּ אֶת הַכֹּזֵבִים לָכֶם זָמִין, *ite et accipite vobis ovem.* Hinc et nostrum locum sic reddit: *i et progredere in montem Tabor.* Ita Græcus Alexandrinus: καὶ ἀπολεύσῃ εἰς ὄρος Θάβωρ, et Chaldæus: וְהִתְקַנֵּן, *et abstraharis*, uti Lud. de Dieu interpretatur, *in montem Tabor*, i. e., avellas te e loco ubi es, et eo te trahas. Alii, ut Buxtorfius, Chaldaicum verbum *extende* te interpretantur. Ita et Gesenius, qui in Lexico verba nostra sic vertit: *diffunde te in monte Tabor.* Id tamen hic minus aptum videtur; nec ideo probari potest, quod infra xx. 37 verbo כִּפֵּץ præcedat מִצֵּץ, *diffundendi se* significatu. Quod autem quam Lud. de Dieu proposuit verbi Hebraici interpretationem attinet, ea haud satis firma videtur; quum loci, quibus illam probare studuit, et sine ellipsi nominis *pedum*, quam statuit, commodè explicari possint. Alii, ut Clericus, מִצֵּץ h. l. interpretantur *tuba tractim canito*, subaudito nomine בְּסוּרָךְ, *cum tuba*. Sane Exod. xix. 13 legitur בְּמִצֵּד הַיָּבֵל, et plene Jos. vi. 5 בְּמִצֵּד הַכֶּרֶן הַיָּבֵל, *in trahendo cum cornu jubili.* Sed מִצֵּץ, absolute positum, sine sequente בְּסוּרָךְ מִצֵּץ, nusquam *tubā canere* denotat. Verbum Hebraicum quum cum nomine per præpositionem ׀ constructum *prehendere, capere* significet, ut infra v. 14 J. D. Michaëlis in *Supplemm. ad Lexic. Hebrr.*, p. 1566 verba nostra sic interpretatur: *prehende, occupa, montem Tabor.* Sed non est necesse, ut מִצֵּץ hic alio significato capiamus, quam eo, quo versus proximi initio usurpatur, ubi *trahendi* significatio nequit in dubium vocari. Sunt enim nostra verba ita struenda: וְיִשְׂרָאֵל יִשְׂרָאֵל מִגְּדוֹן בְּסֻלֵּי יִמְעוֹ וְגִלְיוֹן וְלִקְחוּם עִמָּךְ בָּרָךְ יִשְׂרָאֵל אֲשֶׁר מִגְּדוֹן בְּסֻלֵּי יִמְעוֹ וְגִלְיוֹן וְלִקְחוּם עִמָּךְ בָּרָךְ, *i, et trahe, duc, decem millia virorum ex Naphtalitis et Sebulonitis, et sume eos tecum in montem Tabor.* Hebræi notant, מִצֵּץ significare, aliquem verbis et rationibus, aut occulto quodam impetu aliquo trahere.

Ver. 8.

וַיֹּאמֶר אֵלֶיָּהּ בָּרֹךְ אִם־תִּלְכִּי עִמִּי
וְהִלַּכְתִּי וְאִם־לֹא תִלְכִּי עִמִּי לֹא אֵלֶיָּהּ :

καὶ εἶπε πρὸς αὐτὴν Βαράκ. ἐὰν πορευθῇς μετ' ἐμοῦ πορεύεσθαι, καὶ ἐὰν μὴ πορευθῇς οὐ πορεύεσθαι, ὅτι οὐκ οἶδα τὴν ἡμέραν ἐν ᾗ εὐδοκίᾳ κύριος τὸν ἄγγελον μετ' ἐμοῦ.

Au. Ver.—8 And Barak said unto her, If thou wilt go with me, then I will go : but if thou wilt not go with me, *then* I will not go.

Dr. A. Clarke:—The Septuagint make a remarkable *addition* to the speech of Barak : “ If thou wilt go with me I will go ; but if thou wilt not go with me, I will not go ; *because I know not the day in which the Lord will send his angel to give me success.*” By which he appears to mean, that although he was certain of a Divine call to this work, yet, as he knew not the *time* in which it would be proper for him to make the attack, he wishes that Deborah, on whom the Divine Spirit constantly rested, would accompany him, to let him know *when* to strike that blow, which he knew would be decisive. This was quite natural, and quite reasonable, and is no impeachment whatever of Barak's faith. St. Ambrose and St. Augustine have the same reading ; but it is found in no MS. nor in any other of the versions. See ver. 14.

Houb.—Non ibo. Post hæc verba Græci Intt. hæc addunt, quia nescio diem, qua Deus angelum suum prosperè mecum ingredi velit, quæ verba olim apud Hebr. codices extitisse persuadent hæc, quæ ait Debora, ver. 14, hæc dies est, in quâ Dominus traditurus es Sisaram in manum tuam. Nimirum Debora eum diem indicat, quem se non nosse apud Græcos Intt. dixerat Barac. Itaque hæc melius adderentur, quam nunc omittuntur; quæ tamen nos in nostra versione non addidimus, quia non sunt necessaria.

Rosen.—In Græca Alexandrina interpretatione additur ratio, quam Baracus attulit, cur sine Debora bellicam hanc expeditionem suscipere detrectaret, hisce verbis ὅτι οὐκ οἶδα τὴν ἡμέραν, κ. τ. λ., quæ Augustinus sic reddidit: *quia nescio diem, in qua prosperat Dominus angelum meum.* Quorum hic sensus est: hæc est ratio, cur sine te nolim ad hoc bellum proficisci, quia facile accidere potest, ut aliquid vel præcipitanter, vel temere agam, tempus victoriæ a Deo decretum occupando, vel opportunitatem victoriæ, tempusque promissi a Deo auxilii cunctando elabi sinam, et in omnibus consilii incertus sim: tu autem si mihi adsis, utpote divino spiritu plena, et prophetiæ dono adjuncta, indicare poteris, quid quoque tempore agendum sit? Petivit interpretes illam rationem e versu 14, ubi Debora tempus, quo confligendum esset, indicasse dicitur.

Ver. 9.

וַתֹּאמֶר הַלֹּהֵךְ יֵאלֶךְ עִמָּךְ אֲנִי לֹא

תְּהִיָּה הַפָּאָרְחָהּ עַל-הַדֶּרֶךְ אֲשֶׁר-אֶתָּה
הוֹלֵךְ בִּי בֶּיֶד אִשָּׁה יִמְכַּר יְהוָה אֶת-
קִיסְרָא וְתָקַם דְּבוֹרָה וַתִּלְכֶּה עִם-בָּרָק
הַדָּשָׁה :

καὶ εἶπε. πορευομένη πορεύσομαι μετὰ σοῦ.
πλὴν γίνωσκε ὅτι οὐκ ἔσται τὸ προτέρημα σου
ἐπὶ τῇ ὁδῷ ἣν σὺ πορεύῃ, ὅτι ἐν χειρὶ
γυναικὸς ἀποδώσεται κύριος τὸν Σισάρα. καὶ
ἀνέστη Δεββώρα, καὶ ἐπορεύθη μετὰ τοῦ Βαράκ
ἐκ Κάδης.

Au. Ver.—9 And she said, I will surely
go with thee: notwithstanding the journey
that thou takest shall not be for thine
honour; for the Lord shall sell Sisera into
the hand of a woman. And Deborah arose,
and went with Barak to Kadesh.

Pool.—Notwithstanding the journey, Heb.
the way, i. e., the course or practice, as the
way is taken, Numb. xxii. 32. *A woman*;
either, 1. Jael; or rather, 2. Deborah, [so
Kimchi, Rosen., Ged.,] who being, as it
were, the judge and chief commandress of
the army, the honour of the victory would
be ascribed to her. But for Jael, her fact
would have been the same, though Barak
had gone into the field without Deborah.

Bp. Patrick.—The journey that thou
takest.] In the Hebrew it is “the way that
thou takest.” Which may signify the course
which he had resolved upon, not to go with-
out her.

Ged.—9 She answered: “I shall certainly
go with thee: but, then, the expedition
which thou undertakest, will not be to thine
honour: for into the hands of a woman shall
the Lord deliver Sisera.”—So Deborah
arose, &c.

Into the hands of a woman. It is hard to
say, whether she mean herself or Jael. I
am inclined to think, the former: as if she
said: Well; go I will: but, if I go, the
victory will generally be ascribed to my
presence.—*Ged.*

Rosen.—9 Dixitque Debora: eundo ibo
tecum, ibo quidem tecum; וְיִמְכַּר יְהוָה אֶת-
הַפָּאָרְחָהּ עַל-הַדֶּרֶךְ אֲשֶׁר-אֶתָּה הוֹלֵךְ
attamen non erit
decus tuum super via quam tu inis, i. e., eo
modo, quem tu sequeris, s. hac ratione, non
consules honori tuo. בִּי בֶּיֶד אִשָּׁה prop. defectus
quod, i. e., excepto quod, nisi quod, verun-
tamen, ut Numb. xiii. 28; Deut. xv. 4;
Amos ix. 8. Dicit Debora, fore, ut Baracus
gloriam victoriæ cum muliere dividat.
Græcus Alexandrinus: πλὴν γινώσκει, ὅτι

οὐκ ἔσται τὸ προτέρημα σου, sed scito, non
esse futurum primum, s. primas partes tibi.
Hieron.: sed in hac vice victoria non reputabitur
tibi. Addit rationem: καὶ οὕτως μὲν ἡ νίκη αὐτῇ
περίεσθη, nam in manum mulieris tradet Jova Sise-
ram. Ea muliere interpretum plerique Debo-
ram se ipsam intelligere judicant, alii, referente
Kimchio, Jaëlem ab illa prophetice significari
existimant. Et hoc quidem statuit R. Tan-
chum, propterea quod a Jaële interfectus est
Sisera. Sane in ejus cæde inprimis stabat
totius summa victoriæ; nam eo haud cæso
nec perfecta victoria, nec bellum confectum,
utpote mox ab eodem restaurandum, censeri
posset. Hinc Josephus, *Antiqq.*, l. v., cap. 5,
§ 4, postquam narrasset, Jaëlem Sisera
occidisse, addit: καὶ οὕτως μὲν ἡ νίκη αὐτῇ
περίεσθη, κατὰ τὰ ὑπὸ Δεβώρας εἰρημένα, εἰς
γυναικα, atque sic quidem victoria ipsa, prout
vaticinata fuerat Debora, cessit mulieri. Sed
vere monet Kimchi, sensum verborum De-
boræ poscere, ut muliere ea se ipsam sig-
nificaret. Dicit enim, si ipsa Baraco se
comitem jungat, illum suo honori non esse
consulturum; dicturos enim homines esse,
muliere Israelitas liberatos esse. Haud
parva enim hujus gloriæ pars cadebat in De-
boram, cujus suasu et auctoritate susceptum
hoc bellum, et consilio confectum fuit.

Ver. 11.

וַתֵּבֶר הַקֵּנִי נַפְתָּלִי מִבְּנֵי חֶבְרֹן
חֶתָן מִשֵּׁחַ גִּישׁ אֶחָד עַד-אֵלֹן בְּצִעְנַיִם
אֲשֶׁר אֶת-קֶדֶשׁ :

הַר בְּקִמְץ בַּצְעֲנִים קִי

καὶ Χαβὲρ ὁ Κιναῖος ἐχωρίσθη ἀπὸ Καὶνᾶ
ἀπὸ τῶν νιῶν Ἰωβὰβ γαμβροῦ Μωυσῆ. καὶ
ἐπηξέ τὴν σκηνὴν αὐτοῦ ἕως δρυὸς πλεονεκ-
τούντων, ἣ ἐστὶν ἐχόμενα Κεδές.

Au. Ver.—11 Now Heber the Kenite,
which was of the children of Hobab the
father-in-law of Moses, had severed himself
from the Kenites, and pitched his tent unto
the plain of Zaanaim, which is by Kadesh.

Ged. and Booth. place this verse after
verse 17.

Father-in-law.—See notes on Numb. x. 29,
vol. i., page 538.

Unto the plain of Zaanaim.

Bp. Patrick.—The plain of Zaanaim.] A
place in the tribe of Naphtali (Josh. xix. 33),
where there was a plain, or (as the LXX
expound the Hebrew word *alon*) a grove of
oaks, under the shadow of which their tents
were pitched.

Ged., Booth.—Turpentine-tree.

Gesen.—Oak.

Ver. 13, 16.

Au. Ver.—From Harosheth of the Gentiles. See notes on ver. 2.

Ver. 18.

וְתַכְסְּתָהּ בַּשְּׂמִיכָה :

— καὶ περιέβαλεν αὐτὸν ἐπιβολαίφ.

Au. Ver.—18 And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent, she covered him with a mantle [*or, rug, or, blanket*].

A mantle.

Bp. Patrick.—What kind of covering this was, which the Hebrews call *semicha* (and we translate *mantle*), is not very material. They say it was a thick covering, which hath flocks of wool on both sides; such as our double rugs (see Bochart, lib. i. Canaan, cap. 42).

Gesen.—שְׂמִיכָה f. (r. שָׁכַךְ) a carpet, quilt, mattress, Judg. iv. 18; where some MSS.

read שְׂמִיכָה. Comp. שֹׁמֵרֶת, bed, sofa.

Prof. Lee.—שְׂמִיכָה, f. once, Judg. iv. 18.

Sam. סְמִיכָה, cervical. Syr. سَمَكَة, acubitus. LXX, ἐπιβολαίφ. Vulg., pallio. *A coverlet.*

Ver. 19.

Au. Ver.—19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him to drink, and covered him.

Ged.—*A bottle of milk.*] i. e., oxygal, or sour camel's milk, which is not only very cooling, but also inebriating.

Rosen.—וַתִּפְתָּח יָאֵל וַתִּשְׁקֶהוּ וַתַּכְסֶּהוּ, *Aperuitque Jaël utrem lactis potumque ei praebruit, tum operuit eum.* Josephus *Antiqq.*, l. v., cap. 6, § 5, de suo addit, lac illud fuisse διαφθορὸς ἤδη, *jam corruptum*, i. e., acidum, id enim, ut observat R. Tanchum a Schnuurrero laudatus, inebriat, et praecipue eum, qui lassitudine et aestu exhaustus est. Jarchi quoque annotat: הָיוּ מְכַבֵּד אֶת הַנָּחַשׁ, *quia lac aggravat corpus, ut sopore obruatur.* Quod vero J. D. Michaëlis in Not. ad vernaculam hujus libri interpretationem, et in *Supplem. ad Lex. Hebr.*, p. 808 lacti camelino inebriandi virtutem

inesse dicit, testem citans Niebuhrium *Reisebeschr. nach Arabien*, t. i., p. 314, in eo est falsus. Dicit potius Niebuhrius, lac camelinum Arabibus salubre et refrigerans haberi.

Ver. 20.

וַיֹּאמֶר אֵלֶיהָ עֲמִד בַּתֵּחַ הָאֵהָל וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ וְאָמַר הֵנָּה פֹה אִישׁ וְאָמַרְתָּ אֵין :

καὶ εἶπε πρὸς αὐτὴν Σισάρα. στήθι δὲ ἐπὶ τὴν θύραν τῆς σκηνῆς, καὶ ἔσται ἐὰν ἀνὴρ ἔλθῃ πρὸς σέ, καὶ ἐρωτήσῃ σε, καὶ εἴπη εἰ ἔστιν ὧδε ἀνὴρ, καὶ ἐρεῖς, οὐκ ἔστι.

Au. Ver.—20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

Stand.

Rosen.—20 וַיֹּאמֶר אֵלֶיהָ עֲמִד בַּתֵּחַ הָאֵהָל, *Dixitque ad eam: sta ad ostium tentorii.* Infinitivum עֲמִד interpretum plures positum dicunt pro imperativo עֲמִד, *sta*, ut haud raro וְיָדָה, *ire!* pro *i*, veluti Jerem. ii. 2; iii. 12; xvii. 19. Sed Kimchi monet, posse infinitivi valorem retinere, si verba ita capiantur: *dixit ei, jussit eam stare ad ostium tentorii*, coll. Exod. xviii. 23, וְנָלֶכְתָּ עִמָּד, *et potes stare.* פֹּה hic est accusativus locum indicans, ut Genes. xviii. 1, *consedit ἔνθα ad ostium tentorii.* Cf. Gesenii. *Lehrgeb.*, p. 685. וְהָיָה אִם-אִישׁ יָבֹא וְשָׁאַלְךָ וְאָמַר הֵנָּה פֹה אִישׁ, *Et fuerit si vir, i. e., aliquis venerit et interrogaverit te, dixeritque: estne hoc loco vir? dicas: non est.*

Ver. 21.

וַתִּקַּח וַיַּעַל אֶשְׁתִּי־הָרָבִי אֶת־הַמַּקְבֵּל בִּדְוָה וַתִּבְּאֵהוּ אֵלֶיהָ בַּלָּאֵט וַתִּתְקַע אֶת־הַיָּהוּד בְּרִקְלֹתָיו וַתִּצָּנַח בְּאַרְצָהּ וְהָיוּ-נִרְדָּם וַיָּעַף וַיָּמָת :

καὶ ἔλαβεν Ἰαήλ γυνὴ Σαβὲρ τὸν πᾶσσαλον τῆς σκηνῆς καὶ ἔθηκε τὴν σφύραν ἐν τῇ χειρὶ αὐτῆς, καὶ εἰσῆλθε πρὸς αὐτὸν ἐν κρυφῇ, καὶ ἔπηξε τὸν πᾶσσαλον ἐν τῷ κροτάφῳ αὐτοῦ, καὶ διεξῆλθεν ἐν τῇ γῇ. καὶ αὐτὸς ἐξέστως ἐσκοτώθη, καὶ ἀπέθανε.

Au. Ver.—21 Then Jael Heber's wife took a nail of the tent, and took [Heb., put] an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

Pool.—Quest. What shall we judge of this fact of Jael's? It is a difficult question, and necessary to be determined, because on the one hand there seems to be gross perfidiousness, and a horrid violation of all the laws of hospitality and friendship, and of the peace which was established between Sisera and her; and on the other side, this fact of hers is applauded and commended in Deborah's song, Judg. v. 24, &c. And some who make it their business to pick quarrels with the holy Scriptures, from hence take occasion to question and reject their Divine authority for this very passage, because it commends an act so contrary to all humanity, and so great a breach of faith. And whereas all the pretence of their infidelity is taken from the following song, and not from this history, wherein the fact is barely related, without any reflection upon it, there are many answers given to that argument; as, 1. That there was no league of friendship between Jael and Sisera, but only a cessation of acts of hostility; of which see the notes on ver. 17. 2. That Deborah doth not commend Jael's words, ver. 18, *Turn in, my lord; fear not*; in which the great strength of this objection lies; but only her action, and that artifice, that *he asked water, and she gave him milk*; which, if impartially examined, will be found to differ but little from that of warlike stratagems, wherein a man lays a snare for his enemy, and deceives him with pretences of doing something which he never intends. And Sisera, though for the time he pretended to be a friend, yet was in truth a bitter and implacable enemy unto God, and all his people, and consequently to Jael herself. But these and other answers may be omitted, and this one consideration following may abundantly suffice to stop the mouths of these men. It cannot be denied that every word, or passage, or discourse which is recorded in Scripture is not divinely inspired, because some of them were uttered by the devil, and others by holy men of God, but mistaken, (the prophets themselves not always speaking by inspiration,) such as the discourse of Nathan to David, 2 Sam. vii. 3, which God presently contradicted, ver. 4, 5, &c., and several discourses of Job's three friends, which were so far from being divinely inspired, that they were in a great degree unsound, as God himself tells them, Job xlii. 7, *Ye have not spoken of me*

the thing that is right, as my servant Job hath. This being so, the worst that any malicious mind can infer from this place is, That this song, though indited by a good man or woman, was not divinely inspired, but only composed by a person piously-minded, and transported with joy for the deliverance of God's people, but subject to mistake; who, therefore, out of zeal to commend the happy instrument of so great a deliverance, might easily overlook the indirectness of the means by which it was accomplished, and commend that which should have been disliked. And if they further object, that it was composed by a prophetess, Deborah, and therefore must be divinely inspired; it may be replied, 1. That it is not certain what kind of prophetess Deborah was, whether extraordinary and infallible, or ordinary, and so liable to mistakes; for there were prophets of both kinds, as hath been proved above, on ver. 4. 2. That every expression of a true and extraordinary prophet was not divinely inspired, as is evident from Nathan's mistake above mentioned, and from Samuel's mistake concerning Eliab, whom he thought to be *the Lord's anointed*, 1 Sam. xvi. 6.

Bp. Patrick.—So he died.] She might as well have let him lie in his profound sleep, till Barak came, and took him; if she had not felt a Divine power moving her to this, that the prophecy of Deborah might be fulfilled. Nothing but this authority from God, of which she was certain, could warrant such a fact as this. Which seemed a breach of hospitality, and to be attended with several other crimes; but was not so, when God, the Lord of all men's lives, ordered her to execute his sentence upon him.

Dr. A. Clarke.—It will naturally be expected that something should be said to justify the conduct of Jael: it must be owned that she slew Sisera in circumstances which cause the whole transaction to appear exceedingly questionable. They are the following:

1. There was *peace* between her family and the king of Canaan.
2. That peace was no doubt made, as all transactions of the kind were, with a sacrifice and an oath.
3. Sisera, knowing this, came to her tent with the utmost confidence.
4. She met him with the most friendly greetings and assurances of safety.
5. Having asked for *water*, to show her

friendship and respect she gave him *cream*, and that in a vessel suitable to his dignity.

6. She put him in the secret part of her own tent, and covered him in such a way as to evidence her good faith, and to inspire him with the greater confidence.

7. She agreed to keep watch at the door, and deny his being there to any that might inquire.

8. As she gave him permission to secrete himself with her, and gave him refreshment, she was bound by the rules of Asiatic hospitality to have defended his life, even at the risk of her own.

9. Notwithstanding, she took the advantage of his weariness and deep sleep, and took away his life!

10. She exulted in her deed, met Barak, and showed him in triumph what she had done.

Now do we not find in all this, bad faith, deceit, deep hypocrisy, lying, breach of treaty, contempt of religious rites, breach of the laws of hospitality, deliberate and unprovoked murder? But what can be said in her justification? All that can be said, and all that has been said, is simply this: "She might have been sincere at first, but was afterwards divinely directed to do what she did." If this was so, she is sufficiently vindicated by the fact; for God has a right to dispose of the lives of his creatures as he pleases: and probably the cup of Sisera's iniquity was full, and his life already forfeited to the justice of God. But does it appear that she received any such direction from God? There is no sufficient evidence of it: it is true that Deborah, a prophetess, declares her *blessed above women*; and this seems to intimate that her conduct was pleasing to God. If Deborah was inspired on this occasion, her words are a presumptive proof that the act was right; unless we are to understand it as a simple declaration of the reputation she should be held in among her own sex. But we do not find one word from Jael herself, stating how she was led to do an act repugnant to her feelings as a woman, contrary to good faith, and a breach of the rules of hospitality. Nor does the sacred penman say one word to explain the case; as in the case of Ehud, he states the fact, and leaves his readers to form their own opinion.

To say, as has been said in the case of *Eglon*, that "*Sisera was a public enemy*, and

any of the people whom he oppressed might be justified in taking away his life," is a very dangerous position, as it refers one of the most solemn acts of judgment and justice to the caprice, or prejudice, or enthusiastic feeling of every individual who may persuade himself that he is not only concerned in the business, but authorized by God to take vengeance by his own hand. While justice and law are in the world, God never will, as he never did, abandon cases of this kind to the caprice, prejudice, or party feeling, of any man. The conduct of Ehud and Jael are before the tribunal of God: I will not justify, I dare not absolutely condemn; there I leave them, and entreat my readers to do the like.

CHAP. V.

- 1 וַתָּשֶׁר דְּבוֹרָה וַבָּרַק בְּנוֹ-אֲבִיגַיִם
בַּיּוֹם הַהוּא לְאִמֶּר :
- 2 בְּכָל־עֵצַת פְּרַעֲוֹת בְּיִשְׂרָאֵל
בַּחֲנֹנֶהב עִם בָּרַק וַיְהִי :
- 3 שָׁמְעוּ מַלְכִּים הַאֲזִינוּ רְגִזִּים
אֲנֹכִי לַיהוָה אֲנֹכִי אֲשֶׁרָה
אֲזַמֵּר לַיהוָה אֱלֹהֵי יִשְׂרָאֵל :
- 4 וַיְהִי בְּצֹאָהָהּ מִשְׁעִיר
בְּצַעֲדָהּ מִשְׁנָה אֲדוֹם
אֶרֶץ רָעָשָׁה בְּסִימָיִם נִמְכָּר
בְּסִימָיִם נִמְכָּר מֵיָם :
- 5 הָרִים נָזְלוּ מִפְּנֵי יְהוָה
זֶה סִינִי מִפְּנֵי יְהוָה אֱלֹהֵי יִשְׂרָאֵל :
- 6 בִּימֵי שִׁמְשֹׁן בְּנוֹ-עֲנָת
בִּימֵי יָעֹל חֲדָלוּ אֲרָחוֹת
וַחֲלָבֵי נְתִיבוֹת יָלְכוּ אֲרָחוֹת
עַל־לְמָלוֹת :
- 7 חֲדָלוּ פְּרִזּוֹן בְּיִשְׂרָאֵל חֲדָלוּ
עַד שִׁקְמָתִי דְּבוֹרָה
שִׁקְמָתִי אִם בְּיִשְׂרָאֵל :
- 8 וַיִּבְחַר אֱלֹהִים חֲדָשִׁים
אִז לָחֵם שְׁעָרִים
מִגֹּן אִם־רָאָה וְלִמָּח
בְּאַרְבָּעִים אֶלֶף בְּיִשְׂרָאֵל :
- 9 לִבִּי לַחֲוָתָקִי יִשְׂרָאֵל
הִתְנַדְּבִים בָּעָם בָּרַק וַיְהִי :

ד"ש' נפתח v. 7.

6 c

10 לְכַבֵּי אֶתְנֹנֹת צִהְרֹת
 וְשָׁבִי עַל-מִדְּיָן
 וְהִלְכִי עַל-דֶּרֶךְ שׁוּחֹה :
 11 מִקּוֹל מְחַצְצִים בֵּין מְשֹׁאֲפִים
 שָׁם יִתְנַפֵּה צִדְקוֹת יְהוָה
 צִדְקָת פְּרוֹזֶנֶז בְּיִשְׂרָאֵל
 אֲזִי וְרָדִי לַשְּׁעָרִים עַם-יְהוָה :
 12 עֹלִי עִוְלֵי דְבוֹרָה
 עֹרִי עֹרֵי דְפָרִי-שִׁיר
 קוֹם בָּרֶקֶת וְשִׁבְחָה שְׁבִיחָה בְּרֹאכִילָעִם :
 13 אֲזִי יָרֵד שָׁרִיד לְאֲדִירִים עִם
 יְהוָה יִרְדֵּלִי בַּגְּבוּרִים :
 14 מִנִּי אֶפְרַיִם שֶׁ-שָׁם בַּעַמְלָק
 אֶחָרִיד בְּנִימֹן בַּעַמְמִי
 מִנִּי מְכִיר וְרָדִי מִחֲמֹלִים
 וּמִזְבוֹלֹן מִשְׁכִּים בַּשֶּׁבֶט סָפָר :
 15 וְשָׁרִי בְּיִשְׁשָׁכָר עַם-דְּבֹרָה
 וְיִשְׁשָׁכָר בֶּן בָּרוּךְ
 בָּעֵמֶק שְׁלַח בְּרַגְלֵי
 בַּפְּלָגוֹת רְאוּבֵן
 גְּדֹלִים חֲקֹמֵי-לֵב :
 16 לָמָּה יִשְׁכַּח בֵּין הַמְּשֻׁפְּתִים
 לַשְּׁמֵעַ שְׁרָקוֹת עֲדָרִים
 לַפְּלָגוֹת רְאוּבֵן גְּדֹלִים חֲקֹמֵי-לֵב :
 17 גִּלְעָד בַּעֲבַר הַיַּרְדֵּן שָׁבוֹן
 וְדָן לָפֶה גִּיָּר אֲנִיּוֹת
 אֲשֶׁר יָשַׁב לְחֹף יַמִּים
 וְעַל-מִסְפָּעָיו יִשְׁפֹּון :
 18 זָבֻלוֹן עִם חֶרֶף בַּשֹּׁף לָמוֹת
 וְנַפְתָּלִי עַל מְרוֹמֵי שָׂדֶה :
 19 גָּאֵר מְלָכִים גִּלְחָמוֹ
 אֲזִי גִלְחָמוֹ מִלְּבִי כִזְעוֹ
 בַּחֲעֲנָה עַל-מִי מִגְדוֹ
 בָּצַע בֶּסֶף לֹא לָקָחוּ :
 20 מִן-שָׁמַיִם גִּלְחָמוֹ
 חֲקֹכִיבִים מִמְּסֹלוֹתָם גִּלְחָמוֹ עִם
 סִיסְרָא :
 21 גִּחַל קִישׁוֹן גִּרְפָּם
 גִּחַל קְדוּמִיִּם גִּחַל קִישׁוֹן

מלרע. v. 12.

תִּדְרָכִי בַּשִּׁיר עֲזִי :
 22 אֲזִי הָלָמוֹ עֲקֹבִי-סוֹם
 מִבְּהֵרֹת דְּהֵרֹת אֲבִירָיו :
 23 אֲזִירֹ מְרוֹז אֲמַר מִלֶּאֱהָ יְהוָה
 אֲזִירֹ אֲזִירֹ וְשִׁבְיָהּ
 כִּי לֹא-בָאָה לְעֶזְרָת יְהוָה
 לְעֶזְרַת יְהוָה בַּגְּבוּרִים :
 24 תִּבְרָךְ מִנְּשִׁים יִלָּל
 אֲשֶׁת חֶבֶר חֲמוּנִי
 מִנְּשִׁים בְּאֶהֱל תִּבְרָךְ :
 25 מִיָּם שָׁאֵל חֶלֶב נַחֲנָה
 בַּסֶּסֶל אֲדִירִים חֲקִירֵיבָה הַמֶּאֱחָה :
 26 יְדָה לִיתֵּד תִּשְׁלַח-חֶנֶךְ
 וַיִּמְיָנָה לְהִלָּמוֹת עַמְלִים
 וְהִלָּמָה סִיסְרָא מִחֲקָה רֹאשׁוֹ
 וּמִחֲקָה וְהִלָּפָה בְּמָתוֹ :
 27 בֵּין רַגְלֶיהָ כָּרַע נָפֵל שָׁכָב
 בֵּין רַגְלֶיהָ כָּרַע נָפֵל
 בְּאֲשֶׁר כָּרַע שָׁם נָפֵל שְׂדוּד :
 28 בָּעֵד חֲחֻלּוֹן נִשְׁקָפָה וַתִּנְגַּב
 אִם סִיסְרָא בָּעֵד הָאֲשַׁנֵּב
 מִדּוּעַ בָּשָׁשׁ רָכַב לְבוֹא
 מִדּוּעַ אֲחִירֹ פָּעַמִי מִרְכַּבֹּתָיו :
 29 חֲכָמוֹת שְׁרוּתֶיהָ תַעֲנִנָּה
 אֲחִי-הִיא תִשָּׁב אֲמַרֶיהָ לָהּ :
 30 הֲלֹא וּמִצָּאוֹ יִחְלָקוּ שָׁלָל
 רַחֵם רַחֲמָתֶיךָ לְרֹאשׁ גָּבֶר
 שָׁלָל צָבָעִים לְסִיסְרָא
 שָׁלָל צָבָעִים רַחֲמָה
 צָבַע רַחֲמָתִים לְצִנְאֵרִי שָׁלָל :
 31 כֹּן יִאֲבֹדוּ כָל-אֲוִיָּהּ יְהוָה
 וְיִתְחַבְּדוּ בַּצָּמָת הַשֶּׁמֶשׁ בַּגְּבֻרָתוֹ
 וַתִּשְׁקַט הָאָרֶץ אַרְבָּעִים
 שָׁנָה :

רמץ ב'ו' ק' v. 27.

1 καὶ ἦσαν Δεββώρα καὶ Βαρακ υἱὸς Ἀβινεὲμ
 ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγοντες. 2 ἀποκαλύφθη
 ἀποκάλυμμα ἐν Ἰσραὴλ ἐν τῷ ἐκουσιασθῆναι
 λαὸν, εὐλογεῖτε κύριον. 3 ἀκούσατε βασιλεῖς,
 καὶ ἐνωτίσασθε σατραπαί. ἄσσομαι ἐγὼ εἰμι
 τῷ κυρίῳ ἐγὼ εἰμι, ψαλῶ τῷ κυρίῳ τῷ θεῷ
 Ἰσραὴλ. 4 κύριε, ἐν τῇ ἐξόδῳ σου ἐν Σηεῤ,

ἐν τῷ ἀπαίρειν σε ἐξ ἀγροῦ Ἐδὼμ, γῇ ἐσείσθῃ, καὶ ὁ οὐρανὸς ἔσταξε δρόσους, καὶ αἱ νεφέλαι ἔσταξαν ὕδωρ. 5 ὅρῃ ἐσαλεύθησαν ἀπὸ προσώπου κυρίου Ἐλωὶ, τοῦτο Σινὰ ἀπὸ προσώπου κυρίου θεοῦ Ἰσραὴλ. 6 ἐν ἡμέραις Σαμεγάρ υἱοῦ Ἀναθ, ἐν ἡμέραις Ἰαήλ, ἐξέλιπον ὁδοὺς, καὶ ἐπορεύθησαν ἀτραπούς, ἐπορεύθησαν ὁδοὺς διεστραμμένας. 7 ἐξέλιπον δυνατοὶ ἐν Ἰσραὴλ, ἐξέλιπον ἔως οὐ ἀνέστη Δεββώρα, ἔως οὐ ἀνέστη μήτηρ ἐν Ἰσραὴλ. 8 ἐξελέξαντο θεοὺς τότε ἐπολέμησαν πόλεις ἀρχόντων· θυρεὸς ἐὰν ὀφθῇ καὶ λόγῃ ἐν τεσσaráκοντα χιλιάσιν ἐν Ἰσραὴλ, 9 ἡ καρδίᾳ μου εἰς τὰ διατεταγμένα τῷ Ἰσραὴλ, οἱ ἐκουσισαζόμενοι ἐν λαῷ εὐλογεῖτε κύριον. 10 ἐπιβεβηκότες ἐπὶ ὄνου θηλείας μεσημβρίας, καθήμενοι ἐπὶ κριτηρίου καὶ πορευόμενοι ἐπὶ ὁδοῦς συνέδρων ἐφ' ὁδῷ. 11 διηγείσθῃ ἀπὸ φωνῆς ἀνακρουομένων ἀναμέσον ὕδρευομένων. ἐκεῖ δώσουσι δικαιοσύνας. κύριε δικαιοσύνας αὐξήσων ἐν Ἰσραὴλ. τότε κατέβῃ εἰς τὰς πόλεις λαὸς κυρίου. 12 ἐξεγείρου ἐξεγείρου Δεββώρα. ἐξεγείρου ἐξεγείρου λάλησον ᾠδὴν, ἀνάστα Βαράκ, καὶ αἰχμαλώτισον αἰχμαλωσίαν σου υἱὸς Ἀβινεέμ. 13 τότε κατέβῃ καταλειμμα τοῖς ἰσχυροῖς· λαὸς κυρίου κατέβῃ αὐτῷ ἐν τοῖς κραταιοῖς ἐξ ἐμοῦ. 14 Ἐφραὶμ ἐξερρίζωσεν αὐτοὺς ἐν τῷ Ἀμαλῇ, ὀπίσω σου Βενιαμὴν ἐν τοῖς λαοῖς σου. ἐν ἐμοὶ Μαχὶρ κατέβῃσαν ἐξερυνώντες· καὶ ἀπὸ Ζαβουλὼν ἔλκοντες ἐν βάβδω διηγῆσεως γραμματέως. 15 καὶ ἀρχηγοὶ ἐν Ἰσάχαρ μετὰ Δεββώρας καὶ Βαράκ. οὕτω Βαράκ ἐν κοιλίᾳ ἀπέστειλεν ἐν ποσὶν αὐτοῦ, εἰς τὰς μερίδας Ῥουβὴν, μεγάλοι ἐξικνούμενοι καρδίαν. 16 εἰς τί ἐκάθισαν ἀναμέσον τῆς διγομίας τοῦ ἀκοῦσαι συρισμοῦ ἀγγέλων εἰς διαιρέσεις Ῥουβὴν; μεγάλοι ἐξετασμοὶ καρδίας 17 Γαλαὰδ ἐν τῷ πέραν τοῦ Ἰορδάνου οὐ ἐσκήνωσε. καὶ Δάν εἰς τί παροικεῖ πλοίοις; Ἀσὴρ ἐκάθισεν παραλίαν θαλασσῶν, καὶ ἐπὶ διεξόδοις αὐτοῦ σκηνώσῃ. 18 Ζαβουλὼν λαὸς ᾠνειδίσει ψυχὴν αὐτοῦ εἰς θάνατον, καὶ Νεφθαλὶ ἐπὶ ὕψι ἀγροῦ ἦλθον αὐτῶν. 19 βασιλεῖς παρετάξαντο, τότε ἐπολέμησαν βασιλεῖς Χαναὰν ἐν Θαναὰχ ἐπὶ ὕδατι Μαγεδδῶ, δώρον ἀργυρίου οὐκ ἔλαβον. 20 ἐξ οὐρανοῦ παρετάξαντο οἱ ἀστέρες, ἐκ τριῶν αὐτῶν παρετάξαντο μετὰ Σισάρα. 21 χειμάρρους Κισῶν ἐξέστυρεν αὐτοὺς, χειμάρρους ἀρχαίων χειμάρρους Κισῶν. καταπατήσῃ αὐτὸν ψυχὴ μου δυνατή. 22 ὅτε ἐνεποδίσθησαν πτέρναι ἵππου, σπουδῇ ἔσπενσαν ἰσχυροὶ αὐτοῦ 23 καταρᾶσθαι Μηρώ, εἶπεν ἄγγελος κυρίου, καταρᾶσθε. ἐπικατάρατος πᾶς ὁ κατοικῶν αὐτήν, ὅτι οὐκ ἤλθοσαν εἰς βοήθειαν κυρίου, εἰς βοήθειαν ἐν δυνατοῖς.

24 εὐλογηθεῖ ἐν γυναιξίν Ἰαήλ γυνὴ Χαβὲρ τοῦ Κιναιίου, ἀπὸ γυναικῶν ἐν σκηναῖς εὐλογηθεῖ. 25 ὕδωρ ᾗτησε, γάλα ἔδωκεν ἐν λεκάνῃ. ὑπερεχόντων προσήνεγκε βοῦτυρον. 26 χεῖρα αὐτῆς ἀριστερὰν εἰς πᾶσσαλον ἐξέτεινε, καὶ δεξιὰν αὐτῆς εἰς σφύραν κοπιώντων, καὶ ἐσφυροκόπησε Σισάρα, διήλωσε κεφαλὴν αὐτοῦ καὶ ἐπάταξε, διήλωσε κρόταφον αὐτοῦ, 27 ἀναμέσον τῶν ποδῶν αὐτῆς κατεκυλίσθη. ἔπεσε καὶ ἐκοιμήθη ἀναμέσον τῶν ποδῶν αὐτῆς, κατακλιθεῖς ἔπεσε, καθὼς κατεκλίθη ἐκεῖ ἔπεσεν ἐξοδευθεῖς, 28 διὰ τῆς θυρίδος παρέκυψε μήτηρ Σισάρα ἐκτὸς τοῦ τοξικοῦ, διότι ἤσχύνθη ἄρμα αὐτοῦ. διότι ἐχρόνισαν πόδες ἄρμάτων αὐτοῦ, 29 αἱ σοφαὶ ἀρχοῦσαι αὐτῆς ἀπεκρίθησαν πρὸς αὐτήν, καὶ αὐτὴ ἀπέστρεψε λόγους αὐτῆς ἐαυτῇ. 30 οὐχ εὐρήσουσιν αὐτὸν διαμερίζοντα σκύλα· οἰκτίρμων οἰκτειρήσει εἰς κεφαλὴν ἀνδρός· σκύλα βαμμάτων τῷ Σισάρα, σκύλα βαμμάτων ποικιλίας, βάμματα ποικιλτῶν αὐτὰ τῷ τραχήλῳ αὐτοῦ σκύλα. 31 οὕτως ἀπόλοιτο πάντες οἱ ἐχθροὶ σου κύριε· καὶ οἱ ἀγαπῶντες αὐτὸν, ὡς ἐξοδος ἡλίου ἐν δυνάμει αὐτοῦ. καὶ ἡσύχασεν ἡ γῆ τεσσαράκοντα ἔτη.

Au. Ver.—1 Then sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.

3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted [Heb., flowed] from before the LORD, even that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers [Heb., walkers of paths] walked through by-ways [Heb., crooked ways].

7 The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

9 My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

10 Speak [or, meditate] ye that ride on

white asses, ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD [Heb., righteousnesses of the LORD], *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen [Heb., draw with the pen, &c.] of the writer.

15 And the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on foot [Heb., his feet] into the valley. For the divisions [*or*, in the divisions] of Reuben *there were* great thoughts [Heb., impressions] of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For [*or*, in] the divisions of Reuben *there were* great searchings of heart.

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore [*or*, port], and abode in his breaches [*or*, creeks].

18 Zebulun and Naphthali *were* a people *that* jeopardized [Heb., exposed to reproach] their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They fought from heaven; the stars in their courses [Heb., paths] fought against Sisera.

21 The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the horsehoofs broken by the means of the pransings [*or*, tramlings, *or*, plungings], the pransings of their mighty ones.

23 Curse ye Meroz, said the angel of the

LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk; she brought forth butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote [Heb., she hammered] Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 At [Heb., between] her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead [Heb., destroyed].

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies answered her, yea, she returned answer [Heb., her words] to herself,

30 Have they not sped? have they *not* divided the prey; to every man [Heb., to the head of a man] a damsel *or* two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him *be* as the sun when he goeth forth in his might. And the land had rest forty years.

Ken.—This celebrated song of triumph is most deservedly admired; though some parts of it are at present very obscure, and others unintelligible, in our English translation. Besides particular difficulties, there is a general one, which pervades the whole: arising (I humbly apprehend) from its being considered as entirely the song of Deborah. 'Tis certain, though very little attended to, that it is said to have been sung by Deborah *and by Barak*. 'Tis also certain, there are in it parts, which Deborah could not sing; as well as parts, which Barak could not sing. And therefore it seems necessary, in order to form a better judgment of this song, that some probable distribution should be made of it; whilst those words, which seem most

likely to have been sung by either party, should be assigned to their proper name: either to that of Deborah the prophetess, or that of Barak the captain-general. For example: Deborah could not call upon Deborah, exhorting herself to awake, &c.; as in ver. 12. Neither could Barak exhort himself to arise, &c.; in the same verse. Again: Barak could not sing, "Till I Deborah arose, a mother in Israel;" in ver. 7. Nor could Deborah sing about "a damsel or two" for every soldier; in ver. 30: though indeed, as to this last article, the words are probably misunderstood. There are other parts also, which seem to require a different rendering. In verse 2, "for the avenging of Israel:" where the address probably is to those, who took the lead in Israel, on this great occasion; for the address in the next words is to those among the people, who were volunteers: as again, in ver. 9. Verses 11, 13, 14, and 15 have many great difficulties. It seems impossible, that (in ver. 23) any persons should be cursed, for not coming to "the help of Jehovah, to the help of Jehovah, against the mighty." Nor does it seem more possible, that Jael should (in a sacred song) be styled "blessed above women," for the death of Sisera. Verse 25 mentions butter; of which nothing is said in the history, in ch. iv. 19. Nor does the history say, that Jael *smote off* Sisera's head *with a hammer*; or indeed, that she *smote it off* at all: as here, in ver. 26. Lastly, as to ver. 30: there being no authority for rendering the words *a damsel* or *two damsels*; and the words in Hebrew being very much like to two other words in this same verse which make excellent sense here: it seems highly probable, that they were originally the same. And at the end of this verse, which contains an exquisite compliment paid to the needlework of the daughters of Israel, and which is here put with great art into the mouth of Sisera's mother; the true sense (which has seldom, if ever, been expressed) seems to be—the hopes *she* had of some very rich prize, to adorn *her own neck*.

I shall now venture to give this whole song, in the best version I can make of it; assigning to Deborah and Barak separately, or together in chorus, the parts which to me appear most probable: and reserving (at present) my authorities, for the alterations here made in the common translation.

- [Title] 1 *Then sang Deborah, and Barak the son of Abinoam, on that day; saying,*
 2 Deb. For the *leaders*, who took the lead in Israel:
 Bar. For the *people*, who offered themselves willingly:
 Both—BLESS YE JEHOVAH.
 3 Deb. Hear, O ye kings!
 Bar. Give ear, O ye princes!
 Deb. I unto JEHOVAH will sing;
 Bar. I will answer in song to JEHOVAH,
 Both—THE GOD OF ISRAEL.
 4 D. O JEHOVAH! at thy going forth from Seir;
 At thy marching from the field of Edom:
 B. The earth trembled, even the heavens poured down;
 The thick clouds poured down the waters.
 5 D. The mountains melted at JEHOVAH's presence;
 B. Sinai itself, at the presence of JEHOVAH,
 Both—THE GOD OF ISRAEL.
 6 D. In the days of Shamgar, the son of Anath;
 In the days of Jael, the highways were deserted.
 B. For they, who had gone by straight paths,
 Passed by ways that were very crooked [so Rosen.]:
 7 Deserted were the villages in Israel.
 D. They were deserted, till I Deborah arose;
 Till I arose a mother in Israel:
 They chose new gods!
 B. Then, when war was at the gates,
 Was there a shield seen, or a spear,
 Amongst forty thousand in Israel?
 9 D. My heart is towards the rulers of Israel:
 B. Ye, who offered yourselves willingly among the people;
 Both—BLESS YE JEHOVAH.
 10 D. Ye, who ride upon white asses;
 Ye, who sit upon the seat of judgment;
 11 B. And ye, who travel upon the roads;
 Talk of him with the voice of praise.
 D. Let them, who meet armed at the watering-places,
 There show the righteous acts of JEHOVAH;

B. And the righteousness of the villages
in Israel :
Then shall they go down to the
gates,
Both—THE PEOPLE OF JEHOVAH.

PART II.

- 12 B. Awake, awake, *Deborah* !
Awake, awake, lead on the song.
D. Arise, *Barak*, and lead thy captivity
captive ;
Barak, thou son of Abinoam.
13 B. Then, when the remainder descended
after their chiefs,
JEHOVAH's people descended after
me, against the mighty.
14 D. Out of *Ephraim* was their beginning,
at (mount) *Amalek* ;
And after thee was *Benjamin*,
against the nations.
B. From *Machir* came masters in the
art of war ;
And from *Zebulun* those, who threw
the dart.
15 D. The princes in *Issachar* were num-
bered,
Together with *Deborah* and *Barak*.
B. And *Issachar* was the guard [so
Schnurrer] of *Barak*,
Into the valley sent close at his feet.
D. At the divisions of *Reuben*,
Great were the impressions of heart.
16 B. Why satest thou among the rivulets ?
What, to hear the bleatings of the
flocks ?
D. For the divisions of *Reuben*,
Great were the searchings of heart.
17 B. *Gad* dwelt quietly beyond *Jordan* ;
And *Dan*, why abode he in ships ?
D. *Asher* continued in the harbour of the
seas ;
And remained among his craggy
places.
18 B. *Zebulun* were the people, and *Naph-
tali* ;
D. Who exposed their lives unto death :
Both—ON THE HEIGHTS OF THE
FIELD.
19 D. The kings came, they fought ;
Then fought the kings of *Canaan* :
B. At *Taanac*, above the waters of *Me-
giddo*,
The plunder of riches they did not
receive.
20 D. From heaven did they fight ;

The stars, from their lofty stations,
Fought against *Sisera*.

- 21 B. The river *Kishon* swept them away ;
The river intercepting them, the
river *Kishon* :
It was there my soul trod down
strength.
22 D. It was then the hoofs of the cavalry
were battered
By the scamperings, the scamper-
ings of its strong steeds.
23 B. Curse ye the land of *Meroz*,
Said the messenger of JEHOVAH :
D. Curse ye heavily its inhabitants ;
Because they came not for help.
Both—JEHOVAH WAS FOR HELP !
JEHOVAH AGAINST THE MIGHTY !

PART III.

- 24 D. Praised among women will be *Jael*,
The wife of *Heber* the *Kenite* ;
Among women in the tent she will
be praised.
25 B. He asked water, she gave him milk ;
In a princely bowl she brought it.
26 D. Her left hand she put forth to the nail ;
And her right hand to the work-
men's hammer.
B. She struck *Sisera*, she smote his head ;
Then she struck through, and
pierced his temples.
27 D. At her feet, he bowed, he fell !
B. At her feet, he bowed, he fell !
Both—WHERE HE BOWED,
THERE HE FELL DEAD.
28 D. Through the window she looked out,
and called ;
Even the mother of *Sisera*, through
the lattice :
B. "Why is his chariot ashamed to re-
turn !
Why so slow are the steps of his
chariot ?"
29 D. Her wise ladies answered her ;
Nay, she returned answer to her-
self—
30 B. "Have they not found, divided the
spoil ?
*Embroidery, double embroidery, for
the captain's head !*
A prize of divers colours for Sisera !"
D. "A prize of divers colours of em-
broidery ;
A coloured piece, of double embroi-
dery, for my [so *Horsley*] neck a
prize !"

Chorus,
by Deborah and Barak.
31 So PERISH ALL THINE ENEMIES, O
JEHOVAH!

Grand Chorus;
by the whole procession.
AND LET THOSE, WHO LOVE HIM,
BE AS THE SUN, GOING FORTH IN HIS MIGHT!

Dr. Hales.—

1 Then sang Deborah, and Barak son of
Abinoam, on (the victory of) that day, on
the avenging of wrongs in Israel;

2 On the volunteering of the people;
Saying, BLESS YE THE LORD!

3 Hearken, O kings (of Canaan),
Give ear, O princes (of the land):
I, even I, will sing unto the Lord;
I will shout to the Lord, the God of Israel.

4 O LORD, on thy going forth from *Seir*,
On thy marching from the land of *Edom*,
The earth quak'd, the heavens dropp'd,
The clouds, I say, dropp'd water.

5 The mountains melted away
From the presence of the Lord;
Even *Sinai* himself, from the presence
OF THE LORD, THE GOD OF ISRAEL.

6 From the days of *Shamgar*, son of *Anath*,
To the days of *Jacl* (through fear of the
enemy)

The highways were unfrequented,
And travellers walked through by-paths.

7 The villages were deserted;
They were deserted till I, *Deborah*, arose;
Till I arose (to be) a mother in *Israel*.

8 (The *Israelites*) had chosen *new gods*,
Therefore was war in their gates:
Was there a shield or a spear to be seen
Among forty thousand in *Israel*?

9 My heart is attach'd to the senators of
Israel

Who volunteered among the people.

10 BLESS YE THE LORD!
Ye that ride upon white asses,
Ye that sit in (the gates of) judgment;
Extol (him), ye travellers.

11 (Now freed) from the noise of archers
At the watering places,
Here shall they rehearse the righteousness
OF THE LORD; his righteousness
Towards the villages of *Israel*:
Now shall the people of THE LORD
Go down to the gates of judgment in safety.

12 Awake, awake, *Deborah*;
Awake, awake, utter a song (of praise).

Arise now, *Barak*; lead thy captivity cap-
tive,

Thou son of Abinoam.

13 For (God) made a remnant of the
people

Triumph over the nobles of the enemy;
The Lord *made me triumph over the mighty*.

14 From Ephraim unto Amalek was their
root:

Next to thee (*Ephraim*) was *Benjamin*,
among thy people:

From *Machir* (*Manasseh*) came down the
senators;

And from Zebulun, they that write with the
pen of the scribe.

15 The princes in *Issachar* (were) with
Deborah,

Even *Issachar*, as well as *Barak* (*Naphtali*).
He was sent on foot into the valley;

For the divisions of *Reuben*
(I feel) great griefs of heart.

16 Why abidest thou among the sheep-
folds?

To hear the bleatings of the flocks?

For the divisions of *Reuben*

(I feel) great griefs of heart.

17 (Why) abode *Gilead* (*Gad*) beyond
Jordan;

And *Dan* remained in his ships?

(Why did) *Asher* sit in his sea-ports,

And continue in his creeks?

18 (While) the people of *Zebulun* hazarded
their lives unto death.

And of *Naphtali*, in the heights of the field;

19 The kings came, they fought;

The kings of *Canaan* fought in *Taanah*,

Near the waters of *Megiddo*;

But they gained no lucre (thereby).

20 The stars of heaven fought in their
courses;

They fought against *Sisera*.

21 The torrents of *Kison* swept them
away;

The torrent of *Kedummim*,

The torrent of *Kison*. O my soul,

Thou hast trodden down strength!

22 Then were the horse-hoofs broken by
the galloping,

The galloping of their great men.

23 Curse ye *Meroz*, saith the angel of THE
LORD;

Bitterly curse her inhabitants,

Because they came not to the aid of THE
LORD;

To the aid of THE LORD among the mighty.

24 Blessed above women be *Jael*,
The wife of *Heber* the Kenite;
Blessed be she above women in the tent.
25 *He* asked water, and she gave him
milk;
She brought forth butter in a lordly bowl.
26 She put her hand to the nail,
And her right hand to the workman's ham-
mer;
And she smote *Sisera* :
She pierced his head, she penetrated,
And she perforated his temples.
27 Between her feet he bowed, he fell, he
lay
Between her feet; he bowed, he fell;
Where he bowed, there he fell down slain.
28 The mother of *Sisera* looked through
the window,
And exclaimed through the lattice,
"Why is his chariot so long in coming?
Why linger the steps of his steeds?"
29 Her wise ladies answered their mistress
Yea, she returned answer to herself.
30 "Have they not found,
Have they not divided the spoil?
To each a damsel or two apiece;
To *Sisera* himself a spoil of divers colours,
A spoil of divers colours embroidered;
Of divers colours embroidered on both sides.
A spoil for (adorning) his neck."
31 *So perish all thine enemies, O Lord!*
But let thy friends (rejoice),
As the sun going forth in his strength.

Rosen.—

1 Cecinit *Debora* et *Barak*, *Abinoam*
filius, illo die hunc in modum :

2 Quod duces se præbuerunt principes in
Israele,

Quod promptum se præstitit populus,
Laudate *Jovam*,

3 Audite reges, auscultate principes!

Ego *Jovæ*, ego canam,
Psallam *Jovæ*, Deo *Israelis*.

4 *Jova*, cum prodires e *Seir*,
Cum incederes ex agro *Idumæo*,
Terra tremuit, etiam cœli stillarunt,
Etiam nubes stillarunt aquas.

5 Montes contremuerunt coram *Jova*,
Hic *Sinai*, coram *Jova*, *Israelis* Deo.

6 Diebus *Schamgar*, filii *Anath*,
Diebus *Jaëlis*, cessabant viæ,
Et qui viis regiis incedere soliti erant, in-
cedebant viis tortuosus.

7 Cessabant duces in *Israele*, cessabant,
Donec surrexi ego, *Debora*,

Surrexi mater in *Israele*.

8 Elegit (*Israel*) deos novos;
Tunc facta portarum oppugnatio;
Clypeus non videbatur, nec hasta
In quadraginta millibus *Israelis*.

9 Animus meus fertur in duces *Israelis*,
In eos de populo, qui promptos se præ-
stiterunt,

Laudate *Jovam*!

10 Qui vehimini asinabus candidis,
Qui stragulis insidetis,
Qui inceditis in via,
Meditamini carmen!

11 Ob júbila dispartientium inter haustra,
Ibi celebrent *Jovæ* justa facta,
Justa facta in duces ejus *Israeliticos*.
Tunc ad portas descendat populus *Jovæ*.

12 Age, age, *Debora*,
Age, age, cane carmen!
Surge, *Barak*,

Abduc captivos tuos, filii *Abinoam*!

13 Tunc ego : descendite reliquiæ!
Descende, ad potentes aggrediendos, po-
pule!

Jova, descende mihi contra fortes!

14 Ex *Ephraimitis*, quorum sedes inter *Ama-
lekitas*,
Post eos tu, *Benjamin*, cum copiis tuis,
E *Machiritis* descenderunt duces,
E *Sebulonitis* trahunt cum sceptro præ-
fecti.

15 Principes mei in *Issaschare* cum *Debora*,
Et *Issaschar* æque ac *Baracus*,
In vallem se effudit vestigia ejus sequutus.
In separatis *Rubenitarum* sedibus magna
agitata sunt animi consilia.

16 Quare sedistis inter terminos
Ad audiendas fistulas pastorum?
In separatis *Rubenitarum* sedibus magnæ
fuerunt consultationes.

17 *Gilead* trans *Jordanem* tranquille sedebat,
Et *Dan* cur navibus vacabat?
Ascher sedebat in littore maris,
Ad portus suos conquiescebat.

18 *Sebulun* vero est gens quæ vitam vili-
pendens morti se obtulit,
Itemque *Naphtali*, habitans in campis
editis,

19 Venerunt reges, pugnarunt,
Pugnarunt reges *Canaan*,
In *Taanach*, ad aquas *Megiddonis*;
Sed frustum argenti non reportarunt,

20 E cœlis pugnatum est,
Stellæ ex orbitis suis pugnarunt cum
Sisera.

21 *Torrens Kischon* abripuit eos,

- Torrens praeliorum, torrens Kischon !
Conculca, anima mea, robustos !
- 22 Tunc contuderunt calces equorum,
A pulsibus, pulsibus validorum suorum
contusi sunt.
- 23 Exsecramini Meros, dixit angelus Jovæ,
Exsecramini incolas ejus,
Quia non venerunt Jovæ auxilio,
Auxilio Jovæ inter strenuos.
- 24 Laudetur præ mulieribus Jaël,
Uxor Cheberi Kenitæ,
Præ mulieribus in tentoriis laudetur !
- 25 Aquam petiit, lac dedit;
In phiala pretiosa obtulit lac spissum.
- 26 Manum ad clavum extendit,
Dextram ad malleum operarum
Et contudit Siseram, conquassavit ejus
caput,
Concussit transfoditque tempora ejus.
- 27 Ad pedes ejus collapsus est, cecidit, jacuit,
Ad pedes ejus collapsus est, cecidit,
Ubi collapsus est, ibi cecidit peremptus.
- 28 Pone fenestram prospexit et clamavit
Mater Siseræ, pone clathros :
"Quare tardat currus ejus venire,
Quare morantur gressus curruum ejus?"
- 29 Sapientiores primariorum ejus feminarum
respondebant ei,
Imo vero ipsa sibi respondit :
- 30 "En ! inveniunt, dividunt prædam,
Puellam, imo duas puellas unicuique
viro,
Exuvias vestium tinctarum Siseræ,
Exuvias vestium tinctarum, variegatarum,
Vestem tinctam, duas variegatas collo
prædæ."
- 31 Ita peribunt omnes hostes tui, Jova !
Sed qui amant illum, erunt veluti sol
cum prodit in robore suo.

Ver. 2.

For the avenging. See notes on Deut. xxxii. 42.

Pool.—*For the avenging of Israel*; or, *for taking vengeance*, to wit, upon his and their enemies, *by Israel*, or *for Israel*, for Israel's benefit, or for the injuries and violences offered by them to Israel.

Green.—2 When they set Israel free, and the people willingly offered themselves, saying, Bless ye Jehovah.

Dathe.—2 Quod principes Israelis muneri suo non defuerint, quod populus sponte se ad bellum obtulerit, laudate Jovam.

Ged.—

- 2 For the voluntary exertions of the people,

In the naked, defenceless state of Israel—
Praise ye the Lord.

Booth.—

- 2 In the naked defenceless state of Israel—
For the voluntary exertions of the people
Praise ye Jehovah.

Ken., Hales, Rosen.—See above.

Gesen.—פָּרַע 1. To let go loose, to dismiss,
pp. to let break away. Chald. פָּרַע, Syr.

פָּרַע, id. Comp. the roots beginning with
פָּר under art. פָּר. 2. To make naked, to
uncover. 3. To begin, ἀρχομαι, from the
idea of breaking loose, opening, comp. פָּרַע.

Hence to lead on, to go before; Arab. فَرَعَ,

to be highest, to surpass others. Judg. v. 2,
לְפָנֵי מְצַדֵּי מִצְרָיִם, for which correctly Sept.
in Cod. Alex. and Theod. ἐν τῷ ἀρχαῖου
ἀρχηγούς, κ.τ.λ., in the leading on of the
leaders in Israel [so Kennicott, Schnurrer,
Rosen.], i. e., that the princes of Israel took
the lead as leaders, put themselves at the
head. Opp. הָרַעְבָּה הָעָם, the people willingly
followed, volunteered.

Prof. Lee.—פָּרַע, (a) Uncovered the head.
(b) Placed in a state of disorder. (c) Was
in disorder; disregarded. (d) Left a road.
(e) Exempted. (f) Apparently, Avenged.

Comp. Syr. פָּרַע, retribuit. Judg. v. 2.

פָּרַע, pl. f. constr. מְצַדֵּי. *Revenge*, Deut.
xxxii. 42; Judg. v. 2. Gesenius takes the
word to mean chiefs.

Rosen.—2 In explicando carminis initio,
לְפָנֵי מְצַדֵּי מִצְרָיִם, interpretes valde dissen-
tiant. Verbum פָּרַע quum in pluribus V. T.
locis solvendi, dimittendi significatum obtineat
(cf. not. ad Prov. i. 25), erant, qui verba sic
interpretarentur: in solvendo dissolutiones in
Israele, i. e., cum omnia dissoluta essent in
Israele, in summa rerum omnium in Israele
disturbatione. Ita Mendelii fil.: *Zerrüttung
war in Israel*. Sed dum Israelitæ imperio
Jabinis, Cananæorum regis, imperio con-
tinebantur, res eorum dissolutæ vocari recte
non poterant. Alii, ex eodem illo solvendi
significatu, sensum sic faciunt: in solvendo
dissolutiones in Israele, i. e., cum dissolve-
rentur, rumperentur vincula in Israele. Eo
sensu Lutherus: *dass Israel wieder frey ist
worden*. Ita dissolutiones essent pro vinculis
dissolutis dictæ, quod vix quisquam sibi
persuadeat. Quum igitur solvendi significatio
aptum sensum hic vix præbeat; magna in-
terpretum pars Hebræum פָּרַע h. l. signifi-

D D

Rosen.—5 Verba יְהוָה מִן הַיָּם plerique interpretes, Vulgatum sequuti, reddunt *montes difflexerunt coram Jova*, intelliguntque de montibus vel imbrum copia quasi diffluentibus, vel igne ita involutis, ut soluti colliquescere viderentur, vel denique de timore, quo liquefacti fuerint, ut cor timore liquefieri (נָפַס) dicitur Deut. xx. 8; Jos. ii. 11. Verum etsi נָפַס, *fluere, manare* significare non est dubium, tamen, quod mireris, veterum interpretum nullus, præter Vulgatum, verbum illud h. l. *diffluendi* significatu cepit, sed omnes *concutiendi* significatum, quem הָלַי obtinet, expresserunt. Græcus enim Alexandrinus ἐσαλεύθησαν, Chaldæus ܚܝܝܬܝܢ, *commoti sunt*, Syrus ܕܡܝܬܝܢ reddidit, quod Arabicus in Polyglottis interpres recte

تزعزعت, *agitata concussæ sunt* vertit.

Horum interpretatio commendatur eo, quod Jesaj. lxiii. 19; lxiv. 2, loco quodammodo parallelo, מִפְּנֵי הָרִים, *ante faciem tuam montes concutiuntur*, sive contremiscunt, legitur. Quod quam aptum et huic loco sit, unusquisque sentiet ipse. Nec necesse est, h. l. mutatis vocalibus הָרִים legere, quum, ut Hollmann observat, et הָרִים, servata analogia grammatica, possit pro הָרִים dici, sicut Genes. xi. 7 גְּבֻרָה pro גְּבֻרָה, et ibid. vs. 6 יָרִיחַ pro יָרִיחַ dicitur. Cf. Gesenii *Lehrgeb.*, p. 372, not. p. Hebraicum הָלַי convenit cum Arab.

زَلَزَل, quod de terræ motu usurpatur in

Corano Sur. xcix. 1. إِذَا زُلْزِلَتِ الْأَرْضُ

زَلْزَالِهَا, *cum commota fuerit terra commotione sua.*

This Sinai.

Horsley, Ken., Ged., Booth.—Sinai itself.

Pool.—The sense is, No wonder that the mountains of the Amorites and Canaanites melted and trembled when thou didst lead thy people towards them; for even Sinai itself could not bear thy presence, but melted in like manner before thee. Or, as *that Sinai* did upon a like manifestation of thyself; so there is only a defect of the particle *as*, which I have showed to be frequent.

Rosen.—*Hic Sinai* scil. הָלַי *concussus est coram Jova, Deo Israelis.* Pronomen demonstrativum הָלַי nomini הָלַי præmissum verbis vim quandam et elegantiam addit, ac si diceret, ipse altissimus ille et firmissime

fundatus mons Sinai Jova adventante tremore concussus est.

Ver. 6.

In the days of Shamgar the son of Anath, in the days of Jael.

Bp. Horsley.—i. e., from Shamgar's time to the present; for Jael was contemporary with Deborah.

Bp. Patrick.—The sense of this verse will be very plain, if we translate these words, as I think the Hebrew will bear, "from the days of Shamgar," &c. After his death they fell into sin and great misery. And Jael is here mentioned, not as a judge (as Rasi and Ralbag fancy), but as a great woman of a masculine and valiant spirit, who yet could do nothing to hinder those spoils that were committed.

The travellers walked through by-ways. So *Pool, Patrick, Hales, Ged., Booth.*

Bp. Horsley.—

And they who had travelled the highways, Travelled roads of perversity.

—*the highways*—i. e., the highways of God's commandments. The sequel justifies this exposition.—*Horsley.*

Kennicott.—

For they who had gone by straight paths, Passed by ways that were very crooked.

Rosen.—*Et incedentes antea semitas ingrediebantur vias tortuosas*, i. e., uti Hieronymus reddidit, *per calles devios*. Ii quum hic opponantur τοῖς נְהַיִיחַ, hac voce viæ tritæ et rectæ ducentes denotari videntur. Dicit igitur Debora, jam inde a tempore quo Ehud mortuus est (supra iii. 31), cœpisse populi calamitates, et nihil in tota Israelitarum regione tutum fuisse ob innumeras cædes et latrocinia, ita ut nullus per vias semitasque tritas ambulare auderet, sed si quem itineris necessitas urgeret, incederet per vias tortuosas callesque devios. Hæc fuit terræ Israeliticæ conditio tempore Samgaris, qui etsi vir fortis fuerit, quippe qui sexcentos Philisthæos stimulo boum percusserit (supra iii. 31); non tamen valuit sui temporis latrocinia et grassationes compescere. Sangare mortuo multo minus finis impositus est calamitatibus, cum Jael, femina quamvis fortis et virilis animi, viveret, utpote quæ impar esset tantis malis avertendis. Jaellem Hollmann alium quempiam Israelitarum, vel heroa, Sangari æqualem fuisse existimat, cujus nullam mentionem injiciant breviores rerum He-

braicarum commentarii. Sed nomen *יָצַל*, quod *ibicem* denotat, cui ob formam venustam et Arabes et Hebræi (Prov. v. 19, cf. Bocharti Hieroz. t. ii., p. 263, edit. Lips.), feminam formosam comparant, mulieri magis quam viro convenit. Conjunxit vero Debora Samgarem et Jaëlem, non respectu habito ad principatum, sed ut totum tempus quod fuit ab Ehudo Judice ad victoriam hanc divino beneficio obtentam comprehenderet, quod facit duorum fortissimorum, qui illo temporis spatio exstiterunt, commemoratione, viri unius, alterius feminæ, masculinum animum gerentis, a quibus tamen nulla potuit obtineri malorum allevatio; non a viro, sive quia illud malum erat gravius, quam ut ipse medicinam afferre posset, sive quod non diu supervixit; non a femina, quia ipsa vi aperta nil potuit, sed neque dolo et insidiis quidquam efficere potuit, quamdiu facinoris patrandi opportunitas sese non obtulit. Clericus commemorationem *dierum Jaëlis* eo spectare observat, ut Debora sese Jaëli præferat, quæ tum demum Israeli opem tulit, cum tuto licuit.

Ver. 7.

The inhabitants of the villages ceased. So Patrick.

Pool.—*The villages ceased*; the people forsook all their unfortified towns, as not being able to protect them from military insolence.

Ken., Ged., Booth.—Deserted were the villages in Israel.

Bp. Horsley.—*The rural judge ceased in Israel*, i. e., there was no regular administration of justice. I find that, in the Arabic dialect, the verb *פָּרַע* signifies "to decree, to form an opinion, to judge, to prescribe a rule to, to settle a dispute." See Castellus. Hence the noun *פָּרוֹעַ* may signify "a forensic judge;" such, as by the law, Deut. xvi. 13, were to be appointed in all the cities. I call them "rural judges," to distinguish them from the supreme judges, from whom this book takes its title; who had a general authority, not confined to particular cities, but extending over the whole country; and a superintendence in every department of government, civil, military, and religious: whereas the office of the rural judge was confined to the business of trying and deciding causes, criminal perhaps, as well as matters of property, within a particular district.

Gesen.—*פָּרַע* obsol. root, Arab. *فَرَزَ*, to separate out, to set apart; Conj. iii. iv. id. But Conj. ii., to prescribe, to determine, to decide. It is therefore of like origin with *פָּרַע*, *פָּרַעַת*, *פָּרַעַת*; the idea of cutting and taking away being transferred to the sense of judging. Hence *פָּרוֹעַ* m. (r. *פָּרַע*) c. suff. *פָּרוֹעַת*, rule, dominion; Judg. v. 11, *there shall they rehearse the righteousness of Jehovah*, *פָּרוֹעַת יְהוָה*, the righteous acts of his rule in Israel. Concr. for rulers, leaders, chiefs; seq. plur. Judg. v. 7, *הָיוּ פָּרוֹעַת בְּיִשְׂרָאֵל*, the rulers ceased in Israel, sc. to act, remained inactive.

Prof. Lee.—*פָּרוֹעַ*, m. aff. *פָּרוֹעַת*. A judicial decision; justice, Judg. v. 7, 11. LXX, *δυνατοί*. Vulg., *fortes*.

Ver. 8.

Dr. A. Clarke.—8 *They chose new gods.*] This was the cause of all their calamities; they forsook Jehovah, and served other gods; and then was war in her gates—they were hemmed up in every place, and besieged in all their fortified cities; and they were defenceless, they had no means of resisting their adversaries; for, even among forty thousand men, there was neither spear nor shield to be seen.

The Vulgate gives a strange and curious turn to this verse: *Nova bella elegit Dominus, et portas hostium ipse subvertit*; "The Lord chose a new species of war, and Himself subverted the gates of the enemy." Now, what was this new species of war? A woman signifies her orders to Barak; he takes 10,000 men, wholly unarmed, and retires to Mount Tabor, where they are immediately besieged by a powerful and well-appointed army. On a sudden Barak and his men rush upon them, terror and dismay are spread through the whole Canaanitish army, and the rout is instantaneous and complete. The Israelites immediately arm themselves with the arms of their enemies, and slay all before them; they run, and are pursued in all directions. Sisera, their general, is no longer safe in his chariot; either his horses fail, or the unevenness of the road obliges him to desert it, and fly away on foot; in the end, the whole army is destroyed, and the leader ingloriously slain. This was a new species of war, and was most evidently the Lord's doings. Whatever may be said of the ver-

sion of the Vulgate (and the Syriac and Arabic are something like it), the above are all facts, and show the wondrous working of the Lord.

Ged.—*New gods they had chosen—*

Hence their apprehensions, &c.

i. e., they were conscious that, by abandoning the *Lord*, they had lost his usual protection; and their conquerors had, by disarming them, rendered a defence by ordinary means impracticable. The word which I translate *apprehensions* signifies that sort of fear which makes one's hair stand on end.

Bp. Horsley.—

⁸ He [i. e., Israel; so Rosen.] chooseth new gods.—

Strait the besieger [so Kimchi, Rosen.] at the gates.—

Is shield seen, or javelin,

Among forty thousand in Israel?

The besieger; literally, “the fighter.”

See Ps. xxxv. 1, and lvi. 2, 3, where the word indisputably signifies “a fighter;” one that is fighting with another. I doubt whether any instance occurs in which this word is equivalent to מלחמה.

Among forty thousand in Israel; i. e., in the whole tribe of Naphtali. In the enumeration of the Israelites in the plains of Moab (Numb. xxvi.), Naphtali mustered 45,400 effective men. This tribe was probably the immediate and principal subject of Jabin's oppression.

Prof. Lee.—מָלְחָם, m. once, Judg. v. 8, in the phrase מָלְחָם שְׂעָרִים, *War of the gates*, i. e., at the gates, for the purpose of taking the city. See LXX. Αλλ. ὡς ἄπρον κρήθωνον, i. e., מָלְחָם שְׂעָרִים, with other vowels.

Gesen.—מָלְחָם verbal of Piel, *war, siege*. Judg. v. 8, מָלְחָם שְׂעָרִים, then was *siege of their gates*, i. e., their gates, cities, were besieged. Segol for Tseri, which most MSS. exhibit, is perh. on account of the constr. state; though other like examples are wanting. Or, better, we may read with some MSS. מָלְחָם, with tone retracted; comp. מָלְחָם נָגְדָה, Prov. xvii. 10.

Rosen.—8 Prima versus verba, יָבֹר אֱלֹהִים, plurcs sic interpretantur: *elegit Deus nova*, i. e., antea inaudita, novas vias aut rationes in populo suo liberando iniit, usus femina imbelli, non viro forti et valido, qui suum populum ad excutiendum jugum excitaret. Ita e veteribus Syrus:

יָבֹר אֱלֹהִים, *eligit Deus novum*

quid. Et Hieronymus: *nova bella elegit Dominus*, proprie *nova*, sive *novas res*; sed ne obscurum esset, quænam res essent illæ novæ, adjecit *bella*, ut significaret victoriam Dei ope novisque e cælo prodigiis partam. Sane מָלְחָם, *res novas* et *inauditæ* denotare constat, veluti Jesaj. xlii. 9, 10; xlviii. 7; Jerem. xxxi. 22. Sed alii interpretes subiectum, uti loquuntur, verbi יָבֹר faciunt מָלְחָם, quod proxime præcedit, ut verba ita sint reddenda: *elegit Israel novos deos*. Ita jam Græcus Alexandrinus: ἐξελέξατο, sive, ut in codice Alexandrino est, ἡρέτισαν θεοὺς καινοὺς, *elegerunt deos novos*. Chaldæus: פָּר אֱלֹהִים נְיָרָא לְמַעַן לְשַׁחֲרָא דְּחַיָּין, *quando voluerunt filii Israel ad serviendum erroribus, idolis, novis, qui de proximo facti sunt, quibus non studuerunt in iis patres eorum*. Eodem sensu Deut. xxxii. 17 dicitur, Israelitas sacrificia offerre dæmonibus, diis, quos non noverant majores, מָלְחָם קָרִיב בָּא, *novis, qui e propinquo venerunt*, i. e., nuper ortis; vid. not. ad eum loc. Atque hunc a Græco Alexandrino et Chaldæo expressum sensum haud dubitamus cum Lettio, Schnurrero, Hollmanno, aliis, priori illi præferendum esse, tum quia eo adscito quæ in hoc versu sequuntur aptius procedunt et coherent, tum quia in hoc libro calamitas bellica tanquam pœna idololatriæ divinitus inflicta sistitur, vid. ii. 11, seqq. 16, seqq. iii. 7, 8, 12; xiii. 1. Subaudiendum est initio versus מָלְחָם, sive יָבֹר, *quando*, quod Chaldæus expressit. Quæ proxime sequuntur, מָלְחָם שְׂעָרִים, *tunc debellatio, expugnatio portarum*, Hieronymus sic interpretatus est: *et portas hostium ipse subvertit*, scil. Deus, ad quem verba quæ antecedunt, uti vidimus, refert, ut Debora dicat, partâ ope divina victoriâ et rebus prospere succedentibus, factum esse, ut hostes ad suas usque urbes Israelitæ persequuti sint, ut iv. 16 habetur. Sed reliqua versus ostendunt, de Israelitarum portis et statu rerum infelici verba intelligenda esse, id est, ut, postquam Deos novos sibi colendos Israelitæ elegissent, bellum contra eos motum sit a Cananæis. Ita Chaldæus: אֲרֵי עִירֵיהֶן עָמְדוּ וְיָבֹר וְיִצְרָא, *venerunt contra eos gentes, et expulerunt eos ex urbibus eorum*. Bene R. Tanchum, cujus verba Schnurrerus attulit: *sensus est, populum, postquam misso cultu Dei veri declinaverit ad cultum idolorum, et sectatus fuerit religiones et doctrinas novas, incidisse in omnes calamitates, et bello vexatum fuisse intra suas urbes et oppida*. לָחֶם

Kimchio idem est quod דָּבָר , *debellator*, Ps. lvi. 2, pro דָּבָר , cum *Zere* sub π , quomodo in nonnullis codicibus scriptum reperitur. Sed R. Jonæ in Lexico Hebræo-Arabico, דָּבָר , Schnurrero referente, est verbum transitivum Kal ad formam פָּגַע . Nec obstare dicit quod scriptum est per Segol, id enim nonnumquam pro *Zere* poni. "Infinitivus Piel," addit, "esse nequit, ob Kamez sub Lamed. Piel si esset, quanquam verbum פָּגַע in Piel non legitur, deberet Lamed habere Patach, ut in פָּתַח ." Attamen Gesenio in *Lex. Lat.* פָּגַע est nomen verbale Pielicum, *pugnam, oppugnationem* denotans, Segol posito pro *Zere*, propter statum constructum; ipse tamen exempla gemina desiderari fatetur. Mihi reliquis præstare videtur Kimchii antea commemorata sententia, ut verba proprie dicant: *tunc*, cum Israel deos novos sibi elegit, *oppugnator* extitit *portarum*, i. e., hostes expugnarunt urbes. Græcus Alexandrinus interpretatus est: (elegerunt deos novos) $\omega\varsigma \alpha\rho\rho\upsilon\nu \kappa\rho\iota\theta\iota\omega\nu$, ut *panem hordaceum*, quasi לֶחֶם חֹרְדָּעִים legisset. Sensus Theodoretus hunc esse dicit, Israelitas relicto meliore elegisse deterius et noxium, quemadmodum quis spreto pane triticeo, qui ei commodum alimentum præbere possit, hordaceum eligat, qui vel minus commodum alimentum suppeditet, vel etiam noceat. *Panem hordaceum* reddidit quoque Syrus, et qui eum sequitur, Arabicus interpret. Sed quod nostri Hebræi codices exhibent longe præferendum esse jejuna, quam Græcus et Syrus exprimunt sententiæ, non est quod moneamus. $\text{לֹא הָיָה מִלֶּחֶם חֹרְדָּעִים בְּיִשְׂרָאֵל}$, *Clypeus non conspiciebatur nec lancea in quadraginta millibus in Israele*. Conjunctio אֵין haud raro simpliciter negat, ab usu ejus in formulis jurisjurandi, qualis legitur 1 Sam. iii. 17; 2 Sam. iii. 35. Ita verba $\text{לֹא הָיָה מִלֶּחֶם חֹרְדָּעִים בְּיִשְׂרָאֵל}$ proprie sic capienda erunt: *clypeus si apparuerit et lancea*, dispeream.

Eodem modo Arabibus $\text{لَا$, si habet nonnumquam vim negandi; vid. A. Schultens ad *Excerpta ex Hamasa*, p. 389. Cf. Gesenii *Lehrgeb.*, p. 844. Aut possit interrogationi inservire, hoc modo: *clypeus num apparuit et lancea?* quod item simpliciter negat. Cf. Prov. xxvii. 24, ubi negandi particulæ in primo membro respondet אֵין in posteriori hemistichio. $\text{אַרְבָּעִים מִלְּיָאֵם}$, *Quadraginta millia* vix dubium est numerum esse definitum pro indefinito, ut numerus simplex *quadragenarius*, veluti

Genes. vii. 17; Jon. iii. 4, cf. not. ad Ezech. iv. 6. Dicit Debora, cum Israelitæ haberent hostem ad portas, tam imparatos fuisse, ut nulla arma inter eos reperirentur, quod nempe, qui imperabant, eos solerent ex-armare, uti fecerunt et postea Philisthæi, vid. 1 Sam. xiii. 19, seqq. Id tamen veritati non convenire videri possit, quum supra iv. 6, 10. Baracum decem millia pugnantorum in prælium duxisse dicatur, quos non est credibile inermes fuisse. Accedit, quod vs. 15. Siseræ exercitum legimus contritum esse *acie gladii*, et paulo post, omnem multitudinem hostium usque ad internecionem cecidisse; debuerunt ergo ii, qui cum Baraco erant, gladios vel alia arma habere, quibus eam stragem ederent. Sed nemo non videt, Deboraham hyperbolè usam hoc voluisse, arma tam rara inter Israelitas fuisse, ut inter plura eorum millia vix clypeus aut lancea reperiretur. Celasse tamen, ut fit, nonnullos sua arma, vel aliunde clam sibi comparasse credibile est.

Ver. 9.

Rosen.—9 Redit ad laudem eorum, quorum ope victoria est reportata, vs. 2. *Cor meum præfectis Israelis*, scil. deditum est. Bene Hieronymus: *cor meum diligit principes Israel*. $\text{חָיָה לְיִשְׂרָאֵל}$ a verbo חָיָה , *statuit, decrevit*, generatim denotat eos, qui statuunt, quid agendum sit, quid non, hinc vel magistratus civiles vel præfectos militares. Quæ sequuntur $\text{לְיִשְׂרָאֵל בְּיָמֵינוּ}$, Schnurrer recte observat concise dicta esse pro $\text{לְיִשְׂרָאֵל בְּיָמֵינוּ}$, *cor meum additum est sponte se offerentibus in populo*. Similiter לְיִשְׂרָאֵל repetendum est Deut. xxxiii. 4, ante $\text{וְיָשָׁב יְהוָה מִיְּמֵינוּ}$, e præcedente לְיִשְׂרָאֵל . De duobus itaque et hic, ut vs. 2, hominum ordinibus sermo est, de ducibus primo præfectisque populi, deinde de reliquis, qui prompti erant paratique ad prælium patriæ causa sustinendum. Additur $\text{וְיָשָׁב יְהוָה מִיְּמֵינוּ}$, ut vs. 2.

Ver. 10, 11.

Bishop Patrick.—10 *Speak.*] i. e., Give thanks to God.

Ye that ride on white asses.] She calls upon such men, as the governors before mentioned, to proclaim aloud the praises of God. There were no horses in Judea, but what were brought out of other countries, so that the greatest persons rode on asses, as appears by the Scripture story; but in this

country they were commonly of a red colour (whence an ass hath the name of *chamor*, as Bochart observes, lib. ii. Hieroz. cap. 12), and therefore white asses (or, as he translates this word, *whitish*, or that were of a colour inclining to white) were highly esteemed for their rarity, and used only by honourable persons; who could not appear in any splendour during their servitude under Jabin, but now were restored to their dignity; for which she would have them praise the Lord.

Ye that sit in judgment.] With whom she exhorts the judges to join, who now sat in the gates, as they were wont to do, which were not possessed by their enemies (ver. 8). Or perhaps this belongs to the foregoing clause, it being probable that these judges rode about the country on white asses to do justice (see upon x. 4).

Walk by the way.] All the merchants who now travelled safely about their business, which they durst not do before this deliverance (ver. 6); for which, therefore, they were bound to praise the Lord.

11 *They that are delivered from the noise of archers in the places of drawing water.*] Together with the princes, judges, and merchants, she would have the shepherds praise the Lord every time they came to water their flocks; remembering how they were disturbed formerly by the archers, that lurked in woods or thickets, and shot whole quivers of arrows at them and at their cattle, which now they brought safely to the springs of water.

There shall they rehearse the righteous acts of the Lord.] Who had taken a just vengeance on their oppressors, and most graciously delivered them from their tyranny; for *righteousness* frequently signifies the great goodness of God.

Toward the inhabitants of his villages.] She would have the meanest peasants (as we speak) bear them company in the praises of God; for now they lived as quietly in their open villages, as if they had been in the strongest cities.

Then shall the people of the Lord go down to the gates.] She sums up all in these words; that the whole country was bound to praise the Lord, who had given the law its free course; every man having liberty to go down safely to the gate of his own city, where judgment was administered. So Pool.

Dr. A. Clarke.—10 *Ye that ride on white asses.*] Perhaps אֲתוֹנוֹת צִדְרוֹת *athonoth tse-choroth* should be rendered *sleek* or *well-fed asses*; rendered *asinos nitentes*, *shining asses*, by the Vulgate.

Ye that sit in judgment.] שְׂבִי עַל מִדִּין *yoshebey al middin*; some have rendered this, *ye who dwell in Middin*. This was a place in the tribe of Judah, and is mentioned Josh. xv. 61.

Pool.—11 *From the noise of archers*; either, 1. From the noise or sound, and consequently the force of those arrows which are shot at them; but she names the *noise*, because this epithet is frequently given to bows and arrows in poetical writings. Or, 2. From the triumphant noise and shout of archers rejoicing when they meet with their prey.

Geddes.—

- 10 Riders on streaked asses,
Travellers sitting in counes,
And walkers along the way;
Were terrified by the noise of bowmen
Between the different watering places.
- 11 Then acknowledged they the judgments of the Lord:
His judgments on the villages of Israel.
Hence were seized with apprehensions
The people of the Lord!

10 *Riders on streaked asses, &c.* This is an illustration of ver. 6, to which the poet naturally returns. There were three modes of travelling in Judea; and still are common in the East. Men of rank and riches rode on beautiful streaked asses: women were generally carried in *counes* or large panniers, hung on each side of a camel; and they who could afford neither of these conveyances, were obliged, like the *many* of every country, to travel a-foot. Now, in the days of Shamgar, none of those travellers were safe on the highway, but were under the necessity of pursuing their journey by devious routes and by-paths, to avoid meeting the bowmen, after mentioned; who occupied all the public roads, and more particularly infested the watering-places, where travellers used to rest, and bait.

Booth.—

- 10 Riders on streaked asses, who sit in judgment,
And those who walked along the way,
sighed
- 11 At the noise of archers between the watering-places.

Then they rehearsed the just acts of Jehovah,

His just acts towards the villages of Israel:

Then went down to the gates Jehovah's people.

11 *Then they rehearsed.*] Their distresses led them to confess the justice of God in his conduct towards them. Then they went down to the gates; they assembled to deliberate on what might be done, to obtain deliverance, and to supplicate Divine aid.

Bp. Horsley.—

10 You that ride the asses with sleek shining skin,

You that sit in judgment,

And you that walk by the way, concert your measures:

11 For the watering places resound with the noise of battalions forming.

There they shall celebrate the justice of Jehovah,

Justice signally displayed in the cause of Israel.

Justice signally displayed. For פָּרוּנוּ, *Bp. Horsley* reads חֲפִצָּנָה, without sufficient authority, and supposes that the literal rendering of this and the preceding line is,

There they shall celebrate the justices of Jehovah,

[They shall celebrate] justices [which] shall burst out upon Israel.

Gesen.—חָצִיר, adj. *white*, e. g., she-asses, Judges v. 10; probably those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg., *nitens*; Syr.,

whitish. Arab. صُحُور, pp. white, but also spoken of an ass of a light reddish shade. R. חָצִיר.

חָצִיר, Piel part. מְחַצֵּצִים, Judg. v. 11, either, *those dividing*, sc. the booty, spoil; comp. Isa. ix. 2; xxxiii. 23; Ps. lxxviii. 13; or, with the Targg. and Rabbins, *sagittarii*, *archers*, as denom. from חָצִיר, an arrow; comp. Targ., Judg. v. 8.

מִשְׁעָב, m. (ר. שְׁעָב) only plur. מִשְׁעָבִים, *a trough, watering-trough*, into which water is drawn for cattle, Judg. v. 11.

פָּרוּנוּ. See notes on verse 7, page 201.

Prof. Lee.—צִדּוֹר, pl. fem. צִדּוֹרוֹת. Arab. صُحُور, *colorem albo et rubro mixtum habens*, de asinā. *White*, Judg. v. 10, only.

מָדָר, c. pl. מָדָרִים, and מָדָרִין, according to Gesenius; r. מָדָר. I. *Upper garment, or tunic*, Ps. cix. 18; Lev. vi. 3. II. *Rich coating, or covering*, of the seats of the nobles (Hiller., Gesen., &c.), Jud. v. 10. III. *Measure, extent*, Job xi. 9. Jer. xiii. 25.

חָצִיר, Pih. part. pl. m. מְחַצֵּצִים. Persons *taking part or portion*, once, Judg. v. 11. r.

חָצִירָה for מְחַצֵּצִים. The passage calls upon the people to praise Jehovah for the victory lately given, and particularly wherever they are found together in numbers; see vv. 9,

10. So again, vr. 11, where they are said to go down to the gates, a place of public resort, because questions of law were tried there.

Here we have, מְחַצֵּצִים בֵּין מְשַׁבְּעִים, *with (the) voice of those who take (their) portion among the watering-places*, i. e., at the wells

and cisterns at which people often meet in numbers, for the purpose of drawing water.

The last of the interpretations of Rab. Tanchum, as given by Gesenius, Thes., p. 511, as well as that of Schnurrer, is not far from this. LXX, ἀπὸ φωνῆς ἀνακρονομένων ἀναμέσον ὑδρονομένων.

Rosen.—10 Jam et alios hominum ordines excitat ad laudes Jovæ canendos ob liberatum ejus ope populum a tyrannorum jugo. חָצִירָה, *Qui vehimini asinibus candidis*, i. e., magnates, nobiles, principes. חָצִירָה

propr. prorsus *albas* denotat, sed Hebræi et Arabes illa voce designarunt eas asinas, quarum rubedini albi quid inest. Haud male Arabicus interpres, qui pro Syri *asinæ albæ* posuit *asinæ ex albo fusca*. Ejusmodi quum sint rariores reliquis et pretiosiores, iis probabile est usos fuisse homines conditionis lautæ et splendidæ, qui igitur hic indicantur. Græcus Alexandrinus in codice Vaticano verba Hebræa sic dedit: ἐπιβεβηκότες ἐπὶ ὄνου θηλέας μεσημβρίας, *qui ascendistis super asinam femellam meridiei*, i. e., qui vehimini asinabus ex meridiana regione comparatis, quales erant Arabia et Æthiopia. Confudit interpres חָצִירָה cum צִדּוֹרִים. In codice Alexandrino legitur ἐπὶ λαμπρῶν, pro quo ἐπιλαμπρῶν legendum videtur, i. e., *nitentium*, uti habet Hieronymus. In explicandis vocibus quæ sequuntur, יִשְׁבֵּי עִלְמָרִין, magna est sententiarum discrepantia. Vetusissimi interpretes quidem in eo conveniunt, quod

judices denotari existimant. Græcus Alexandrinus: καθήμενοι ἐπὶ κριτηρίου, *sedentes super tribunal*. Vulgatus: *qui sedetis in judicio*. Chaldaeus: עַל דִּינָא מִחֲבָרִין לְהַבָּה עַל דִּינָא, *associati ad sedendum ad judicium*. Sed

locus judicii, sive tribunal foret כִּדָּן. Nec cum iis qui asinabus candidis vehuntur satis apte junguntur qui tribunalibus insident. Quod ipsum valet de Cocceji interpretatione: custodes *mensurae et æquitatis*, כִּדָּן ad כִּדָּה relato. Alii posita radice כִּדָּר vocabulum כִּדָּר pluralem esse statuunt (ut כִּלְדָּן *verba* pro כִּלְדָּם) a singulari כִּדָּר vel כִּדָּה, atque ex trita hujus vocis significatione vertunt: *vos qui sedetis super mensuris*. Quod ipsum diversissime exponitur, intelligentibus aliis tales homines qui præsideant tributis (cf. כִּדָּה, *tributum*, Esr. iv. 20; vi. 8) recipiendis, aliis eos, qui sedeant in hereditatibus suis funiculo mensorio designatis, aliis homines mediæ fortunæ, qui habeant portiones sibi admensos. Sunt ex Hebræis, qui *juxta Middin* intelligant vicinos loco illi, qui Jos. xv. 61 memoratur, cujus incolæ frequentia hostium infestarentur. Hillerus in Dissertat. in hoc carmen כִּדָּר, *vestes*, a כִּדָּר Levit. vi. 3; Ps. cix. 18, intelligebat, asinis impositas, ut Christi discipuli fecerunt Matth. xxi. 7. Id tamen parum verisimile: rarius factum discipulorum Christi, defectu stragulorum solitorum in novam verso honoris significationem. J. D. Michaëlis in *Supplem. ad Lexx. Hebræ.*, p. 1500, pro כִּדָּר enunciandum vult כִּדָּר, quod *lecticas* interpretatur, a כִּדָּר, *מיד, mota, agitata fuit res*, ob perpetuam agitationem et motum, in quo sunt, illo nomine dictas. Lecticas intelligit illas, quæ a camelis gestantur. Commendat suam interpretationem interpretis Alex. in codice Alex. auctoritate: καθήμενοι ἐπὶ λαμπηρῶν, *sedentes in lecticis*. Sed vide quæ de hisce verbis supra diximus. Sententiis de voce כִּדָּר, quas attulimus, præstare videtur, quod Tellerus, Schnurrerus, alii, statuunt, כִּדָּר denotare h. l. *tegmina, stragulus*, ex notione *extendendi*, quam habet مَدَّ in lingua Arabica. Atque Tellerus quidem stragulas hic intelligendas existimat *pretiosiores*, ut homines iis insidentes designent opulentiores, quibus oppositi sint כִּדָּרְךָ עֲדָרְךָ, *ambulantes super s. in via*, i. e., viliores et pauperes. Sed vere observat Schnurrerus, neque hoc, *ambulare in via*, adhiberi ullo in loco ad describendos vilioris conditionis homines, neque illud, in tam vulgari ac tantum non communi stragulorumque per orientem usu, ut nonnisi pauperimus illis carere velit, opulentia notam haberi posse, nisi simul accedat commendatio magnificentia eorum, quæ vero plane abest ab hoc loco. Contra vero

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sedere vel cubare, si positum fuerit juxta ambulationem, idem esse solet, ac, vacare a labore, otioque frui, *ambulare* autem idem ac, versari in negotiis; utrumque autem simul sumtum complectitur totam hominis vitam, utpote alterno otio alternoque labore compositam, ut patet ex Jesaj. xxxvii. 28; Ps. cxxxix. 3; et Deut. vi. 7, qui locus, כִּדָּרְךָ בְּבֵיתְךָ בְּנֵי־דָרְךָ, *sive in domo sedes, sive in via ambulas*, sufficere potest ad demonstrandum formulam nostram כִּדָּרְךָ, *sedere super stragulis* eandem plane esse cum altera illa כִּדָּרְךָ בְּבֵיתְךָ, *sedere in domo sua*. Eodem sensu verba כִּדָּרְךָ יִשְׁכַּן כִּדָּרְךָ cepisse vi-

detur Syrus, qui سَلَسَ كَدَارًا, *sedentes in domibus* reddidit. Excitat igitur Debora hoc versu ad laudandum Deum primo eos, qui opibus et auctoritate pollent, deinde omnes omnino ac singulos omnium ordinum homines; sive otio fruuntur, sive in curandis suis negotiis versantur.

11 In explicando primo hujus versus membro, כִּדָּרְךָ בְּנֵי־דָרְךָ, interpretes et veteres et recentiores in varias partes discedunt, maxime ob vocem כִּדָּרְךָ, quæ dubiæ est significationis. Græca Alexandrina interpretatio in codice Romano legitur hæc: ἀπὸ φωνῆς ἀνακρονομένων ἀναμέσων ὑδρευομένων, quæ verba nonnulli reddunt: *a voce impellentium, vel executientium in medio haurientium aquam*; impellentibus vel executientibus significari rati eos qui sagittas excutiant, ut interpretes כִּדָּרְךָ ad כִּדָּר, *sagitta* retulisset. Sed observandum est, ἀνακροῦσθαι Alexandrinis interpretibus constanter de *pulsandis instrumentis musicis* usurpari, vid. 2 Sam. vi. 14, 16; 1 Paral. xxv. 3, 5; Ezech. xxiii. 42. Hinc Hesychius: ἀνεκρούσαντο, ἐκιδάριζον. Nec alio significato verbum Græcum hic capiendum erit. Videtur Græcus interpres Hebraicum כִּדָּר, *divisit* de modulandis tonis musicis cepisse. In codice Alexandrino consentiente Theodoro hic versus conjunctus cum præcedente φθέγγασθε sic exhibetur: φωνῇ ἀνακρονομένων ἀναμέσων εὐφραυνομένων, *vocem pulsantium in medio gaudentium*, ut hic locus referatur ad eos, qui epiniciū canebant, vel de parta victoria exsultabant. Sane si certum esset, כִּדָּרְךָ, *modulate canentes* denotare, elegans prodiret hic sensus: *laudate Deum ob vocem canentium*, aut *citharam pulsantium inter loca, ubi aqua hauritur*, i. e., propterea quod jam, ab hostibus liberatā terrā, arva lætis personant

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agricolarum et pastorum cantibus. Sed Hebræi קַחֲצִים referunt ad קֶדֶד, sagitta, et sagittarios hostium ea voce significari volunt. Ita Chaldaeus. Hieronymus: *ubi collisi sunt currus, et hostium suffocatus est exercitus*. Et is קַחֲצִים, sagittarios intellexisse videtur, et voce sagittariorum vocem eorum, qui e curribus pugnabant, quippe con fractis curribus, et inter falces, quibus ii currus armabantur, collabentes misere ejulabant, per *haustores aquarum* vero non eos, qui antiis vel vasis haurirent, sed qui acti in aquas præcipientes ore eas haurirent, tandemque obruerentur. Quæ sententia nimio artificio e verbis Hebraicis elicitur. Recentiores Hebræi, qui, ut diximus, in eo consentiunt, quod קַחֲצִים per קַחֲצִים, *ja-culatores sagittarum* explicant, sensum faciunt hunc: laudate Deum, propterea quod strepitus sagittariorum hostilium in locis illis, ubi aqua hauritur, jam sopitus est. Sed de hostium discessu nihil est in hisce verbis, nisi קַחֲצִים valere dicas *quod non amplius sit vox*, ut Zachar. vii. 14 כִּכְרִי, *ne sit amplius transiens*. Sane קַחֲצִים quandoque negandi vim habet; sed observandum, id a præcedentibus oriri, quod hic non fit. Clericus Hebræa sic interpretatur: *propter strepitum collidentium sese inter aquaria*. Sed collidendi significatio, quam Clericus verbo קַחֲצִים tribuit, est commenticia, omnisque, quæ eâ nititur, interpretatio coacta. A. Schultens in *Animadverss. Philologg.* ad loc. (in *Operr. minn.*, p. 161) hanc proposuit interpretationem: *a voce sortientium ad aquationes illic laudent justitias Dei*. A nomine קֶדֶד, sagitta, hinc sors, quia sagittis sortire solebant (ut Arabicum سَهْم, sagitta et sors), verbum קַחֲצִים hic capit pro *sortiri*, et sensum statuit esse hunc, Deum laudibus esse extollendum, quod ex urbibus jam exire detur, et confluere ad aquationes, adeo ut præ multitudine aquatorum de ordine *sortiri* debeant. Quæ sententia tamen frigidi quid et quæ-siti habet. Schultensium quidem sequutus Schnurrer קַחֲצִים, *sortientes* interpretatur, sed *prædam* intelligit, hoc sensu: *meditamini carmen, sive laudes, ob júbila eorum, qui spolia ab hostibus capta læti nunc sortiuntur*. Nec tamen prædæ hostilis partitio apte conjungitur cum קַחֲצִים, *locis ubi aqua hauritur*. Nos adscito *dividendi, dispartienti* significatu, quem קַחֲצִים apud Aramæos ob-tinet (cf. חֲסִי in Conjug. iii. *portionem*

cum alio partitur, et vi. portiones inter se partiti sunt et distribuerunt), sic interpretamur: (celebrate Dei laudes) *ob vocem dispartientium inter haustra aquarum, s. canales*, i. e., pastorum, qui greges suos inter læta cantica dispartiunt ad bibendum. Quæ sententia in rei summa convenit cum Græci Alexandrini interpretatione, quam supra attulimus. Pergit vates: קַחֲצִים קַחֲצִים. Recte Ludov. de Dieu קַחֲצִים observat esse formam Piel verbi קַחֲצִים, quod, ut har-

monicum Arabicum تَنَى in Conjug. ii. et iv., *laudavit* denotat, ut infra xi. 40. Laudibus igitur celebrare jubet קַחֲצִים, *justitias Jovæ*, i. e., *justa ejus facta*, quod hostes stravivit, et Israelitis injuste a tyranno oppressos liberavit. Non est opus, ut cum A. Schultens et Schnurrero *strenua facta*

Jovæ interpretemur, ex Arabico صَدَقَ, *robur, vehementia invicta in præliis*. Laudate, pergit Debora, קַחֲצִים בְּיָדָהּ, *justitias* scil. Jovæ erga duces ejus in Israel, i. e., quod justitiam suam ostendit in auxilio præstando ducibus Israelis, quos Jovæ duces vocat, quod iis Jovæ est usus ad exsequenda ea, quæ de Israelitis liberandis decreverat. Hieronymus sensum bene sic expressit: *et clementia in fortes Israel*. De קַחֲצִים vid. not. ad vs. 7 Græcus Alexandrinus in codice Vaticano: Κύριε, δικαιοσύνας αὐξήσον ἐν Ἰσραὴλ, *Domine, justitias auge in Israel*. Sed in codice Alexandrino: δικαιοσύνας ἐνίσχυσον ἐν τῷ Ἰσραὴλ, *justitias corrobora in Israel*. Videtur interpres vocis קַחֲצִים radici significationem verbi קַחֲצִים, *expandit*

tribuisse. Ita et Syrus: كَانَتْ دِيَارَتُهُمْ, *justitiam ejus, quam multipli-cavit in Israele*. Chaldaeus, retento *pagorum* significatu, קַחֲצִים vs. 7, cepit, verba sic explicat: וְיָלַד וְנָחַד דְּיָחִיד קַחֲצִים דְּיָחִיד, *et super, propter justitias ejus, qui restituit oppida in terra Israel*. Quod sequenti Hebræi sensum constituunt hunc: laudate Jovæ justitiam, qui restituit villas, quæ antea non habitabuntur præ metu hostium. Quem sensum verba Hebraica vix ferant. Addit: וְיָלַד וְנָחַד דְּיָחִיד קַחֲצִים, *Tunc, person-lutis grati animi erga Deum, eosque, quorum ministerio usus est, animi officiis, descendant ad portas populus Jovæ*, i. e., ad suum quisque oppidum patriamque sedem tuto et sine hostium metu se conferat. Sunt interpretes,

qui de hostium portis hæc verba intelligerent, ut ad illas Israelitæ oppugnandas et debellandas partâ victoriâ sese converterint. Sed nec orationis series verba ita capere permittit, neque rei gestæ historia cap. iv. tradita tale quid factum esse indigitat. Non est, cur pro præterito יָרִיד, mutatis punctis vocalibus, legamus in futuro יָרִי, uti quidam voluerunt; nam præteritum post futurum adhibitum sæpe-numero futuri significatum obtinere constat; vid. Gesenii *Lehrgeb.*, p. 794.

Ver. 12.

Bp. Patrick.—*Arise, Barak, and lead thy captivity captive.*] She calls upon Barak to go in triumph, carrying (as the manner was in ancient times) his principal captives and spoils along with him unto the house of God: for one cannot think she meant merely a secular pompous show. Some ask, what captives he had to lead, when the whole army of Sisera was cut off (iv. 16)? To which the answer is easy, That when Barak, after he had routed their army, pursued his victory as far as Harosheth, he brought several persons, and perhaps of the best quality, captive with him, out of that country.

Dr. A. Clarke.—*Lead thy captivity captive.*] Make those captives who have formerly captivated us.

Ged.—*Reverse thy captivity*, i. e., Be no longer the slave of Jabin and his Chanaanites, but subdue them in thy turn.

Rosen.—*Surge, Barak, et captivam duc captivitatem tuam, fili Abinoami, adducito captivos tuos.* Sicut Debora semet ipsa excitabat ad canendum Deo carmen, quo victoriæ impetratæ beneficium laudaretur; ita etiam jubet Baracum ostentare captivos suos, ut Israelitis doceat, esse cur gratias Deo agerent, cujus auxilio hostium vis fracta sit.

Ver. 13, 14.

Bishop Patrick.—13 *Then he made him that remaineth have dominion over the nobles.*] Or, "then he shall make him that remaineth," &c., that is, when Barak triumphed, that small remnant of Israel (as the best of the Jews interpret "him that remaineth") who were not utterly dispirited by the oppression of Jabin, but had some courage left in them, triumphed together with him over the nobles of Canaan.

The Lord made me have dominion over the mighty.] She, who was but a weak woman,

triumphed also over the most powerful enemies [so Pool].

14 *Out of Ephraim was there a root of them against Amalek.*] Now she makes a catalogue of those who any way assisted in this war; and I find no sense of these words so plain as this, that the Amalekites coming to assist Sisera, as they had done the Moabites (iii. 13), a small party of the Ephraimites (called here *a root*) opposed their passage, and hindered them from joining their forces with the Canaanites. Peter Martyr by a *root* understands a great captain among them, as in Isa. xi. 10, the word is thought to be used. But a most learned friend of mine (Dr. Alix) admonishes me, that Amalek doth not only signify the people descended from Amalek, but a mountain in the tribe of Ephraim [so Ged., Booth.], mentioned xii. 15. And, if we understand it so in this place, it makes this clear sense far easier and more natural than the other, "out of Ephraim was their beginning" (so the word *root* may be interpreted) "about Amalek" [so Ken.]. That is, the Ephraimites, who came to the assistance of Barak, began their listing of men near to this mountain. And so the particle *beth* (I observed upon Josh. x. 10), signifies as well *near* or *about*, as *in* or *against*.

After thee, Benjamin, among thy people.] Following the example of the tribe of Benjamin; who seem to have all of them engaged in this quarrel, with whom a few of the Ephraimites joined.

Out of Machir.] An eminent family in Manasseh; which is put here for all that tribe on the other side Jordan, where Machir was settled (Numb. xxxii. 39; Josh. xiii. 31). Which made their zeal the more remarkable in coming so far to the aid of their brethren, when they heard they were engaged in this enterprise.

Came down governors.] Some of the principal persons of that country; who, no doubt, had their followers, that accompanied them in this expedition.

Out of Zebulun they that handle the pen of the writer.] They were nearer to Mount Tabor than any of the forenamed; but are therefore highly commended, that though they were better skilled in books than in arms, yet offered their service to Barak on this occasion: for *scribes* in Scripture signify men of letters, that studied the law, and expounded it.

Pool.—14 Now she relates the carriage and miscarriage of the several tribes in this expedition; and she begins with *Ephraim*. Was there a root of them; either, first, Of the Ephraimites; or, secondly, Of them that came forth to this expedition. By *root* she seems to mean a *branch*, as that word is sometimes used, as Isa. xi. 10; liii. 2; by which also she may note the fewness of those that came out of Ephraim, that *fruitful bough* consisting of many *branches*, Gen. xlix. 22, yielding but one branch or a handful of men to this service. *Against Amalek*, the constant and sworn enemy of the Israelites, who were confederate with their last oppressors the Moabites, Judg. iii. 13, and in all probability took their advantage now against the Israelites in the southern or middle parts of Canaan, whilst their main force was drawn northward against Jabin and Sisera. Against these therefore Ephraim sent forth a party; and so did Benjamin, as it here follows; and these hindered their conjunction with Jabin's forces, and gave their brethren the advantage of fighting with Sisera alone. *After thee, Benjamin*: Benjamin followed Ephraim's example [so Patrick]. Or, *after thee, O Benjamin*: and thus the pre-eminence is here given to Benjamin in two respects: First, That he was first in this expedition, as indeed he lay near the Amalekites, and by his example encouraged the Ephraimites. Secondly, That the whole tribe of Benjamin, though now but small, came forth to this war, when the numerous tribe of Ephraim sent only a handful to it. *Among thy people*; either, first, Among the people of Benjamin, with whom those few Ephraimites united themselves in this expedition. Or, secondly, Among the people or tribes of Israel, to wit, those who engaged themselves in this war. *Out of Machir*, i.e., out of the tribe of Manasseh, which are elsewhere called by the name of *Machir*, as Josh. xiii. 31, to wit, out of the half tribe which was within Jordan [so Rosen.]; for of the other she speaks ver. 17. *Governors*; either civil governors, the princes and great persons, who were as ready to hazard themselves and their ample estates as the meanest; or military officers [so Gesen., Rosen., Geddes, Booth.], valiant and expert commanders, such as some of Machir's posterity are noted to have been. *They that handle the pen of the writer*, i.e., even the scribes, who gave

themselves to study and writing, whereby they were exempted from military service, did voluntarily enter into this service. Or, *they that drew* [so Rosen., Gesen.], to wit, the people after them, as that verb is used, Judg. iv. 6. *With the pen of the scribe or writer*, i.e., who did not only go themselves, but by their letters invited and engaged others to go with them to the battle.

Dr. A. Clarke.—13 *Made him that remaineth.*] This appears to be spoken of Barak, who is represented as being only a remnant of the people.

14 *Out of Ephraim—a root of them.*] Deborah probably means that out of Ephraim and Benjamin came eminent warriors. Joshua, who was of the tribe of Ephraim, routed the Amalekites a short time after the Israelites came out of Egypt, Exod. xvii. 10. Ehud, who was of the tribe of Benjamin, slew Eglon, and defeated the Moabites, the friends and allies of the Ammonites and Amalekites. Machir, in the land of Gilead, produced eminent warriors: and Zebulun produced eminent statesmen, and men of literature. Probably Deborah speaks here of the *past wars*, and not of anything that was done on this occasion; for we know that no persons from Gilead were present in the war between Jabin and Israel. See ver. 17, *Gilead abode beyond Jordan*.

Geddes.—

13 Instantly, came down a residue of worthies;

To me came down the people of the Lord.

14 Of the brave of Ephraim, came the flower of Amalek:

Next was Benjamin among thy people.

From Machir came down chieftains;

And from Zebulun sceptre-bearers.

14 *The flower of Amalek.*] The brave Ephraimites, who resided by a mountain of that name, in their tribe.

Chieftains—sceptre-bearers, i.e., heads of families, patriarchal chiefs. The latter term might, perhaps, be rendered *lance throwers*, and the former *marksmen*.

Booth.—

13 Then came down a residue of nobles;

To me came down the people of Jehovah.

14 Among the mighty were the sons of Ephraim,

Those settled near *mount Amalek*:

Next among thy people was Benjamin.

From Machir came down leaders,

And from Zebulun, sceptre-bearing scribes.

Gesen.—יָד, once by aphæresis יָד, Judg. xix. 11; fut. יָד, in pause יָד, Psalm xxviii. 10; Imp. יָד, יָד, once יָד, Judg. v. 13; Inf. absol. יָד, Gen. xliii. 20, constr. יָד, c. suff. יָד, once יָד, Gen. xli. 3. 1. *To go down, to descend.* c) Of those who go out to battle, as occurring in plains, Judg. v. 14; 1 Sam. xiv. 36; 2 Sam. xxi. 15; 2 Chron. xx. 16.

יָד, Po. i. q. Kal No. 3, *to decree*, Prov. viii. 15. Part. יָד. a) *a lawgiver*, Deut. xxxiii. 21; Isa. xxxiii. 22; *a judge*, leader, ruler, i. q., יָד, Judg. v. 14. b) *a sceptre*, as the badge of power, Numb. xxi. 18; Ps. lx. 9; Gen. xlix. 10.

יָד, 1. *To draw*, Arab. مَسَك, id. see Lette ad Cant. Deb., page 96, for in Golius this signification is wanting. Kindred is יָד.—With an acc. of pers. *to draw any one to a person or place*, seq. יָד or יָד of place, Judg. iv. 7; Ps. x. 9; comp. Cant. i. 4.

יָד. 1. *A stick, rod, staff.* d) *staff of office*, e. g., of a leader, chief, Judg. v. 14. Hence *sceptre of a king*, Gen. xlix. 10; Numb. xxiv. 17; Zech. x. 11.

יָד, 1. pp. *to scratch, to scrape.* a) יָד, הַיָּד, *the king's scribe, secretary*, an officer of state who writes the royal edicts, &c. b) *Military scribe or tribune*, who had charge of the *conscription* and muster-rolls, *muster-master*, 2 Kings xxv. 19; Jer. lii. 25; 2 Chron. xxvi. 11; Isa. xxxiii. 18. So prob. Jer. xxxvii. 15, as having charge of the public prison. Generally of a military leader, chief, Judg. v. 14. Comp. Arab.

کَتَب, *to levy a conscription*, كَتَبَ, an army so levied.

Rosen.—13 In hoc versu explicando interpretibus negotium facit verbum יָד, quod alii ad radicem יָד, alii ad יָד, referunt. Atque Hebræis quidem est forma apocopata futuri Piel verbi יָד, *calcavit*, hinc *subegit, dominatus est*, pro יָד, ut Deut. xxviii. 8, יָד, *præcipit*, pro יָד. Porro יָד esse dicunt יָד, *superstites Israelis*, et יָד, *superstites* explicant יָד, *emergit* hic sensus: tunc Deus dominari fecit superstitibus Israelitis in principibus, qui erant in populo Jabinis, regis Cananæorum. Secundi hemistichii, יָד, sensum

faciunt hunc: *Jova dominari me fecit in fortes*, subegit mihi hostium fortes. Alii transposita prioris hemistichii verba volunt, quæ ita sint ordinanda: יָד, *superstitem populum Israelitarum dominari fecit in illustres hostium*. Ita Clericus: *dominabitur qui evasit illustribus populus*. Sed quo minus יָד, *dominandi* significatu hic capiat, Schnurrer obvertit, quod verbum יָד numquam construitur cum ל' objecti. Præterea monet, ejusmodi verbum, quod futuri vim habeat, admitti nulla ratione posse in hac orationis serie, qua non demum quid futurum sit prædicitur, sed quid factum sit tum, cum ad pugnam signum datum esset, exponitur. Omnem vero loci obscuritatem positam ratus Schnurrerus in vocalium accentuumque ratione, pro יָד legendum יָד, et verba sic ordinanda judicat:

יָד יָד
עַם יָד לִי בְנֵימִין

tunc descendit residuus contra potentes; populus Jovæ descendit mihi medios inter validos bellatores. Quod pro יָד legendum יָד conjicit, tuetur eo quod interpretes Alexandrinus, prout ejus verba in codice Alexandrino leguntur, τότε κατέβη κατάλειμμα, *tunc descendit residuum*, reddidit. Sed parum est verisimile, in duplici יָד codices Masorethicos omnes ita consentire, ut ne vestigium quidem variantis lectionis reperiatur, nisi illud sit genuinum. Nec quicquam mutare est opus, si cum Holmanno יָד statuas esse imperativum pro vulgari יָד, *descende*, quemadmodum יָד in pausa יָד, *posside*, Deut. xxxiii. 23, pro יָד 1 Reg. xxi. 15, יָד, *funde* Ezech. xxiv. 3, pro יָד 2 Reg. iv. 41, retenta prima radicali, et post יָד subaudias יָד, quod et alias subaudiendum esse non dubium, ut Ps. viii. 4, 5; Cant. iii. 2, 3. Cf. Gesenii *Lehrgeb.*, p. 850. Hinc verba יָד יָד עַם יָד, *Hollmannus* sic interpretatur: *tunc dixi: descendite residui nobilem populi, quasi עַם יָד scriptum esset*, coll. יָד, *ordines lapidum* Exod. xxvii. 17, *modius hordei*, Ruth. ii. 17. Cf. Gesenium l. l., p. 667, qui tamen עַם יָד pro accusativo, quasi adverbialiter capiendo, habet, ut significetur totum illud, cujus pars priori nomine indicetur. Quod mihi non persuadeo. Nec Hollmanni interpretatio rationem habet præmissæ nomini יָד præpositionis ל'. Maurer in Commentario locum sic explicat: *tunc* scil. *dixi: descendite, superstites, viris fortibus*, i. e., qui in locis montanis latetis fugitivi omnes, adjungite vos hisce viris

(Baraco ejusque exercitui, iv. 14), *gens Jovæ*, *descende mihi inter heroas*, i. e., una cum heroibus illis (cf. vs. 23). Mihi quidem non videtur necesse, עַם contra accentus sequenti יהוה jungere, si repetito ירד ante לא־יָרִיד, et עַם pro vocativo, ut פֶּרִי, sumto, verba sic interpretamur: *tunc dixi: descendite, superstitēs, descende ad potentes aggrediendos, popule! Jovæ, descende mihi contra fortes*. Commemorat Debora verba, quibus suorum animos ad hostes aggrediendos incitavit. Qui enim primo אֲרִיִּים dicuntur, iidem mox audiunt גִּבּוֹרִים, et significatur utrobique hostilis Cananæorum exercitus, quem et numero valuisse et apparatu bellico, intelligitur ex iv. 3. Recte Chaldaeus illos גִּבּוֹרֵי עֶמְכִּיָּהוּ, *viros osores eorum* vocat. Israelitarum contra exiguum agmen vocatur פֶּרִי, quæ vox proprie denotat hominem e communi clade elapsum,

æque ac שָׂרֵי־צָבָא, ut hic honorifice Jovæ

populus eo nomine insignitur, et eleganter פֶּרִי et אֲרִיִּים sibi opponuntur. Præterea Israelitas ad pugnam incundam excitatos *descendere* jubet Debora, propterea quod ingressus in aciem bellicam *descensus* in prælium Hebræis dicitur (vid. 1 Sam. xxvi. 10; xxix. 4), quemadmodum Latinis *descendere in aciem, in prælium*, inde haud dubie, quod prælia in planitiis et locis campestribus committi solent. Rei vero, de qua hic agitur, apprime verbum יָרַד, *convenit*, quod iv. 14 Baracus cum suis ex Tabore monte ad impetum in hostes faciendum *descendisse* dicitur. Hinc et mox vs. 14 Machiritæ *descendisse* (יָרַד) dicuntur in pugnam. Hieronymus sensum hujus versus parum accurate expressit hisce verbis: *salvata sunt reliquæ populi, Dominus in fortibus dimicavit*.

14 Recenset nunc tribus, quæ vel integræ vel ex parte in societatem prælii et victoriæ venerant; et hoc quidem versu Ephraimitas, Benjaminitas, Manassenses, Sebulonitas. In narratione iv. 10 nonnisi Sebulonitæ et Naphthalitæ memorantur. Sed credibile est, scite judicante Schnurrero, præter illarum tribuum homines nominatim a Baraco evocatos, ex aliis quoque populi partibus rumore belli accepto advolasse viros fortes cum manipulis a se collectis. Qui quum sponte sua hoc fecerint, unico patriæ gloriæque amore ducti atque incensi, causa etiam intelligitur, cur vates militum virtutes canens,

primos his locos potuerit tribuere. מִן אֶפְרַיִם שָׁרְשָׁם בְּעֵמֶלֶק, *Ex Ephraim, Ephraimitis, descenderunt, quorum radix, sedes, inter Amalekitas*. *Radice Ephraimitarum* interpretum plures unum ex eorum majoribus, et nominatim Josuam, Amalekitarum quondam victorem (Exod. xvii. 13) significari existimant. Quod nec linguae ratio permittit, nec causa perspicitur, cur Josuæ hic sit mentio injicienda. Recte Schnurrer observat, verba concise dicta esse pro hisce: מִן אֶפְרַיִם יָרְדוּ, *ex Ephraimitis descenderunt qui radices egerunt in Amalek*. Formula *radices agere* tropo aliis quoque linguis familiare est: stabilem firmumque habere locum, ut Jesaj. xxvii. 6, יָשַׁר נַקְבָּךְ, *radices agel Jacobus*; Ps. lxxx. 10 וַתִּשְׁרַשׁ שָׁרְשָׁהּ, *radicare fecit vitis*, i. e., populus Israeliticus, *radices suas et implevit terram*. Job. v. 3, וַיִּדִּי סְטִילִים, *radices agentem*. Ephraimitas inter Amalekitas sedes fixisse patet inde quod infra xii. 15 legimus in ditione tribus Ephraim fuisse montem Amalekitarum, דֶּרֶךְ הַנֶּחֱלָה. Habitabat hic populus olim regiones ab austro Palæstinæ Idumæam inter et Egyptum (cf. Exod. xvii. 8, seqq. Num. xiii. 30), sed postea et in media Cananæa hic illic consedissee videntur, unde regio illa et mons illud nominis nactus fuerit. אֶחָדָה, *Post te*, Ephraim descendit, venit Benjamin cum copiis tuis, sive inter cohortes tuas. Ephraimitarum agmini immisti videntur Benjaminitæ, utpote non satis numerosi ad justam atque distinctam ab aliis cohortem constituendam. מִן מַחִיר יָרְדוּ מֵחֻזָּקָם, *Ex Machire descenderunt in aciem præfecti militares*. Machir filius erat Manassis, pater Gileadis, Genes. i. 23; Num. xxvii. 1 diciturque h. l. pro tribu Manasse. Intelliguntur vero hic illi Manassitæ, quibus in Palæstina cis-Jordanensi sedes olim sorte attributa est, Jos. xvii. 5 seqq. מֵחֻזָּקָם iidem qui חֻזָּקָם vs. 9. Symmachus ἐντάσσοντες, *Vulgatus principes* recte reddiderunt. וּמִבְּנֵי סֶבֶל, *Et ex Sebulone* in prælium descenderunt *trahentes* post se convocatos milites cum baculo numerantis, s. præfecti. Schnurrerus aliique recentiores verbo מִשְׁדָּח accepto *prehendendi, tenendi* significatu,

quem harmonicum Arabicum مَسَكٌ cum ב constructum obtinet, verba sic reddunt: *tenentes baculum numerantis*. Sed non est, cur propriam et consuetam verbi Hebraici מִשְׁדָּח significationem relinquamus.

Trahere hic est ducere, quasi post se trahere, ut fit cum dux vel pastor præcedit. Cf. not. ad iv. 6. Ita Curtius v. 1, 6, agmina spadonum trahebat, i. e., ducebat. Bene Hieronymus: et de Zabulon qui exercitum ducerent ad bellandum. דָּוָם, scribens, aut numerans, ubi de re militari agitur denotat conscriptorem, qui ordines militum conscribit et in album refert, quod munus apud Romanos Tribunorum erat. Hinc דָּוָם latiori præfecti militaris, ducis significatu usurpatum reperimus 2 Reg. xxv. 19; 2 Chron. xxvi. 11; Jerem. lii. 25, ubi cf. not. Illi præfecti suæ potestatis insigne gerere solebant דָּוָם, virgam, aut baculum, quemadmodum apud Romanos Centurionum insigne vitis erat in manu, ut dicit Plinius Hist. Nat., l. xiv., cap. 1, § 3.

Ver. 15.

Pool.—Were with Deborah, i. e., ready to assist her. Even Issachar, Heb. and Issachar, i. e., the tribe or people of Issachar, following the counsel and example of their princes [so Patrick]. And also Barak, or, even as Barak [so Patrick, Rosen.], i. e., they were as hearty and valiant as Barak their general; and as he marched on foot, here and Judg. iv. 10, against their enemies' horses and chariots and that into the valley, where the main use of horses and chariots lies; so did they with no less courage and resolution. The divisions or separations; whereby they were divided or separated, not so much one from another as all from their brethren, from whom they were divided no less in their designs and affections, than in their situation by the river Jordan; and they would not join their interests and forces with them in this common cause. Great thoughts, or, great searchings, as it is ver. 16; great and sad thoughts, and debates, and perplexities of mind among the Israelites, to see themselves deserted by so great and potent a tribe as Reuben was.

Bp. Patrick.—Also Barak.] The Hebrew chen (translated here and also) signifies as, or like unto; that is, they were as forward as Barak to march into the field, though they had no summons.

He was sent on foot into the valley.] That is, when he was sent down from Mount Tabor, by the order of Deborah (iv. 14), to fall upon Sisera in the valley; whither he went on foot, against his chariots and horse-

men; or, he went with his footmen (as the LXX translate it) [so Clarke], and engaged that vast number of chariots, which were of the greatest use in the valley.

For the divisions of Reuben there were great thoughts of heart.] But the Reubenites were so divided in their counsels, that they stayed at home (as if they were separated from their brethren in their affections, as they were in their situation, beyond Jordan), which begat many sad thoughts in the hearts of the rest of the Israelites, who could not understand the reason of it.

Dr. A. Clarke.—Barak—was sent on foot. I have no doubt that בגדלי, without regarding the points, should be translated with his footmen, or infantry. Thus the Alexandrian Septuagint understood it, rendering the clause thus, Οὕτω Βαράκ εξαεστειλεν πεζους αυτου εις την κοιλαδα, “Barak also sent forth his footmen into the valley.” Luther has perfectly hit the meaning, Barak mit seinem fussvolcke, “Barak with his footmen.” For the divisions of Reuben. Either the Reubenites were divided among themselves into factions, which prevented their co-operation with their brethren, or they were divided in their judgment concerning the measures now to be pursued, which prevented them from joining with the other tribes till the business was entirely settled.

The thoughts of heart, and searchings of heart, might refer to the doubts and uneasiness felt by the other tribes, when they found the Reubenites did not join them; for they might have conjectured that they were either unconcerned about their liberty, or were meditating a coalition with the Canaanites.

Bp. Horsley.—

- 15 And the princes of Issachar [went] with Deborah,
And Issachar strengthened Barak,
“Sent close at his feet into the valley.”
“At the separation of Reuben great were the impressions of the heart!”

Ged.—

- 15 Numbered with Debora were the chiefs of Issachar:
Issachar was Barak's trusty guard,
That attended him into the valley.
In the districts of Reuben were great deliberations!

Numbered, &c. By separating a word from ver. 14, and joining it to the first letter of the next word, this rendering is produced.

Barak's trusty guard that attended him into the valley; namely, when he went down from Mount Tabor, to meet the enemy on very disadvantageous ground, having no cavalry. *Great deliberations*. This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites *deliberated* much, but *did* nothing.

Booth.—

15 With Deborah were the chiefs of Issachar;

Issachar also was Barak's steady guard,
When he marched into the valley.

In the districts of Reuben

Were great deliberations!

Gesen.—פְּלִיטָה or פְּלִיטָה only in plur. פְּלִיטוֹת, *brooks, streams*, Judg. v. 15, 16; Job xx. 17. R. פְּלִיטָה.

Prof. Lee.—פְּלִיטָה, pl. f. i. q. פְּלִיטָה, Judg. v. 15, 16; Job xx. 17. פְּלִיטָה, *Dividing; making a furrow; distributing. A channel for water, an artificial stream, a brook*.

Rosen.—וְיִשְׁשָׁכָר עִם־דְּבוֹרָה, *Et principes mei in Issachar descenderunt in praelium cum Debora*, i. e., *mecum*. Reliquæ tribus cum Baraco, Issascharitæ cum Debora in pugnam processerant, unde eorum duces, quasi iis gloriata, suos vocat. Non igitur est opus, ut cum Schnurrero וְיִשְׁרָאֵל, *principes* legamus, aut cum aliis וְיִשְׁרָאֵל pro poetica plurali forma habeamus, de qua vid. Gesenii *Lehrgeb.*, p. 523, et not. nostr. ad Jerem. xxii. 14. — וְיִשְׁשָׁכָר בְּנֵי בָרָק בְּצִמְקוֹ שֶׁלֹּחַ בְּרִיחֵי, *Et Issachar æque ac Baracus in vallem demisit se cum sequutus*. Ante וְיִשְׁשָׁכָר plures interpretes subaudiunt כ' similitudinis, quod et alias omittitur, v. c. Hos. xi. 2; Ps. xlviii. 6, ut verba ita sint reddenda: *et sicut Issachar sic et Baracus sese demisit* rel. Cui interpretationi tamen alii vere obvertunt, eam sensum minus aptum præbere. Parum enim honorifice de Baraco dixisset Debora, eum in aciem procedisse non minus quam Issascharitas, quum tamen ipse in hac expeditione primas partes habuerit, vid. iv. 9, 10. Hinc jam veteres quidam, referente R. Tanchum apud Schnurrerum, בְּנֵי hic pro nomine habuerunt, *basin* denotante, ut Exod. xxx. 18, 28, hic vero significare eos, quibus nixus fuerit Baracus, quosque sequentes habuerit.

Schnurrerus, quum בְּנֵי, كَن, Arabibus sit *tegere, custodire*, בְּנֵי בָרָק interpretatur *præsidium Baraki*, quemadmodum Germanice etiam diceret *Bedeckung Baraks*. Nec tamen

necesse videtur, בְּנֵי hic minus usitata significatione capere, modo ante בְּנֵי subaudiamus כ', ut ita reddatur: *et Issachar sic ut Baracus fecit, demisit se in vallem*. Significatur, Issascharitas, qui cum Debora egressi sunt, sese Baraco adsociasse et eo duce in vallem, sive planitiem, i. e., in æquum ad commitendum descendisse. בְּרִיחֵי, *In pedibus ejus*, Baraki, i. e., in vestigiis ejus, pone eum, ducem, ut supra iv. 10. Longius a vero loci sensu recessit Hieronymi interpretatio: *qui quasi in præceps ac barathrum se discrimini dedit*. Hic finendus erat versus; jam enim sequitur vituperatio reliquarum tribuum, quæ privatam salutem anteponentes publicæ in societatem periculi et honoris venire noluerunt. Et primum quidem carpit Rubenitas. Verba בְּצִמְקוֹת רְאוּבֵן, *in divisionibus Rubenis* interpretes nonnulli divisionem animorum et discordantes sententias significari existimant, quæ fuerunt in Rubenitis cum quæreretur, essentne ad bellum suppetiæ aliis Israelitis ferendæ. Hunc sensum expressit Hieronymus: *diviso contra se Ruben magnanimatorum reperta est contentio*. Sed quum פְּלִיטוֹת Job. xx. 17 de rivis canalibus sese dividitibus dicatur, alii, ut Schnurrer et recentiorum plures, *ad rivos s. canales Rubenis* interpretantur, quos poetice dici volunt pro בְּאֵרֵי רְאוּבֵן, *in terra Rubenitarum*. Credibile enim esse, Rubenitas, aliosque transjordanenses Israelitas, qui operæ rei potissimum pecuariae navarunt (Num. xxxii. 1), multos canales arte fecisse, quibus aqua ex Jordane derivata distribueretur per late patentem planitiem, ut et agris rigandis et potandis gregibus innumeris sufficeret. Sed Jul. Frid. Böttcher in *Der Theologischen Zeitschrift* a Winero edit., P. ii., fasc. 1, p. 55, nomen פְּלִיטוֹת mallet hic de *divisionibus* tribus Rubeniticæ in familias intelligere, ut nomina similia פְּלִיטוֹת וְפְּלִיטוֹת 2 Chron. xxxv. 5, 12; Esr. vi. 18, de sacerdotum classibus usurpantur. Sed *familie* essent מִשְׁפְּחוֹת. Melius R. Tanchum פְּלִיטוֹת interpretatur per Arabicum أَحْزَاب, *turmas, catervas*, ex *dividendi* significato, quem Chaldaicum פְּלִיטָה habet. Nescio tamen, annon פְּלִיטוֹת, *separationes* potius respiciant ad sedes Rubenitarum per Jordanem separatas a tribubus cisjordanensibus, ut verba בְּצִמְקוֹת רְאוּבֵן בְּצִמְקוֹת רְאוּבֵן ita sint interpretanda: sed *in separationibus* (in vs. sequ. לְפָנֵינוּ præfixo כ' notanter permutato cum ל', *ad separationes*, i. e., ut separarent se) *Rubenitarum* erant

magna statuta cordis, i. e., cogitationes superbæ, temerarij ducentes, duce femina cum tam numeroso validoque hoste exigua minusque instructa manu conflictari. Similem in modum sensum concepit Lutherus: *Ruben hielt hoch von ihm (von sich), darum sonderte er sich ab von uns.* מַגְנָה עָלָיו מִלְּפָנָיו, *Magna erant statula cordis, eadem constructio quæ Ps. cxi. 2, מַגְנָה עָלָיו מִלְּפָנָיו, magna sunt opera Jovæ.* Pro לִבּוֹ הָעֵלִי Græcus Alexandrinus posuit ἐξικνούμενοι καρδίαν, *penetrantes cor*, unde nata nonnullis suspicio, illum hoc pariter loco ut versu proximo חֲבִירֵי legisse.

Ver. 16.

Sheepfolds. So Patrick, Hales. See notes on Gen. xlix. 14, vol. i., page 163.

Ken.—Rivulets.

Bp. Horsley.—Hillocks.

Ged.—Barriers.

Pool, Rosen., Booth.—Boundaries. *Quare habitas inter duos terminos?* [Cur habitas et desides, ô Reuben, in terra tua, quæ sita est inter duos terminos, i. e., Moab et Canaan? Vel potius, Cur tam mecum quàm cum Sisara pacem habere voluisti? ac, ut vulgò dicitur, cur inter duas aquas natas [*Corn. à Lapide*]. Quare medius hærebas et dubius inter terminos hostium et Israelitarum, ut, pro eventu belli, alterutri te conjungeres [*Terminus* sim. *Menochius, Osiander*]?—*Pool.*

Gesen.—מִשְׁפָּתַי, dual, Gen. xlix. 14; Judg. v. 16, i. q., מִשְׁפָּתַי, Psal. lxxviii. 14, *folds, enclosures*, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root מִשַּׁפ, to place, as *stabula* from *stare* (comp. Virg. Georg. iii. 228, with the note of Voss), i. q. מִשְׁפָּתוֹת, נִרְחָו. The Hebrews seem to have used the dual form on account of the folds of this kind being divided into two parts for the different kinds of flocks, comp. מִרְחֹתַי, Josh. xv. 36. *To lie down among the folds*, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet. The signification adopted by many interpreters, after J. D. Michaëlis, viz., *drinking-troughs*, watering-troughs, from سَفَت, to drink, has

been refuted by N. G. Schræder (in Muntingh. ad Ps. l. c.), who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst, but augments it. The true view was

long since given by Ludolf in his *Lex. Æth.*, p. 76.

Prof. Lee.—מִשְׁפָּתַי, dual, Gen. xlix. 14, and quoted Judg. v. 16, מִשְׁפָּתַי בֵּין יָרֵד. Syr. ܡܫܦܬܐ ܕܡܠܚܡܐ. LXX, ἀναπαυόμενος ἀνὰ μέσον τῶν κλήρων. Vulg. *accubans inter terminos*. There is, likewise, an imitation of it in מִשְׁפָּתַי בֵּין יָרֵד, Psal. lxxviii. 14, where מִשְׁפָּתַי must mean, either the same, or very nearly the same, thing with the word here. But here the Auth. Vers. has given “*the pots*.” Symm. and the LXX, κλήρων, as above. My own opinion is, that the latter interpretation of the Auth. Vers. is the true one; and it will suit either of the places

equally well. Arab. ثَبَّتَ, *stabilivit, fixit*;

مَثَبَتَ, *sella ligata loro*; مَثَبَتَ, *vir crassus, qui non relinquit pulcinar*;

أَثْبَيْتَ, *chytropus, tripedaneum ollæ sustentaculum*;

مَثَبَتَ, *lapides quibus olla imponitur*;

مَثَبَتَ, *signum tripodis formam habens, quod*

cervicibus jumentorum inuri solet. The interpretations given are various. That of our

Authorized Version, offered above, is perhaps the best. Gesenius gives *caula, stabula*.

Comp. מִרְחֹתַי, Josh. xv. 36. Dathe prefers

aquarum canales. Arab. r. سَفَت, *bibit*.

See also Ludolf. *Lex. Æth.*, p. 76.

Ver. 17.

Gilead. So Patrick, Pool, Rosen.

Houb., Ken., Horsley, Geddes, Booth.—“Gad—גַּד, *Galaad*, falsâ sententiâ ex pravâ scripturâ. Nam exprobat, quæ hic fit eis tribubus, quæ non sese ad Barac adjunxerant, non convenit in Galaad, cum Machir, qui habitabat in Galaad annumeretur, ver. 14, iis qui venerant, ut cum Barac in valle pugnarent. Itaque scribendum גַּד, Gad, ut legebat Syrus.”—*Houb.*

Pool.—*Gilead* is sometimes taken more largely, for all the land of the Israelites beyond Jordan, as Numb. xxxii. 1, 26, 29. Sometimes it is taken more strictly for that part of the land beyond Jordan which fell to the half tribe of Manassch, as Numb. xxxii. 39, 40; Deut. iii. 15; Josh. xvii. 1. And sometimes both for that part of Manassch's and for Gad's portion, as Josh. xiii. 24, 25, 29—31. And so it seems to be

understood here [so Patrick, Rosen.]; and the land Gilead is here put for the people or inhabitants of it, Gad and Manasseh. *Beyond Jordan*, in their own portions, and did not come over Jordan to the help of the Lord, and of his people. *Dan*, whose coast was near the sea, was wholly intent upon his merchandise and shipping; and therefore would not join in this land expedition. *In his breaches*; either, first, In the creeks of the sea, whether in design to save themselves by ships in case of danger, as Dan also intended; or upon pretence of repairing the breaches made by the sea into their country. Or, secondly, In their broken and craggy rocks [so Houb., Ken.] and caves therein, in which they thought to secure themselves.

Bishop Patrick.—*Gilead abode beyond Jordan.*] She complains also of the Gileadites, who were men of valour; and notwithstanding sat still, and would not step over Jordan to help their brethren. Under the name of Gilead, are comprehended the Gadites, who had half of Gilead (Josh. xiii.), as the other half was given to the children of Machir. Who did come to the aid of their brethren; at least their governors engaged with them (ver. 14). Which hath moved some to read these words interrogatively, *Did Gilead abide beyond Jordan?* as if she still upbraided the Reubenites; who had not this to allege for themselves, that they were afar off, beyond Jordan; for so were the Gileadites (that is, those descended from Machir), who they suppose comprehended the rest: and yet the best and most worthy of them came to join with their brethren, in the common cause of the nation.

Abode in his breaches.] Or, *in his creeks* [so Bp. Horsley, Dr. Hales], as it is in the margin; and as the LXX take it, who expound the Hebrew word *miphratsim* (*fractures*) by *διεξόδους*, *outlets*, or small havens [so Rosen., Gesen., Ged., Booth.]; where vessels lay, to go out to sea. Some take the words to signify, that they were busy in repairing the breaches made in their walled towns, by length of time, or other ways.

Gesen.—חוף or חָף, m. *a coast, shore* [so Rosen., Lee] as washed by the sea, from r. חָפַף, No. 11, to rub or wash away. Gen. xlix. 13; Deut. i. 7; Josh. ix. 1.—Hence Arab. حافة, حَفَف, margin, sea-coast.

Of the same origin are also ساحل and سواحل, sea-coast.

מִכְרָץ, m. (r. כָּרַץ) *haven, harbour*, pp. a rent, breach, bay in the coast, Judg. v. 17.

—Arab. فِصْفَة, inlet from a river where water is drawn up, also a station for ships.

Professor Lee.—מִכְרָץ, masc. once, pl. aff. מִכְרָצִים, Judg. v. 17, r. כָּרַץ. Auth. Vers. *Breaches*, marg. *creeks*. From the preceding חוף וְיָמִים, *the sea-shores*, in some sense or other, must be meant.

Rosen.—17 נָשַׁךְ בְּעֶרְבֵי הַיַּרְדֵּן שָׁכֵן, *Gilead trans Jordanem habitavit tranquille*. Gileadem, Machiri filium, Manassis nepotem fuisse, vidimus supra ad vs. 14, ubi Machiri nomine Manassitæ cis-Jordanenses memorati erant, qui in belli societatem cum reliquis tribubus venerant. Hoc igitur loco si Gilead Manassitas designaret, intelligenda esset ea illius tribus dimidia, quæ Jordani ad orientem sedem habuit. Sed hic et tribus Gad ei conjuncta Gileadis nomine comprehendi videtur, ut Debora de utrisque Gaditis et Manassitis queratur, quod aliis tribubus bello tam necessario occupatis ipsi otio et quieti vacarent. Verbum נָשַׁךְ, ut נָשַׁב vs. 16, vim habet *tranquille sedendi, quiescendi*, ut Ps. xvi. 9; Proverb. vii. 11. Quare Hieronymus hic נָשַׁךְ, *quiescebat* interpretatus est. וְדָן לָקַח יָמָר אֶת־נָשִׁים, *Et Dan quare commoratur apud naves?* Verbum נָשִׁים quum nonnumquam, ut נָשָׂא, *timere* denotet, ut Deut. xxxii. 27, cum accusativo rei quam timemus; eo significato et hic adscito J. D. Michaëlis et Schnurrerus verba sic interpretati sunt: *et Danitæ quare verebantur naves hostiles?* Sed illam interpretationem Schnurrerus postea rejectit, et Hebræa sic reddidit: *Danitæ quare inhærebant suis navibus?* Additque, versionem quoque Arabicam ineditam inter libros Pocockianos locum reddere hoc modo: *et Dan quare commoratur apud naves?* Recte Græcus Alexandrinus: παροικεί πλοίοις, *adhabitavit navibus*, et Hieronymus: *vacabat navibus*, i.e., navigationibus intentus fuit, communi bono neglecto. אֲשֶׁר יָשַׁב לְחוּף יָמִים, *Ascher sedebat ad littus maris*. חוף non *portum*, ut quidam voluerunt, sed *littus* denotare, proprie locum, qui ab undis fricatur, a *fricando, radendo*, quem significatum חָפַף in dialectis cognatis obtinet, ostendit A. Schultens in *Orig. Hebr.*, p. 590, et in *Commentar. in*

Job. xxxiii. 9. Plurale נָפְתָלִים poetice dictum pro pedestri נָפְתָלִים, vid. Gesenii *Lehrgeb.*, p. 665. וְיִצְחָק־בְּרָכְיוֹ יִשָּׁן, *Et ad portus suos habitet.* Quid nomine נָפְתָלִים, quod אָרָץ proprie rupturas denotat, hic designetur, interpretes dissentiunt. Hebræorum nonnulli intelligunt urbes semidirutas, vel loca parum munita, quæ necesse fuerit Asseritis tueri vel munire. Chaldæus: קְרָיו עֲמֻקִּיָּא דְּפִנְרִי קָבִי יִנְנָן, *urbes gentium, quas destruxerunt iterum edificarunt, et habitarunt in iis.* Syrus: *et ad rupturam suam habitabit.* Pro quo Arabicus ejus interpretes, *et ille habitabit in sua terra.* Clericus in *præruptis suis rupibus sedet* interpretatus est, hac addita annotatione: "montes Aseritarum, quos video doctis viris esse ignotos, sunt a meridianis finibus Carmelus, a borealibus *Scala Tyriorum.*" Sed horum nullum huic loco quadrat. Omnium optime Hieronymus: *et in portibus morabatur.* Portus *fracturæ* vel *rupturæ* maris vocari possunt, quia mare intra portus angustias immissum quasi interrumpitur et a reliquo mari divellitur. Græcus Alexandrinus, prout ejus verba in codice Vaticano leguntur, verba נָפְתָלִים reddidit ἐπὶ διεξόδους αὐτοῦ, *super exitus suos*, quibus forsitan portus intellexit, qui sunt incolarum exitus, quibus in mare et in regiones exterarum abeunt. In codice Alexandrino Græca verba sunt: ἐπὶ τὰς διακοπὰς αὐτοῦ, *ad disruptiones ejus*, quibus vel montium prærupta loca, vel ea intelliguntur loca, ubi maris pars intercipitur, et quasi a reliquo mari dirimitur, littoris incisuræ.

Ver. 18.

Pool.—*Jeoparded*, Heb., *despised*, or *reproached*, or *contemned*, comparatively; they chose rather to venture upon an honourable death, than to enjoy a servile life. *In the high places of the field*, i. e., upon that large and eminent plain in the top of Mount Tabor [so Rosen.], where they put themselves in battle-array, and expected the enemy; though when they saw he did not come up to them, they marched down to meet and fight him.

Bp. Patrick.—The Hebrew word *charaph* doth not signify merely to expose one's self to danger; but to expose one's self to reproach, as we observe in the margin of our Bibles: and here denotes that they *made no account of their lives*, &c.

Dr. A. Clarke.—*Jeoparded their lives.* The original is very emphatic, וְדָרָה נִבְשָׁה לָמוֹת, *they desolated their lives to death*—they were

determined to conquer or die, and therefore plunged into the thickest of the battle. The word *jeoparded* is a silly French term, and comes from the exclamation of a disappointed gamester: *Jeu perdu! The game is lost; or, J'ai perdu! I have lost.*

Horsley.—

18 Zebulon was the people, who exposed their lives to death,

And Naphtali on the heights of the country.

Ged.—

18 Zebulon was the people, that braved death:

Naphtali, that braved the height of danger.

Booth.—

18 Zebulon was the people that braved death,

And Naphtali,—on the high places of the field.

Rosen.—נָפְתָלִים עַם הָרָף נִבְשָׁה לָמוֹת, *Sebulunem*, quod attinet *populus est qui contempsit animam*, vitam suam ad moriendum, i. e., omni posthabito periculo vitam suam nihil pendens quasi rem nullius pretii abjecit. וְנָפְתָלִי עַל-גִּבְרֹתָיו, *Et Naphtali super altitudines campi*, in editis locis scil. vitam vilipendit. Intellegitur planities edita in montis Tabor vertice, ubi Naphtalitæ ante pugnam convenerunt et morti se devoverunt pro recuperanda patriæ libertate, cf. iv. 6. Pugnam commissam esse ad radicem montis, patet e iv. 14. Nec opus est, ut cum Schnurrero hæc verba ad sedes montanas Naphtalitarum, in quibus pugnatum esset, referamus.

Ver. 19.

Bp. Patrick.—*The kings came and fought.*]

When the Israelites conquered Canaan, Hazor had several kingdoms subject to it, or depending on it (Josh. xi. 10). And now, it is likely, there were divers kings, who were, at least, Jabin's confederates; and came to join their forces with his, to reduce the Israelites to his obedience.

Then fought the kings of Canaan in Taanach by the waters of Megiddo.] These were two cities belonging to the Manassites, but in the tribe of Issachar (Josh. xvii. 11); between which, as Rasi understands it, the army of Sisera lay; reaching from Taanach to Megiddo, by which the river Kishon ran.

They took no gain of money.] The simple sense seems to be, that they were kings of such bravery, as fought not for money, but

for glory and dominion; so Rasi and Ralbag among the Jews understand it; They fought not for pay, but came *gratis* (as we speak) to the assistance of Jabin. But the Vulgar takes it otherwise; They got nothing but blows, no spoil or prey at all, as they expected. And Kimchi still more differently (which the words will bear), They came so enraged against the Israelites, that they would have spared no man's life, though he offered great sums of money for his redemption; because they thirsted only after their blood.

Ged., Booth.—

19 The kings advanced,—they fought, &c., &c.

A fragment [so Rosen.] of silver, they took not away.

Bp. Horsley.—No ransom was taken in money.] Literally, “they took no ransom.” The nominative of the verb is the indefinite pronoun plural understood. I render the verb therefore by a passive, with the accusative after the active verb for its nominative case, to express that no ransom was taken on either side; which is the thing expressed by the form of the sentence in the original.

Gesen.—^{פָּדוּת} in pause ^{פָּדוּת}, c. suff. ^{פָּדוּת}, m. 1. *Plunder, rapine, prey*, [root ^{פָּדוּת}, No. 2, to plunder,] pp. of enemies, Judg. v. 19; Jer. li. 13; Mic. iv. 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. xxii. 17; Ez. xxii. 13. Hence, 2. *Unjust gain, lucre*. 3. *Gain in general, profit*, Is. lvi. 11.

Professor Lee.—^{פָּדוּת}, m. Arab. ^{فَضَح}, or ^{فَضَعَة}, *pars resecta*. ^{فَضَاعَة}, *pars opum*. *Gain, profit*, in a good, or bad sense. I. Judg. v. 19; Job xxii. 3; Ps. xxx. 10; Mal. iii. 14. II. ^{פָּדוּת}, *Wicked gain, filthy lucre*, Hab. ii. 9; Exod. xviii. 21; Ps. cxix. 36; Prov. i. 19; xv. 27; xxviii. 16, &c. Gesenius finds the *rapine of kings*, &c. in Jer. xxii. 17; Ezek. xxii. 18; and thence deduces the sense of *filthy lucre*. Is not this an ungrounded refinement?

Rosen.—19 *Venerunt reges, pugnarunt, tunc pugnarunt reges Canaan.* Capite superiori unius tantum regis Cananæi, Jabinis, qui adversus Israelitas copias eduxit, fit mentio; sed credibile est, adjunxisse se Jabinum et alios vicinos Cananæos regulos ad debellandos Israelitas. Vel potuit et Sisera, qui cum imperio totius exercitus præfectus

erat, rex dici. Alii poetice per hyperbolen unum Jabinem in plurali *reges* vocari putant. *Aquæ Megiddonis* haud sunt aliæ, quam aquæ torrentis Kischon (vs. 21), ad montis Tabor radices oriundi et Megiddonem præfluentis. ^{פָּדוּת} ^{פָּדוּת} ^{פָּדוּת}, *Frustum argenti non ceperunt*. Significat, hostes tanto illo suo ad bellum apparatu et instructissimo exercitu nihil profecisse, nulla spolia, uti sperabant, abstulisse. ^{פָּדוּת} quum alias *lucrum* denotet, ut Jesaj. lvi. 11; Ezech. xxxiii. 31; et hic sunt qui *lucrum argenti* redderent. Quod Græcus Alexandrinus suo ^{δῶρον ἀργυρίου}, *donum argenti* exprimere voluit. Chaldaeus ^{פָּדוּת} ^{פָּדוּת}, *divitias argenti*,

Syrus ^{פָּדוּת} ^{פָּדוּת}, *possessionem et argentum* interpretati sunt. Sed recte monuit R. Tanchum, ^{פָּדוּת} hic proprio suo significato a ^{פָּדוּת}, ^{פָּדוּת}, *abscidit, pars resecta, frustum* ut Arabicum ^{فَضَعَة}, *capiendum*. Huc facit quod pro Hebraico ^{פָּדוּת}, *frusta*, Levit. ii. 6. Onkelos posuit ^{פָּדוּת}. “Satis vero constat, aurum et argentum in remotiore antiquitate in frusta, eaque signata, concidi solita esse. Inde frustum, frustulum argenti de præda minutissima. Ita Græcis ^{κέρα}, *segmentum* pro annulo minuto adhibetur, ut in Aristophanis Pluto vs. 379.”—Hollmann.

Ver. 20.

Pool.—*They fought from heaven*, or, *they from heaven*, or *the heavenly host fought*, by thunder, and lightning, and hailstones, possibly mingled with fire. Compare Josh. x. 11; 1 Sam. vii. 10. *The stars*; which raised these storms by their influences. *In their courses*, or, *from their paths, or stations, or high places*. As soldiers fight in their ranks and places assigned them, so did these, and that with advantage, as those enemies do which fight from the higher ground.

Bp. Patrick.—*The stars in their courses fought against Sisera.*] Some take these words literally, and render the words not “in their courses,” but “in their exaltations,” i. e., with all their power and strongest influences: whence the saying of Rasi on this place, “The head, or beginning of the stars is in heaven; but the feet, or the end of them, is upon the earth.” That is, hither they send their influences. But others think these words signify, that all this was

done by the ministry of angels, who are here called *stars* (as in the book of Job, xxxviii. 7), because he is speaking of heaven; from whence they came to raise this terrible tempest, and by other means which we are ignorant of, to trouble the host of Jabin, as they did that of Pharaoh in the Red Sea: and this they did in such rank and order, as is observed in that heavenly host.

It may be also thought, that, this fight lasting till night, the stars may be said to fight against Sisera, because they shone brightly to give light to the Israelites to pursue their victory.

Bp. Horsley.—

20 From heaven the stars were engaged in the battle,

From their orbits they were engaged in the battle with Sisera.

Josephus says, that as soon as the two armies were engaged, a heavy storm came on, with much rain and hail; that the wind set to drive the rain in the faces of the Canaanites, so that they could not see before them; that the wet rendered the bows and the slings useless, and the cold benumbed the soldiers to that degree, that they could not strike with their swords, while the Israelites suffered little from the storm, the wind sitting in their backs.—*Antiq.*, lib. v., c. 25. Certainly the song alludes to extraordinary commotions in the atmosphere, produced by the influence of the heavenly bodies.

Gesen.—*הַכּוֹכָבִים* f. (ר. הַכּוֹכָבִים) 1. *a raised way, high-way*, for public use. Poet. of the paths of locusts, Joel ii. 8; of the courses of the stars, *Judg.* v. 20.

Prof. Lee.—*הַכּוֹכָבִים*, (a) *A raised, or high way*, as a breast-work in fortification, *Is.* lxii. 10; *Judg.* v. 20. (b) *Highway, road, or path, &c., &c.*

Rosen.—20 *הַכּוֹכָבִים מִן הַשָּׁמַיִם*, *E cælo pugnarunt*, i. e., pugnatum est; impersonalis loquendi formula satis nota, vid. *Gesenii Lehrgeb.*, p. 798. *Stellæ ex orbitis suis pugnarunt cum Sisera*, adversus eum. *הַכּוֹכָבִים* proprie *viæ aggestæ*, hic de orbitis dicuntur, in quibus stellæ decurrunt. Earum autem mentio non admittit eorum sententiam, qui stellis volunt *angelos* indicari, qui Job. xxxviii. 7 stellarum nomine insigniantur, quique procellam hostibus adversam excitarent. Nec in omni veterum Hebræorum poesi locus ullus exstat, in quo ejusmodi tempestates relatæ sint ad ministeria ange-

lorum. Alii stellarum illam in Canaanitas iniquitatem in eo positam existimant, quod noctem prælium proxime insequentem illustraverint lumine suo, atque opportunitatem præbuerint victoribus, ulterius quam alias fieri poterat persequendi hostes in fugam projectos, eorumque stragem propagandi latius. Sed nimis commune et ordinarium videtur illud stellarum, quo noctem illustrant, beneficium, quam ut hic memoretur, et locus etiam nondum esse potest, fugam hostium, et quæ conjuncta cum ea erant describendi. J. D. Michaëlis in Annotationibus ad suam hujus libri versionem Teutonicam, eam quæ hic legitur loquendi formulam, *stellas adversus Sisera pugnasse*, ortam existimat ex opinione vulgi ea, qua sideribus multum cum rebus humanis conjunctionis tribui solet, nec aliud quidquam eandem indicare, quam quod adversa fortuna usus fuerit Sisera. “At vero,” recte monet Schnurrerus, “hæc si fuerit dictionis hujus mens atque vis omnis, hoc tantummodo si innuerit Debora, adversam fuisse, quam expertus Sisera sit, fortunam, quam, quæso, vulgaris tunc et languida prodiret sententia, quam dissimilis sublimitati et magnitudini conceptum, quæ per reliquum carmen totum regnat?” Nequit dubitari, *stellas pro cælo* poni, et formulam, *stellæ ex orbitis suis pugnarunt*, idem valere ac, *cælum ipsum desuper pugnavit*. Hoc vero nihil aliud significare potest, quam cæli mutationem talem, quæ, quum faveret Israelitis, infestissima simul esset copiis hostilibus. Vide quam dedit Josephus *Antiq.*, lib. v., cap. 5, § 4, pugnæ, de qua agit, descriptionem, quam attulimus supra ad iv. 15. Tempestatem Cananæis adversam in illo prælio coortam esse, colligitur et ex eo, quod vs. sequ. de Kischone torrente dicitur. Similiter Claudianus in iii. *Consul. Honorii*, vs. 98:

*O nimium dilecte Deo, cui militat æther,
Et conjurati veniunt ad classica venti.*

Ver. 21.

Pool.—*That ancient river*; so called, either, first, In opposition to those rivers which are of a later date, being made by the hand and art of man. Or secondly, Because it was a river anciently famous for some remarkable exploits, for which it was celebrated by the ancient poets or writers, though not here mentioned.

Bp. Patrick.—*That ancient river.*] So called because of some other great exploit

performed there in ancient time. But *Kedum* some take to be a proper name, and another name of the same river Kishon.

O my soul, thou hast trodden down strength.] This is an elegant apostrophe (or turning of her speech) to herself; whose happiness she applauds, in beholding the most powerful enemies quite vanquished, by her commission which she gave from God, and by her prayers to him: for none can doubt that she implored help from heaven, while Barak fought with Sisera.

Bp. Horsley.—

21 The river Kishon swept them away,
The overtaking river, the river Kishon.
O Deborah [Heb., O my soul], thou
tramplest upon strength!

Overtaking.] The root קם properly signifies “antevertere, anticipare, præire, prævenire, obvenire.” Hence it is applicable to priority either of time or place; and hence nouns derived from it get the sense either of “antiquity,” or “the east.” But going back to the primary sense of the root, I think נחל קמים may be rendered literally, “the river of preventions,” or “of anticipations,” describing the river as, by its rapidity, when swoln with the rain, *preventing* every one that attempted to escape, getting before him if he ran straight forward, or rising faster than he could climb if he attempted to get upon the rising grounds. To express this sense, I render, “the overtaking river.” And this sense agrees well with the accounts which travellers give of the Kishon at this day, or at least not long since.

Gesen.—קמים, m. plur. (ר. קם) i. q. קם No. 3; once Judg. v. 21, נחל קמים, *stream of ancient days*, or *everlasting*, *ἀέναος*, q. d., נחל עולם (comp. Deut. xxxiii. 15), Sept. Vatic., *χειμάρρους ἀρχαίων*, Targ., “rivus in quo facta sunt Israëlī signa et fortia facta ab antiquis.” The form is like נערים, נעלים, which all designate time.

Prof. Lee.—קמים, *The ancients*. So the LXX.

Houb.—21 *Provolvit eos torrens Cison, torrens orientalis; torrens Cison pertraxit corpora bellatorum.*

Torrens orientalis, torrens Cison. Non sequimur Vulgatum, qui *Cadumim*; non modò quia ignoratur ubi sit torrens *Cadumim*, sed etiam, quia constat, non alium torrentem indicari quam ipsum torrentem *Cison*, qui quidem vocatur *orientalis*, quia ex oriente proficiscitur. תררי נפשי עו

culcet anima mea robustos, vel conculcabit. Ita plerique. Judicet Lector, quam seriem hæc habeant, ut, postquam dictum est, torrentem Cison volvere corpora interfectorum, et antequàm dicatur, ungulas equorum in præcipiti fugâ fuisse fractas, hæc in medium veniant, *conculcet anima mea robustos*, quæ neque ex ante-dictis apta sint, neque cum mox dicendis ullam habeant continuationem. Quantò melius דררך נפשי עו, *provolvit cadavera fortium*? Nam sic fit, ut eundo crescat sententia. Significat וירך, *incedere, procedere*; in *Hiphil* vero, *deducere*; de torrente dictum, *provolvere*: idem ferè, quod וירך.

Rosen.—In verbis נחל קמים נחל dissentiunt interpretes, quid קמים denotet? Hieronymus habuit pro nomine proprio, ut significetur: *torrens Kedumim*, qui idem est ac *torrens Kishon*. Græcus Alexandrinus in codice Alexandrino habet *Καθημειμ*, in Complutensi *Καθημειμ*. Aliis est nomen torrentis Kischoni vicini. Sed utrumque quam jejunum sensum hic præbeat, non est quod moneamus. Esse nomen appellativum, ad torrentis descriptionem faciens, vix dubium est. Pro eo habuit jam Græcus Alexandrinus in codice Vaticano: *χειμάρρους ἀρχαίων*, *torrens antiquorum* sive *antiquitatum*, ut קמים significatu haud differat a קם, *antiquitas*. *Torrens antiquus* esse possit perennis, semper fluens, quem numquam deficiunt aquæ, quemadmodum montes firmo fundamento fundati Deuter. xxxiii. 15 דברי קדם, *montes antiqui* dicuntur. Aliis *torrens antiquus* est a longo inde tempore clarus. Ita Chaldaeus: *torrens, in quo facta sunt signa et facinora ab antiquis temporibus Israëlī*. Sed de illis egregiis factis, quibus Kishon clarus redditus fuerit, nihil memoriæ proditum est. Verbum קם quum *antevertit, præoccupavit* nonnumquam significet, fuerunt, qui קמים, *præoccupatos* interpretarentur, et *torrentem præventorum* Kishonem dici existimarent quasi subito aquis obrutorum. Quod coactius. Præstat eorum sententia, qui קמים intelligunt *occursus hostiles*, prælia, significatione ducta ex illo verbi קם usu, quo denotat *ex adverso stare, occurrere*. Ita, referente Schnurrero, R. Jonas in Lexico Hebraico-Arabico, qui, postquam observasset, verbum קם significare *obvertere se*, subjicit, ex eo significatu esse nomen נחל קמים explicandum, quasi dicas: *torrentem sibi invicem occurrentium, id est, ubi sibi occurrebant duo exercitus*, ut

manus consererent. Postrema versus verba, עָרַר יָדָיו יְהוֹרָקִי נָפְשִׁי עָרַר interpretum plures ita reddunt: *conculcabas, anima mea, robur*, i. e., robustos. Nam se ipsam alloquitur Debora, quod idem est ac si simpliciter dixisset: *conculcabam hostes fortes*. Sic Chaldaeus: *ibi conculcavit anima mea occisos fortium eorum in robore*. Nec difficultatis quidquam in eo est, ut futurum pro praeterito positum capiamus, ut vs. 8 et infra vs. 29. Sed malim futurum in subjunctivo aut imperativo sumere, et cum Hieronymo sic reddere: *conculca, anima mea, robustos*. Major enim vis et *ἐνερπεία* est orationis, si quod Debora cum suis tunc in ipso victoriae momento fecit ipsa adhuc, quasi sibi hanc scenam animo representans, dicatur sese ad hostium conculcationem excitare, ut declaret, quo affectu, quanta voluptate ipsa populi sui hostes viderit prostratos. Ita et supra vs. 13 poetriam quæ initio pugnae dixit referentem vidimus.

Ver. 22.

Pool.—By the means of the pransings; or, because of their fierce or swift courses. Of their mighty ones; either, first, Of their strong and valiant riders [so Bp. Horsley, Hales], who forced their horses to run away as fast as they could. Or, secondly, Of their horses [so Patrick, Ken., Rosen.], as this word signifies, Jer. viii. 16; xlvii. 3; l. 42, i. e., of themselves; the antecedent for the relative.

Bishop Patrick.—By the means of the pransings.] They running full gallop (so the Jews interpret the Hebrew word *dahar* [pransings] to signify the *swiftest course*), they trod the harder on the ground, and were in the more danger to break their hoofs.

The pransings.] The Hebrews, wanting a superlative degree in their language, are wont to double a word (as Peter Martyr here observes); and therefore *pransings, pransings*, he thinks, are not here an ornament of speech, but signify the most vehement motion, when a horse is in his full speed.

Of their mighty ones.] Of their best and strongest horses; for the word *abbirim*, in Hebrew, as Bochart observes, signifies not only strong bulls, but horses also (see Hierozoic., par. i., lib. ii., cap. 6).

Ged., Booth.—

22 Then were broken the horse's hoofs,

From the headlong speed [Ged., retreat] of his rider!

Gesen.—עָרַר, i. q. יָרַר, pp. to move in a circle, and especially *swiftly*; comp. also עָרַר. Hence, 1. To move swiftly, to press on rapidly, to course, spoken of a horse and his rider, Nah. iii. 2; pp. to run, course, prance in a circle, as is usual with horses in breaking and exercise. Hence, עָרַר, f. rapid course of a horse, Judg. v. 22. See Bochart Hieroz., P. i., p. 97.

Prof. Lee.—עָרַר, f. pl. Judg. v. 22. Arab. عَرَّارٌ, trusit parietem; cogn. دَهْلُولٌ, generosus equus. Charge, attack, of cavalry.

Rosen.—אָרָרִי יָדָיו יְהוֹרָקִי, tunc contuderunt calcanei, ungulae equorum. עָרַרִי interpretum plures passive explicant: *confusæ*, i. e., obtusæ, attritæ. Ita R. Jonas ad vs. 21 laudatus: נָהַלְמִי, intransitive, in significatione contusæ sunt. Nec aliter R. Tanchum hæc scribens: *vult, ungulas equorum suorum excussas fuisse a vehementia cursus*. Eodem sensu Hieronymus: *ungulae equorum ceciderunt, fugientibus impetu*. Sed vere monet Schnurrerus, tutius esse, verbum, quod est formæ activæ, sensu quoque activo sumere. Nolim vero cum viro doctissimo *terram*, sed *eos*, hostes, intelligere, e nomine עָרַר, *robur*, i. e., robustos, quod proxime præcedit. Vix enim dubium, hostium conculcationem hoc versu pingi, ut monuimus. Eo et spectant quæ subjiciuntur: מְדַרְדְּרֵיהֶם יְהוֹרָקִי אֲפָרָיו, ob cursitationes, cursitationes validissimorum suorum, equorum. אֲפָרָיו, *robusti* hic non equites intelligendi sunt, sed *equi*, ut Jerem. viii. 16; xlvii. 3; l. 11, ubi טֹרְסֵי אֲפָרָיו tribuuntur מְדַרְדְּרֵיהֶם, *hinnitus*, ut hic יְהוֹרָקִי, quæ item equis sunt propriæ. Conveniunt cum סִים. Suffixum vocis אֲפָרָיו Schnurrerus ad סִים refert, observatque אֲפָרָיו סִים, *validissimi equorum* æque recte dici ac יְהוֹרָקִי אֲפָרָיו, *flaccidus hominum*, i. e., homo flaccidissimus, Jesaj. liii. 3, et בְּנוֹי צִים, *contemptus hominum*, i. e., contemptissimus, Ps. xxii. 7. Sed aptius suffixum illud referri videtur ad hostes Cananæos, qui poetriæ menti obversabantur. Sunt autem e verbo עָרַר quod præcedit subaudiendi *contusi* sunt מְדַרְדְּרֵיהֶם אֲפָרָיו, a pulsibus ungularum robustorum suorum equorum, qui oborta tempestate in furorem acti equites suos excusserunt.

Ver. 23.

Pool.—To the help of the Lord; either, first, Of the Lord's people [so Clarke, Rosen.]; for God takes what is done for or against his people as if it was done to

himself: see Isa. lxiii. 9; Zech. ii. 8; Matt. xxv. 45. Or, secondly, Of the Lord himself, who though he did not need, yet did require and expect their help and concurrence; and he expreseth it thus, to show the sinfulness and unreasonableness of their cowardly desertion of this cause, because it was the cause of God, and they had the call of God to it, whom they knew to be able easily to crush that enemy whom they dreaded, and who had promised to do it.

Bp. Patrick.—Curse ye Meroz.] Most interpreters, both Jewish and Christian, understand by Meroz a city not far from the place where the fight was. Which seems to be proved by the following words, where he speaks of *the inhabitants thereof*. But R. Sol. Jarchi thinks Meroz signifies a potent person in those parts, who, being able to give great assistance to Barak, and living near Mount Tabor, refused to do anything. And this is the opinion of the Talmudists (whom Jarchi is wont to follow), as Mr. Selden shows out of the Gemara Babylon., lib. i., De Synedr., cap. 6, p. 123, &c., where they fancy that this great man was excommunicated by Deborah, with all his adherents; and hence they fetch the ground and original of the excommunication in use among them: which is an idle conceit; there being no such thing as excommunication practised among them, till they had quite lost their civil government, and it was in the hands of the heathen.

Said the angel of the Lord.] She would not have it thought that this curse proceeded from her anger, but from the authority of God, who, by his angel, which spake to her, denounced it against Meroz. And who should this angel be, but the Captain of the Lord's host, mentioned Josh. v. 14 (see there).

Curse ye bitterly the inhabitants thereof.] They that take Meroz for a person, by *inhabitants* understand those that dwelt near him, and were his dependents or associates; which is very forced.

Because they came not to the help of the Lord.] The battle was the Lord's, as the Scripture elsewhere speaks, and therefore they that refused to engage in it, refused to maintain his cause: and the people of this place are so heavily cursed, when all others that came not in to help their brethren are only discommended, because they lived so

near, that they might easily have joined their forces with them, whereas some others lived a great way off, which might something excuse them.

Against the mighty.] According to this translation of the last word, she means their most powerful enemies; but the Hebrew may as well be translated "with the mighty" [so Hales, Clarke, Rosen.]: that is, with other valiant men who freely offered their service in this enterprise. This aggravated their guilt, that when they had such noble examples of zeal from others, who were less able to help, they would afford no assistance.

Dr. A. Clarke.—Curse ye Meroz.] Where Meroz was is not known; some suppose it was the same as *Merom*, nigh to *Dotham*. The Syriac and Arabic have *Merod*; but where this was is equally uncertain.

Said the angel of the Lord.] That is, Barak, who was Jehovah's angel or messenger in this war; the person sent by God to deliver his people.

To the help of the Lord.] That is, to the help of the people of the Lord.

Against the mighty.] בַּנְּבוֹרִים, "with the heroes;" that is, Barak and his men, together with Zebulun and Naphtali; these were the *mighty* men, or *heroes*, with whom the inhabitants of Meroz would not join.

Rosen.—Dixit angelus Jovæ, qui Deborah alloquutus fuerat, quavis id in narratione cap. iv. 4, seqq. taceatur. Ex usu loquendi vel *angelus* intelligi potest, vel *propheta*, vid. Hagg. i. 13; Malach. ii. 7. Posset Debora semet ipsam indigitare, utpote quæ esset אִשָּׁה נְבוֹיָה, *mulier prophetissa*, iv. 4, adeoque instinctu divino loqueretur. *Exsecramini exsecrando incolas ejus, quod non venerunt ad auxilium Jovæ*, i. e., quod auxilium non ferrent exercitui populi, qui Jovam colebat, deque nomine ejus vocabatur *populus Jovæ*. לְעֹזֶר יְהוָה בְּגוֹיִם, *Ad auxilium ejus cum fortibus* scil. militibus, qui pro libertate pugnarunt.

Ver. 24.

See notes on iv. 21.

Dr. A. Clarke.—Blessed above women shall Jael—be.] She shall be highly celebrated as a most heroic woman; all the Israelitish women shall glory in her. I do not understand these words as expressive of the Divine approbation towards Jael. See the observations at the end of chap. iv. The word *bless*, both in Hebrew and Greek, often

signifies to praise, to speak well of, to celebrate. This is most probably its sense here.

Bp. Patrick.—*Blessed above women shall Jael*—be.] On the other side, she desires Jael may be ever praised; or rather foretells she shall always continue famous and her husband too, in future generations.

Blessed shall she be above women in the tent.] This is thought to be a wishing, or promising her all happiness in her domestic affairs. But P. Martyr thinks it may be interpreted, "Blessed shall she be for what she did in her tent." Which was no less glorious, than what others did in the field.

Pool.—*In the tent*; in her tent or habitation, in her house and family, and all her affairs; for she and hers dwelt in tents. The *tent* is here mentioned in allusion to the place where this fact was done.

Rosen.—24 *Benedicatur ex s. prae mulieribus aliis Jaeli, uxori Cheberi, Kinæi.* כִּנְעִי בְרַחֲמֶיהָ, *Præ mulieribus aliis in tentorio habitantibus benedicatur illi.* Illud בְּרַחֲמֶיהָ, in tentorio pertinere nonnulli volunt ad laudem mulieris, quod inter Orientis populos feminæ honestiores domi se continere, nec facile in conspectum publicum prodire solent, unde Ps. lxxviii. 13 mater familias בְּרַחֲמֶיהָ, domi habitans dicitur. E contrario mulier impudica Chaldaëis vocatur בְּרַחֲמֶיהָ, quæ exit foras. Hinc Deborah hoc dicere, præ aliis honestis feminis omnibus prædicandam esse Jael. Sed vere monet Schnurrerus, quum hic sermo sit de ejusmodi femina, quæ ipsa degebat sub tentorio (iv. 21), utpote uxor viri Kenitæ, patrio more vitam pastoritiam agentis, sedesque suas subinde mutantis, ut facere solent Nomades; vocem בְּרַחֲמֶיהָ strictè accipiendam esse de tentorio, ac sensum loci sic constituendum, ut excellentior dicatur Jael omnibus aliis sui ordinis feminis, omnibus nimirum, quæ quaquaversum degant in Scenitarum tentoriis.

Ver. 25.

Butter. See notes on Gen. xviii. 8, vol. i., page 19.

Pool.—*Butter*, or *cream*, i. e., the choicest of her milk; so the same thing is repeated in differing words.

Bp. Patrick.—*Butter.*] Milk from which the cream (of which butter is made) was not separated.

In a lordly dish.] The Hebrew word *sephel* (which we translate *dish*) is nowhere else found, but in the story of Gideon in the

next chapter, vi. 38, where we translate it a *bowl* [so Ken., Hales, Gesen., Lee, &c.]. From whence Bochart rightly concludes, it signifies a large and wide vessel (par. i., Hieroz., lib. ii., cap. 49), which explains the word *lordly* or *princely*; which doth not signify that she had any gold or silver vessel in her tent (which was not agreeable to their manner of living), but that she brought him milk in the best vessel she had [so Pool], and that very capacious: for out of such, great men were wont to drink, as Pet. Martyr observes out of Cicero against M. Antony.

Dr. A. Clarke.—*She brought forth butter.*] As the word בְּמֵיחָה, here translated *butter*, signifies *disturbed, agitated*, &c., it is probable that *buttermilk* [so Ged., Booth.] is intended. The Arabs form their buttermilk by agitating the milk in a leathern bag, and the buttermilk is highly esteemed because of its refreshing and cooling quality; but there is no reason why we may not suppose that Jael gave him *cream*: Sisera was not only *thirsty*, but was also *exhausted* with fatigue; and nothing could be better calculated to quench his thirst, and restore his exhausted strength, than a bowl of cream. I am surprised that Mr. Harmer should see any difficulty in this. It is evident that Deborah wishes to convey the idea that Jael was *more liberal* and *kind* than Sisera had requested. He asked for *water*, and she brought him *cream*; and she brought it to him, not in an *ordinary pitcher*, but in the most superb *dish* or *bowl* which she possessed.

Professor Lee.—בְּמֵיחָה, f. once בְּמֵיחָה, Job xxix. 6. Constr. בְּמֵיחָה. Arab. خَمْرًا, *spissum fuit lac. Butter, or cheese*, as produced from בְּמֵיחָה, which see, and Prov. xxx. 33;—Gen. xviii. 8; Judg. v. 25. Joseph. Arch., lib. v., cap. v., γάλα διεφθορὸς ἦδην, *lac jam corruptum*, 2 Sam. xvii. 29; Is. vii. 15, 22; Job xx. 17; xxix. 6; Deut. xxxii. 14. "De quovis lacte," according to Gesenius, in the last three places: but this does not appear. בְּמֵיחָה, in בְּמֵיחָה (for בְּמֵיחָה), Ps. lv. 22, is, as Gesenius thinks, the pl. of this. See בְּמֵיחָה. Probably, i. q. בְּמֵיחָה, or בְּמֵיחָה. See my note on Job vi. 6 and בְּמֵיחָה above.

בְּמֵיחָה, m. twice, *A bowl*, Judg. v. 25; vi. 38.

Comp. Arab. زَيْلٌ, *vas in quo res portantur*

aut ponuntur; صَفْنٌ, *vas coriaceum, quo aqua hauritur.*

Gesen.—סֶסֶל אֲדִירִים, *a princely bowl*, i. e., precious, *Judg.* v. 25.

Rosen.—*Aquam petiit Sisera, lac dedit Debora; in simpula illustrium attulit lac spissum.* Simpula illa, aut crater vocatur אֲדִירִים, *illustrium*, quod Jaël duci exercitus potum præbens, usa fuit calice quopiam pretioso, ex quo bibere illustres viri a Chebero excepti, si quando eum inviserent, solebant lac, quod in priori hemistichio לֶבַי vocatur, posteriore dicitur חֶסֶדָה, quod proprie *lac spissum acidumque* denotat (vid. not. ad *Genes.* xviii. 8); utrumque nomen in membrorum parallelismo *Deut.* xxxii. 14 ponitur.

Ver. 26.

Pool.—*Her hand*, i. e., her left hand [so Patrick, Rosen., &c.], as appears from the nature of the thing; and from the *right hand*, which is opposed to it. *Smote off*, or, *struck through*, as the LXX and Syriac render it; or *brake*, as the Chaldee hath it. *When she had pierced*, Heb., *and she pierced*; or, *and the nail pierced*.

Bishop Patrick.—*She smote Sisera.*] The Hebrew word *halam*, which we translate *smote*, signifies such a blow as makes a concussion.

She smote off his head.] The word *machak*, which is commonly translated *cut off*, cannot have that signification here; because there is not the least indication in this story of her cutting off his head from the body, but only of striking it through, as here it must be understood.

Dr. A. Clarke.—*She smote off his head.*] The original does not warrant this translation; nor is it supported by fact. *She smote his head*, and transfixt him through the temples. It was his *head* that received the death wound, and the *place* where this wound was inflicted was the *temples*. The manner in which Jael dispatched Sisera seems to have been this: 1. Observing him to be in a profound sleep, she took a *workman's hammer*, probably a *joiner's mallet*, and with one blow on the head deprived him of all sense. 2. She then took a tent nail and drove it through his temples, and thus pinned him to the earth; which she could not have done had she not previously stunned him with the blow on the head. Thus she first *smote his head*, and secondly *pierced his temples*.

Prof. Lee.—פָּרַק, v. pret. f. פָּרָקָה, once,

Judg. v. 26. Sam. כָּחַק, *delevit, perdidit.*

Arab. مَحَقَ, id. *Destroyed.* LXX, διήλωσε. Theod. ἀπέτεμεν. Symm, διήλασε.

Gesen.—פָּרַקָה, *to smite through, to crush.*

Rosen.—26 מָנָה יָדָהּ הַשְּׁלֵחָה, *Manum suam ad paxillum misit*, extendit. Pro הַשְּׁלֵחָה cum Ludov. de Dieu plures הַשְּׁלֵחָה legendum existimarunt, hac constructione: *manum suam quod attinet ad paxillum emisit eam.* Sed הַשְּׁלֵחָה est forma poetica pro הַשְּׁלַח, ut Obad. vs. 13, ubi vid. not. Ita et alias forma הַקְּשִׁלָה ponitur pro singulari הַקְּשִׁלָה, ad modum futuri paragogici Arabum, يَقْبَلُ

sive يَقْبَلُ, exempla vid. in *Gesen. Lehrg.*,

p. 800. יָדָהּ Hieronymus *sinistram manum reddidit*, recte; sequitur enim: *et dextram suam extendit ad malleum operariorum.* וְהִלְכָה סִסְרָה בְּרֹאשָׁהּ, *Et percussit Sisera, confregit caput ejus.* Verbum פָּרַקָה, quod hoc solo V. T. loco legitur, convenit cum Arabico مَحَقَ, *abolevit, delevit*, in conj. ii.

perdidit. וְנִפְקְדָה וְהִלְכָה, *Et percussit transfoditque tempora ejus.* Cf. iv. 21. Verbum הִלְכָה, proprie *transiit*, h. l., ut ostendit res ipsa, causali significato usurpatur pro *transire fecit, perforavit*, ut *Job.* xx. 24, ubi arcus poetice pro sagittis *transfodere* dicitur.

Ver. 27.

Bp. Patrick.—*At her feet he bowed, he fell, he lay down.*] In the Hebrew, *between her feet*. Taking all these expressions together [*he bowed, he fell, he lay down*], they seem to me to import, that, at the first stroke, he started and lifted up his body; but being very much stunned, he soon lay down again.

Some may fancy that this act deserved reprehension, rather than commendation, upon many accounts; being a breach of the laws of hospitality, and of the peace which was between her family and Jabin, &c. But this fact is not to be measured by the common rules which are to govern us, it being an extraordinary, heroic, and Divine work, unto which she was excited by God; whose people Jabin oppressed with a cruel servitude, from which God ordered Barak to be their deliverer; who, having defeated all his forces in a miraculous manner, Jael understood there was a Divine hand in this victory, and was moved by the same spirit which stirred

up Deborah and Barak, to help, by this act, to complete their shameful overthrow. For nothing could be more dishonourable, than for a great captain to fall thus by the hand of a woman.

Dr. A. Clarke.—27 *At her feet he bowed.*] Heb., “between her feet.” After having stunned him she probably sat down, for the greater convenience of driving the nail through his temples.

Rosen.—27 *בֵּין רַגְלֶיהָ כָּרַע נָשִׁי, Inter pedes ejus, Jaëlis procubuit, cecidit, jacuit.* Ante *בֵּין* videtur *אֶל* subaudiendum esse, ut sit: *ad pedes ejus.* Schnurrerus confert

Arabicum *يَدِين يَدِين*, *inter manus ejus*, quod idem est *ac coram eo*, in conspectu ejus. *כָּרַע* plures, inter quos Clericus et Schnurrerus, *curvavit se reddunt*, intelliguntque de violentis et convulsivis agitationibus, cum, letali vulnere percussus, erigere se vellet, nec tamen posset. Sed recte observavit Hollmann, tria hic adhibita verba *κλίμακα* constituere egregium. *כָּרַע* enim, proprie *genu et crure flexo procubuit*, et alias dicitur de eo, qui vulnere letali ictus concidit, ut 2 Reg. ix. 24, de Joram sagittâ transfixo ita ut jungatur *cadendi* verbum, ut Ps. xx. 9, *כָּרַע וַנִּפֹּל*. Cogitandum est, Siseram dormientem cubuisse in strato paulo elatiore, interfectum vero de eo decidisse ac provolutum ad mulieris pedes jacuisse. *בָּצָצָר* *כָּרַע* *שָׁם* *בֵּין רַגְלֶיהָ*, *In loco quo procubuit cecidit percutus.* *שָׁדָר* *אֶתְּרָא*, *violenter egit* proprie denotat eum cui *violentia illata est*, hinc *vi perentum*, diciturque verbum de cæde tum singulorum hominum, ut Ps. xvii. 9, tum populorum, Jerem. xlvii. 4; xlix. 28.

Gesen.—*שָׁדָר*, kindr. with *שָׁדָר*, pp. *to be strong, powerful*; Arab. *شديد*, strong, vehement, hardened. Hence Hebrew, *שָׁדָר*, *שָׁדָר*. In the verb itself only in a bad sense: 1. *To practise violence*, to treat with violence, and hence *to oppress, to destroy* any one, Ps. xvii. 9; Prov. xi. 3; Isa. xxxiii. 1: e. g., a people, Jer. v. 6; xlvii. 4; xlviii. 1; xlix. 28; especially through hostile invasion, Isa. xv. 1; xxxiii. 1. Part. *שָׁדָר*, *night-robbers*, Obad. 5. Part. pass. *שָׁדָר*, *destroyed, dead*, Judg. v. 27.—Arab. *شد*, to bind, to strengthen, also to rush upon an enemy; V. to be strengthened, to grow strong.

Ver. 29.

Bp. Patrick.—*Her wise ladies answered*

her.] The Vulgar takes the Hebrew words to signify, “one of the wisest of his wives” (who was not so apt to despair as his mother) replied to her. For it is well observed by Terence, in his *Adelphi* (as Pet. Martyr here notes), *Multo satius est, ea evenire nobis quæ de absentibus suspicantur uxores, quam ea quæ parentes*, “It is much better that those things should happen to their absent husbands, which their wives suspect, than those which their parents fear.” But I see no reason to depart from our translation, which is the same with the LXX, *αἱ σοφαὶ ἀποχώραν*, “the prudent noble women that attended her,” &c.

Yea, she returned answer to herself.] Upon better consideration, her hopes exceeded her fears.

Bp. Horsley.—

29 One of the most accomplished of her ladies [so Vulg., Houb.] answers her, She even returns answer to herself.

Ged.—

29 The wisest of her ladies answered her; And returned these words of exultation.

Booth.—

29 The wisest of her ladies answered her; Yea she returned these words to her.

Houb.—*Respondit una ex puellis ejus præ cæteris ingeniosa, hisque eam verbis allocuta est.* *הַכְּמִיָּה שְׂרָוּהָ הַנְּעִנָּה*, *sapientissima ejus famularum respondit.* Est *הַכְּמִיָּה* idem ac *הַכְּמִיָּה* nisi perperam fuit interpolatum. Numero sing. interpretantur Syrus, Vulgatus, et Arabs; in *הַנְּעִנָּה* vero est alterum נ, *Epentheticum*, ut solet fieri post נ prius. Nihil erat tam planum. Clericus, *sapientes ac principes femina...ei* respondebant: *Quin immò et ipsa sibi verbis suis reponebat*, interpretans per fas et nefas, et compellens sese in hæc dumeta, quia non vidit id, quod sole clarius est, verbum *הַנְּעִנָּה* esse numeri singularis, et *הַכְּמִיָּה* sic habendum, ut *הַכְּמִיָּה*.

Rosen.—29 *Matronæ primariæ, Siseræ matrem stipantes, eam solantur, eaque ipsa mox hoc firmata solatio iis assentitur, speoque lætas de victoria et præda divite concipit.* *הַכְּמִיָּה שְׂרָוּהָ הַנְּעִנָּה*, *Sapientes principum feminarum ejus responderunt ei*, i. e., femina quædam principes sagaciores; comminisci conabantur causas moræ Siseræ, quem victorem frustra exspectabant. *הַנְּעִנָּה* proprie: *respondit ei* quælibet. Discrepantia numeri indicat distributionem. Hieronymus Hebræa sic reddidit: *una sapientior ceteris uxoribus ejus hæc socrus eam verba re-*

spondit. Pro Plurali חַמְמוֹת videtur חַמְמָה legisse; *socrum* vero de suo addidit. אִתְּיָהּ, *Etiam*, imo vero (ut Ps. lvi. 5) *ipsa*, Siseræ mater, *redire fecit verba ejus ei*, s. *sibi*, feminæ sapienti, se solanti, ejusque verba sua fecit. Pronomen suffixum vocum אִתְּיָהּ et הָאָהָרָה referendum est ad unam, sive ad quamlibet matronarum, quæ Siseræ matrem alloquuta fuerat. Schnurrer verba Hebraica sic capit: *imo vero revocavit verba sua querula sibi*, i. e., retractavit ea; solatia comitum admisit, in lætissimam spem, et immodica fere gaudia effusa. Sensus eodem redit. Ex Hieronymi interpretatione, quam attulimus, eadem matrona, quæ matrem Siseræ alloquuta est, verba quæ sequuntur dixit. Sed aliam atque illam significari, ostendunt verba אִתְּיָהּ.

Bishop Patrick.—*To every man a damsel or two.* Young virgins are by all historians and poets reckoned as a principal part of the soldier's prey. And she puts here an unusual word for a *damsel*, which is *rucham*; for it properly signifies a *womb*, and seems here to be spoken by way of contempt [so Rosen.], as if they were good for nothing but to serve their filthy appetites.

Meet for the necks of them that take the spoil. That is, of the chief commanders, to whom the spoil, as I said, was brought to be divided. In the Hebrew the words are, "for the necks of the spoil;" which Kimchi expounds, "the head of the prey." As if she had said, These are to be put in the head of the prey; and therefore fit to be given only to the general of the army.

Pool.—*Of them that take the spoil*, Heb. *of the prey*; the *prey* put for the *men of prey*, or those who take the prey; as *kindred* is put for a *man of kindred*, or a *kinsman*, Ruth iii. 2; and *Belial*, for a *man of Belial*, 2 Sam. xvi. 7; and *days*, for a *man of days*, or an old man, Job xxxii. 7.

Ken., *Horsley.*—For my neck a prize.

Ged.—"From the necks of those that have been spoiled." The word rendered *necks* might be rendered *shoulders*. The spoil alluded to, seems to have been rich short mantles which warriors used to wear.

Gesen.—צָבַע m. (r. צָבַע 1) *a dying*; concr. *something dyed*, *dyed garments*, Judg. v. 30. צָבַע, *to deck with colours*, *to make variegated*, *to variegate*; spoken of the colours in the eagle's pinions, and of variegated marble, see רִצְצָה; but chiefly of variegated cloths and garments.—Chald. in Targ. of the

spots and shields of the leopard, Jer.

xiii. 23. Arab. رَمَّ, I., II., to make striped, as cloth; also to write; اَرَمَّ,

variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider. The primary idea seems to be that of *laying on* of colours, as in kindr. רָצַם, No. 3, where see.—Spec. *to variegate* a garment, *to embroider with coloured figures*, Latin, *opere plumario*: which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence Part. רָצַם, *plumarius*, a worker in colours, embroiderer. Exod. xxvi. 36; xxvii. 16; xxviii. 39; xxxviii. 18, 39; xxxix. 29. The work of the רָצַם differed from the work of the צָבַע, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in צָבַע No. 1. The LXX also understand *needle-work*, Ex. xxvii. 16; xxxviii. 23; and so the Talmudists. See more in Thesaur., p. 1310 sq. Hence

רָצַם f. 1. *Variegation, versicolour*, i. e., play of colours, e. g., in the eagle's wings, Ez. xvii. 3; of stones, pavement, 1 Chron. xxix. 2, comp. in צָבַע.

2. *Work in colours, embroidery*, also *cloth embroidered with colours*, see in r. רָצַם. Ez. xvi. 10, 13; xxvii. 16. צָבַע רָצַם, *Embroidered garments*, decked with colours, as worn by princes, Ez. xvi. 18; xxvi. 16. Plur. רָצַמוֹת id. Ps. xlv. 15. Dual Judg. v. 30. צָבַע רָצַמוֹת, *dyed garments of double embroidery*, i. e., embroidered on both sides, or so that the work and figures on both sides correspond.

Ver. 30.

Rosen.—30 *Nonne inveniunt, dividunt prædam?* רָחַם רָחֻמוֹת לְרֹאשׁ נָגֵר, *Puellam aut duas puellas assignabant singulis viris.* Duæ primæ voces præp. sonant *uter, duo uteri*, quibus puellæ significantur, a membro sexui sequiori proprio. Hebræi interpretes monent, Siseræ matrem ita appellasse Hebræas puellas per contentum. שָׁלַל צָבָעִים, *Prædam tinctorum* scil. vestimentorum assignant Siseræ. Recte Hieronymus reddidit: *vestes diversorum colorum Siseræ traduntur in prædam.* Illæ quum majoris essent pretii, duci copiarum dabantur. שָׁלַל

צָנָעִים וְהָקֵדָה, *Prædam tinctorum vestimentorum et versicoloris vestis*, i. e., vestium variegatarum. Est asyndeton, quale antea רָחֵם וְהָקֵדָה denotatur vestis versicolor, sive sit filis variorum colorum contexta, sive acu picta; vid. N. G. Schræder de *vestitu mulierum Hebr.*, p. 220, seqq. צָנָעִים וְהָקֵדָה לְצִיָּאִי, *Vestem tinctam aut duo vestimenta variegata*, vel, *ab utroque latere variegata*, sive iisdem figuris, sive diversis, *collis prædæ*. Duo postrema verba Hollmann interpretatur: *quæ ornent colla prædatoris*, i. e., Sisera, subaudito אִישׁ ante וְהָקֵדָה, quemadmodum 2 Sam. xii. 4 dicitur אִישׁ הַדָּךְ pro אִישׁ הַדָּךְ, *viator*, et Prov. xxiii. 28 אִישׁ הַחֶהָה pro אִישׁ הַחֶהָה, *latro*. Similiter Buxtorfius in *Thes. Gramm.*, l. ii., cap. 4. לְצִיָּאִי שָׁלֵל, *dici putat pro אִישֵׁי vel בָּנֵי, virorum spoliis*, i. e., spoliatorum. Nequaquam tamen tali ellipsi opus est, et elegantior sensus erit, si *prædam* intelligamus pecudes in prædam factas, ut 1 Sam. xv. 19, 21, quibus pretiosæ vestes ad ferendum impositæ essent ob nimiam prædæ copiam. Hieronymus: *et supellex varia ad ornanda colla congeritur*. Silvestre de Sacy in *Commentatione quæ inscribitur: Memoire sur l'origine et les anciens monumens de la littérature parmi les Arabes*, p. 124 hunc versum sic reddidit: *Sisera aura dans son partage des beaux habits, des dépouilles d'étoffes teintes de diverses couleurs: il aura un habit brodé, un habit brodé des plusieurs couleurs pour mettre sur son cou*. Hemistichia sic censet dispendenda:

הָיָא יִצְחָק וְהָקֵדָה שָׁלֵל
רָחֵם וְהָקֵדָה לְרֹאשׁ נָגֵד שָׁלֵל
צָנָעִים לְסִסְרָא שָׁלֵל צָנָעִים
וְהָקֵדָה צָנָעִים וְהָקֵדָה לְצִיָּאִי שָׁלֵל

Jungit igitur שָׁלֵל נָגֵד, *vir prædæ*, et pro לְצִיָּאִי legit לְצִיָּאִי. Nobis tamen Masorethica distinguendi et legendi ratio retinenda videtur. Nam, ut taceamus, phrasin נָגֵד שָׁלֵל, *vir prædæ* inusitatam esse, nomen שָׁלֵל cum נָגֵד jungere, dissuadet צָנָעִים quod sequitur, quod manifeste repetit verba quæ antecedunt. Si vero pro לְצִיָּאִי legamus לְצִיָּאִי, minus apte dicitur, vestimenta variegata collo Sisera esse prædam.

Ver. 31.

That love him.

Houb., Horsley, Hales, Ged., Booth.—That love thee [Syr., Arab., Vulg., and two MSS.].

Rosen.—Pro וְהָקֵדָה Hieronymus et Syrus reddunt *qui autem diligunt te*, cum suffixo secundæ personæ, quia proxime antea Jovam

alloquuta erat. Sunt etiam duo codices, qui וְהָקֵדָה exhibent; sed haud dubie ex emendatione. Nihil enim frequentius esse subitis hujusmodi personarum mutationibus, nemo sermonis poetici Hebræorum peritus ignorat.

CHAP. VI. 2.

וַתַּעַז יִדְמָדָן עַל-יִשְׂרָאֵל מִפְּלִי מִדָּן
עָשִׂי-לָהֶם וּבְנֵי יִשְׂרָאֵל אֶת-הַמְּקָהְרוֹת
אֲשֶׁר בְּתֵרִים וְאֶת-הַמְּעָרוֹת וְאֶת-
הַמְּצֻדוֹת:

καὶ ἔσχυσε χεὶρ Μιδιὰν ἐπὶ Ἰσραὴλ. καὶ ἐποίησαν ἑαυτοῖς οἱ υἱοὶ Ἰσραὴλ ἀπὸ προσώπου Μιδιὰμ τὰς τρυμαλιὰς τὰς ἐν τοῖς ὄρεσι, καὶ τὰ σπήλαια, καὶ τὰ κρημαστά.

Au. Ver.—2 And the hand of Midian prevailed [Heb., was strong] against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

Houb.—2 משני מדן עש; Syrus hæc habet, ויעקו מן קדם מדינא ויעשו, *et fugerunt à facie Madianitarum, et fecerunt*. Itaque legit, וינכו משני מדן ויעשו, quam scriptionem amplectimur. Omissum fuisse verbum וינכו et fugerunt, admonebant hæc verba, משני מדן, nullo nexu cum antecedentibus rebus copulata. Syrum sequitur Arabs. Cæteri, præter Chaldæum, addunt nexum ו ante משני quia orationem viderent esse dissolutam, et præpositionem משני adjungunt ad verbum עש quod sequitur. Sed melius hæc præpositio verbo suo subjicitur, quam præponitur. Propterea nos Syri scriptionem antetulimus.

Made them.

Ged.—Betook themselves to.

Bp. Patrick.—*Made them the dens which are in the mountains, &c.* They betook themselves to these places for safety; for, I suppose, they did not now make them, but made them their retreat. And by the first word *minharoth*, is meant those hollow places in the rocks upon the mountains, where men might hide themselves, and make them their habitation; there being cracks and holes in them here and there, to let in light, as the Hebrew word signifies. And the second word *maharoth* denotes such caves as were in the fields, made either by nature, or by art and labour; which, being dark, were fit only to hide their goods and provision in them. And the third word *mitzaroth* signifies such fortresses as secured themselves,

and families, and cattle, and all they could carry thither.

Gesen.—מְקָדָר, f. (ר. נָדָר), to flow, a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites as dens, recesses, retreats, Judg. vi. 2.

See Thesaur., p. 858.—Arab. مَنَير ^{س/ل} and مَنَير ^{س/ل}, fossa aquæ; see Schult. ad Job. p. 49.

Prof. Lee.—מְקָדָר, f. pl. r. נָדָר, once, Judg. vi. 2. Arab. مَنَير ^{س/ل}, locus in fluvii alveo excavatus ab aqua. Valleys flowing with water. *Gesen.*, more probably, Clefts in the mountains, serving as canals to the mountain torrents; and hence, as difficult of access, likely to be occupied by a conquered people. LXX, Theod., μάνδρας. LXX, ἄλλως, τρυμαλιás.

Rosen.—2 Invaluitque manus Midianis super Israel, et propter Midianitas fecerunt sibi Israelitæ antra, quæ sunt in montibus. Nomen מְקָדָר, quod hoc tantum loco exstat, Græcus Alexandrinus in codice Vaticano reddit τρυμαλιás, foramina, in codice Alexandrino μάνδρας speluncas, Chaldæus פְּמִינִיּוֹת latibula (quo nomine ab eodem interprete et 1 Sam. xxiii. 23, הַפְּמִינִיּוֹת explicatur), Syrus دُورَاتُ حَمَلٍ, domos in montibus. Jarchi et Kimchi מְקָדָר, speluncas vocari volunt tales, in quas lux foramine quopiam admittitur, a נָדָר, lux, Job. iii. 4. Sed ab eadem voce Levi ben Gerson nomine illo existimat tædas denotari, quæ in montibus erectæ fuerint, ut hostium adventus significetur. Similiter R. Tanchum מְקָדָר esse scribit loca edita, quæ conscenduntur ad faciendum signum de hoste adventante igne accenso, qui eminens conspici possit, ut caveatur ab hoste. Addit, dici istiusmodi loca مواضع التَّنوير, i. e., ea quæ accenso igne illustrantur. Sed talia signa Hebræos crexisse occupatâ ipsorum regione ab hostibus, non est credibile. Quæ ad מְקָדָר adji-

ciuntur verba אֲשֶׁר בָּרָהּ, quæ erant in montibus, et quod præcedit עָשׂוּ, fecerunt, pararunt, indicant, significari antra a natura formata, quæ deinde arte ampliora facta aut communita fuerint. Videtur nomen Hebraicum proprie fissuras denotasse, collato Arabico مَنَير ^{س/ل}, locus in fluvii alveo excavatus ab aqua, et fissura, s. canalis castellum

penetrans, per quem fluit aqua. Et radix

נָדָר denotat fodit, fodiendo ad aquas pervenit.

Et quæ hoc versu sequuntur nomina, מְקָדָר, spelunca, et מְקָדָר, altæ et præruptæ rupes, significant loca, ubi homines se occultare et tutos reddere possunt.

Ver. 4.

וַיִּחַנּוּ עֲלֵיהֶם וַיִּשְׁחִיתוּ אֶת-יְבֹל
הָאָרֶץ עַד-בּוֹאֶתָּה עֲזָרָה וְלֹא-יִשְׁאִירוּ
מִחֵיָּה בְּיִשְׂרָאֵל וְשָׂה וְשׁוֹר וְחֹמֹר :

καὶ διέφθειρον τοὺς καρποὺς αὐτῶν ὥς ἐλθεῖν εἰς Γάζαν. καὶ οὐ κατελείποντο ὑπόστασιν ζωῆς ἐν τῇ γῇ Ἰσραὴλ, οὐδὲ ἐν τοῖς ποιμνίοις ταύρων καὶ ὄνων.

Au. Ver.—4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep [or, goat], nor ox, nor ass.

Bp. Horsley.—“For Israel, neither sheep, nor ox, nor ass;” i. e., “for Israel, neither for sheep, nor for ox, nor for ass.”

Houb.—Claudicat oratio, neque enim illæ conjunctiones apte veniunt post negationem ἄν, et series requirit, ut ἄν recurat ante verba ושׁה ושׁוֹר וחֹמֹר, quam negationem suppleant diverso modo Veteres, et a contextu non nihil deviant. Certe Vulgatus omittit מחיה, quod habet vel viventem, vel cibum. Nos sic interpretamur, tanquam legeretur, לשׂה לשׁוֹר ולחֹמֹר, (non relinquebant cibum in Israel) ovibus, bobus, asinis.

Rosen.—וְלֹא-יִשְׁאִירוּ מִחֵיָּה, Nec reliquerunt vilæ sustentaculum, ὑπόστασιν ζωῆς, ut Græcus Alexandrinus reddidit, in Israele. וְשָׂה וְשׁוֹר וְחֹמֹר, Nec pecudem minorem, nec bovem, nec asinum.

Ver. 5.

כִּי הָם וּמִקְהֵיָּהֶם יַעֲלֹוּ וְאֶהְיֶה
לָבָא וְכִדְי-אֲרָבָה לָרֹב וְגו'

ובאו קר

ὅτι αὐτοὶ καὶ αἱ κτήσεις αὐτῶν ἀνέβαινον, καὶ αἱ ἄσκαρ αὐτῶν παρεγίνοντο, καθὼς ἀκρις εἰς πλῆθος, κ.τ.λ.

Au. Ver.—5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude, &c.

Grasshoppers.

Patrick, Gesen., Rosen., Lee, &c.—Locusts.

אֲרָבָה m. (r. רָבָה to be multiplied) *a locust*, Ex. x. 4, sq.; Lev. xi. 22; Joel i. 4; Ps. lxxviii. 46. Spoken also of a particular species, probably the *gryllus gregarius* or common *migratory locust*, Lev. xi. 22; Joel i. 4.—On the various species of locusts, see Bochart Hieroz. ii. 447.—*Gesen.*

Rosen.—Pro יָבֵא, quod in textu exstat, ad marginem est (*Keri*) präteritum יָבֵא. Quod emendationem sapit. Non desunt loca, ubi futurum, sine Vav conversivo, nec præcedente præterito, ejusdem significatione usurpatur, veluti Genes. ii. 6, וַיֵּבֶא יְהוָה אֶת הַבַּיִת וְהָאֵתֶר, et vapor ascendeat e terra; vid. ibid. vs. 10, 25; iv. 14.

Ver. 8.

Au. Ver.—Egypt.

Ged., Booth.—The land of [LXX, Syr., Arab.] Egypt.

Ver. 11.

וַיָּבֵא מִלְאָכָה יְהוָה וַיִּשְׁבַּח תַּחַת הָאֵלֹהִים אֲשֶׁר בְּעֶפְרָה אֲשֶׁר לְיוֹאָשׁ אֲבִי הָעֶזְרִי וַיְדַעְיוֹן בְּנוֹ הִכָּסְתָּ חֲסִים בְּנֵת לַחֲנִים מִפְּנֵי מֶדִּיָּן :

καὶ ἦλθεν ἄγγελος κυρίου, καὶ ἐκάθισεν ὑπὸ τὴν τερέμινθον τὴν ἐν Ἐφραθὰ ἐν γῇ Ἰωᾶς πατρὸς τοῦ Ἑσδρί. καὶ Γεδεὼν ὁ υἱὸς αὐτοῦ ῥαβδίζων σίτον ἐν ληνῷ εἰς ἐκφυγεῖν ἀπὸ προσώπου τοῦ Μαδιάμ.

Au. Ver.—11 And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it [Heb., to cause it to flee] from the Midianites.

11, 12, &c. *An angel of the Lord.*

Booth.—The angel Jehovah.

Oak.

Ged., Booth., Rosen., Gesen., Lec.—Terebinth-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Bp. Patrick.—His son Gideon threshed wheat.] The Hebrew *chabat*, in this place, signifies to thrash out with a stick or rock, as Kimchi here observes. And so the LXX, ῥαβδίζων. But the common way of thrashing corn out of the ear was by treading it with oxen, which they called *dash*, 1 Chron. xxi. 20. This Gideon did not use, partly for privacy, but chiefly because he had but a little to beat out.

By the winepress.

Houb.—הִכָּסְתָּ חֲסִים בְּנֵת, excutiebat frumen-

tum in torculari. Nemo non anteferebat גִּבְרָן, in area. Nam area et torcular in sacris libris diversæ res sunt, nec unquam promiscue usurpantur. Erat tanta similitudo inter גִּבְרָן et גִּבְרָן ante inventas litteras finales, ut non mirum sit, alterum pro altero fuisse scriptum. Gabriel Sionita, cum legeret in Syro גִּבְרָן quod significat in Syriacâ linguâ in torculari, maluit convertere in *Gath*, non nesciens torcularium formam et structuram non esse talem, ut in eis frumenta commodè excuterentur: vide versum 37.

Ver. 13.

Au. Ver.—13 And Gideon said unto him, O my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

Bp. Patrick.—Oh my Lord.] The Hebrew word *bi* (which we translate O, or I beseech thee) may literally be translated, *with me*; by way of interrogation: as much as to say, "How can that be?" It appears by the word *Adonai* (*Lord*) which is used to all great men, that he did not yet think him to be an angel, but some person of extraordinary quality, who wished well to the Israelites.

Ver. 14.

Au. Ver.—14 And the LORD looked upon him, and said, Go in this thy night, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

The Lord.

Ged.—The angel of [LXX, Arab., and one MS.] the Lord.

Booth.—The angel Jehovah.

Bp. Patrick.—The Lord looked upon him.] This shows it was not a mere angel, but the same Jehovah, who appeared to Joshua (v. 13, 14), in the likeness of an angel, and now cast a gracious aspect upon him.

Rosen.—וַיִּתֵּן אֵלָיו יְהוָה, Et vertit se ad eum Jova, i.e., angelus, qui Jovæ personam sustinebat.

Ver. 15.

וַיֹּאמֶר אֵלָיו בִּי אֵלֹהִים בְּמַה אֹשִׁיעַ אֶת־יִשְׂרָאֵל הַנֶּה אֵלָּפִי הַזֶּה בְּמִנְשָׁה וְאֶנְכִּי הָעֶזְרִי בְּבֵית אָבִי :

καὶ εἶπε πρὸς αὐτὸν Γεδεὼν. ἐν ἐμοί, κύριε

μου, ἐν τίνι σώσω τὸν Ἰσραὴλ; ἰδοὺ ἡ χιλιάς μου ἠσθένησεν ἐν Μανασσή, καὶ ἐγὼ εἰμι μικρότερος ἐν οἴκῳ τοῦ πατρός μου.

Au. Ver.—15 And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family [Heb., my thousand is the meanest] is poor in Manasseh, and I am the least in my father's house.

Bp. Patrick.—*Oh my Lord.*] Still he took him to be only some extraordinary man.

Behold, my family is poor.] The word we translate *my family*, is in Hebrew *my thousand*; for the Israelites were distributed, by Jethro's advice, into hundreds and thousands; and the thousand to which Gideon belonged, was the meanest of all the rest in that tribe. The Jews will have it, that Gideon was the *chiliarch*, or chief commander of this thousand; others say, his father Joash, who it appears by the story, was a considerable person; but it is uncertain whether he had such a government.

And I am the least in my father's house.] This shows that Gideon had no such command as the Jews imagine.

Dr. A. Clarke.—*Behold, my family is poor in Manasseh.*] הִנֵּה אֲנִי דל, *Behold, my thousand is impoverished.* Gideon here intimates that the families of which he made a part were very much diminished. But if we take אֲנִי for the *contracted form* of the *plural*, which is frequently in Hebrew nouns joined with a *verb* in the *singular*, then the translation will be, "The thousands in Manasseh are thinned:" i. e., this tribe is greatly reduced, and can do little against their enemies.

Rosen.—15 וַיֹּאמֶר אֵלָיו בִּי אֲדֹנָי, *Dixitque ad eum Gideon: quæso, Domine!* אֲדֹנָי per *Kamez* sub nomen Dei esse constat (vid. Gesenii *Lehrgeb.*, p. 524, No. 2). Sed non est credibile, Gideonem hac appellandi formula usum esse, ut qui ne suspicaretur quidem, eum, qui sermonem secum conferret, alium esse, quam prophetam aliquem. Nulla enim in ipso trepidatio, animi commotio nulla cernitur: imo vero, quod cuperet virum, ut se a Deo vere missum esse prodigio aliquo comprobaret diutius detinere nullus dubitavit, sumtus etiam facere, cibumque a se paratum illi apponere; posthac demum, cum prodigium editum esset, ejusque auctor subito discederet, intellexit, non hominem, sed cœlestem angelum esse, qui secum sit colloquutus, vs. 22. Si dixeris, scriptorem ex suo sensu, quod ipse statueret,

Jovam esse, qui conspiciendum se præbuerit, tribuisse Gideoni illam formulam; obstat, quod idem Gideon in eodem sermone vs. 13 nomine אֲדֹנָי, non אֲנִי, usus esse traditur. Hæc autem sermonis inconstantia talis videtur, ut ne illis quidem, qui litteris vocalium signa, quibus nunc utimur, adscripserunt, tribui absque injuria possint. Nihil itaque superest nisi hoc, ut dicamus, אֲדֹנָי pro אֲנִי ortum esse ex errore librarii, sequuti forsitan auctoritatem Chaldaicæ paraphraseos, quæ habet אֲדֹנָי, *obsecro, Domine.* Recte vero Græcus Alexandrinus: Κυριέ μου, et Hieronymus: *mi Domine!* habent, quasi אֲדֹנָי

legissent. Syrus quoque *حَنِى*, *dominus meus*, non *حَنِى*, quod pro אֲדֹנָי ponere solet, et, qui eum sequitur, Arabs, *يا سيدي*. *En! familia mea est tenuissima in tribu Manasse.* אֲנִי proprie *chilias mea*, i. e., familia, cognatio mea, ut 1 Sam. x. 19; xxiii. 23. דל, *tenuis*, præmisso articulo, minima numero. Articulus adjectivo præpositus facit superlativum, ut 1 Sam. xvii. 14, הָיָה דָּוִד הַקָּטָן, *David est minimus*. Cf. Gesenii *Lehrgeb.*, p. 691, § 180, 1 a. *Et ego sum minimus natus minimus.*

Ver. 16.

וַיֹּאמֶר אֵלָיו יְהוָה בִּי אֶתְּנָה עִמָּךְ וְהָיִיתָ אֶת־מִדְיָן כְּאִישׁ אֶחָד :

Au. Ver.—16 And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

The Lord.

Ged.—The angel of [LXX] the Lord.

Booth.—The angel Jehovah.

Surely.

Rosen.—*Dixitque ad eum Jova; sed ero tecum.* Particula causalis בִּי hic proprie ita videtur esse concipienda: non obstat, quominus meo jussu obtemperes, tuam tribum et te ipsum nihil valere, *nam* ego meo auxilio tibi adero.

Ver. 17.

וַיֹּאמֶר אֵלָיו אִם־נָתַן מַצְאֵתִי הֵן בְּעֵינַיִךְ וְעֵשִׂיתָ לִּי אֹתָהּ שְׂמֹתָהּ מִדְבָּר עָמִי :

דשו בקמץ

καὶ εἶπε πρὸς αὐτὸν Γεδεὼν. εἰ δὲ εὗρον ἔλεος ἐν ὀφθαλμοῖς σου καὶ ποιήσεις μοι σήμερον πᾶν ὃ, τι ἐλάλησας μετ' ἐμοῦ.

Au. Ver.—17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Pool.—That it is *thou*, to wit, an angel or messenger sent from God, that appears to me, and discourseth with me; and not a fancy or delusion; that thou art in truth what thou seemest and pretendest to be, ver. 12. Or, a sign of that which thou talkest with me, i. e., that thou wilt by me smite the Midianites.

Rosen.—*Dixitque ad eum Gideon: si, quæso, inveni gratiam in oculis tuis, si qua gratia apud te valeo. Facias mihi signum, ex quo intelligam, quod tu sis qui loqueris mecum, i. e., te esse eum, quem præ te fers, Dei nomine hæc mihi imperantem.*

Ver. 19.

וַיִּבְרָא אֱלֹהִים אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ
אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ
וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ

— καὶ τὸν ζῶμον ἔβαλεν ἐν τῇ χύτρῃ, καὶ ἐξήνεγκεν αὐτὰ πρὸς αὐτὸν ὑπὸ τὴν τερέμινθον καὶ προσήγγισε.

Au. Ver.—19 And Gideon went in, and made ready a kid [Heb., a kid of the goats], and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

19, 20, *Broth.* So Rosen., Gesen., Lee, and most commentators.

בֹּרֶךְ, m. *broth, soup*, Judg. vi. 19, 20; Isa. lkv. 4, Keri. Arab. مَرْقَة and مَرْق. id. —The native form of the word is בֹּרֶךְ, q. v. from the root בֹּרַךְ, p. being changed to m.—Gesen.

Ged., Booth.—A libation of pure wine. The Hebrew word is commonly rendered *broth*: but I think, with the Syriac translator, that it means a libation of wine, which necessarily accompanied every donative offered to the Lord.—*Geddes.*

Turpentine tree. See notes on ver. 11.

Ver. 21, 22.

Au. Ver.—An angel of the Lord.

Booth.—The angel Jehovah.

Ver. 24.

וַיִּבְרָא אֱלֹהִים אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ
וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ
וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ וַיִּבְרָא אֶת-הַבֹּרֶךְ

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καὶ ὠκοδόμησεν ἐκεῖ Γεδεὼν θυσιαστήριον τῷ κυρίῳ, καὶ ἐπέκალσεν αὐτῷ, εἰρήνη κυρίου, ἕως τῆς ἡμέρας ταύτης, ἔτι αὐτοῦ ὄντος ἐν Ἐφραθᾷ πατρὸς τοῦ Ἑσδρί.

Au. Ver.—24 Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom [*that is, the Lord send peace*]: unto this day it is yet in Ophrah of the Abiezrites.

Jehovah-shalom.

Pool.—*Jehovah-shalom*, i. e., *the Lord's peace*; the sign or witness of God's speaking peace to me, and to his people; or the place where he spake peace to me, when I expected nothing but destruction.

Bp. Patrick.—*Jehovah-shalom.* That is, "the Lord here pronounced peace to me" (ver. 23), or (as we understand it in the margin), "the Lord grant peace."

Dr. A. Clarke.—The words שָׁלוֹם יְהוָה, *Jehovah shalom*, signify *The Lord is my peace*, or, *The peace of Jehovah*; and this name he gave the altar, in reference to what God had said, ver. 23, *Peace be unto thee*, שָׁלוֹם לְךָ, *shalom lecha*, "Peace to thee;" which implied, not only a *wish*, but a *prediction* of the prosperous issue of the enterprise in which he was about to engage.

Ged.—The Lord of peace.

Houb.—24 *Gedeon ibi altare Domino ædificavit, vocavitque nomen ejus pax, quod est hactenus nomen ejus.* 23 *Cum autem adhuc esset in Ephra de Abiezzer, hæc eadem nocte dixit ei Dominus, &c.*

שָׁלוֹם יְהוָה Græci Intt. qui convertunt, εἰρήνη κυρίου, *pax Domini*, legere videntur שָׁלוֹם יְהוָה; nos existimamus, olim scriptum fuisse יְהוָה, *et fuit, postea שָׁלוֹם יְהוָה, nomen ejus (usque ad hunc diem).* Vide versionem. Excidere potuit שָׁלוֹם יְהוָה et יְהוָה verba nonnihil similia. *Liquida est hæc sententia... שָׁלוֹם יְהוָה שָׁלוֹם יְהוָה, et vocavit nomen ejus pax, quod est nomen ejus...neque jam peccatur in Hebr. linguæ indolem, ut יְהוָה, Domini, ante שָׁלוֹם, pax, collocetur. ... שָׁלוֹם יְהוָה, adhuc ille. Hæc adjungimus ad ea quæ sequuntur; quippe affixum הוּא de Gedeone intelligimus, quod fecere Vulgatus et Græci Intt. Et melius id quidem, quam de ipso altari. Nam postquam dictum est altare nomen suum retinuisse usque ad hunc diem, superfluum videtur addere, idem altare adhuc extare.*

Rosen.—In verbis שָׁלוֹם יְהוָה, explicandis variant interpretes secundum variantes accentus. In codicibus longe plerisque et

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libris editis verba יְהוָה וְאִמָּר לוֹ יְהוָה conjunguntur, voci priori appposito accentu conjunctivo *Merca*, et posteriori adscripto distinctivo *Tiphcha*. Ex qua interstinctione verba interpretanda erunt vel sic: *vocavitque illud*, altare, *Jova*: *pax*, quod tamen nemo facile probet; vel, pronomine vocis וְאִמָּר ad Gideonem relato, ita: *quum*, s. *postquam acclamavisset ei Jova pax*, s. *pacem*; ut infra xxi. 13, יִקְרָא לָהֶם שָׁלוֹם, et acclamarunt iis pacem. Id vero, quum jam versu proxime antecedente dictum esset, hic repetere plane supervacaneum erat. Sed rectius alii codices, ut Erfurtensis secundus, voci וְאִמָּר, *Tiphcha* apponunt, vel, ut codex Jenensis, eadem ad sensum divisione, *Sakeph-katon*, ut sensus sit hic: *et vocavit Gideon illud*, altare, *Jova est pax*. Eodem sensu Græcus Alexandrinus: καὶ ἐκάλεσεν αὐτὸ (τὸ θυσιαστήριον), εἰρήνη Κυρίου, *vocavitque illud Domini pax*, ut Hieronymus reddidit. Syrus: ܡܫܝܚܐ ܕܡܝܢ ܕܥܠܝܐ, quæ Arabicus interpret sic dedit: ودعى

وَدَعَى آسَمَهُ سَلَامَ آرَبٍ, *vocavitque nomen ejus pacem Domini*. Cf. Exod. xvii. 15: *extruxitque Moses altare*, וַיִּבְנֶה מֹשֶׁה יְהוָה נֶבֶךְ, et *vocavit nomen ejus*: *Jova vexillum meum*. Additur, *usque ad hunc diem*, quo hæc literis sunt consignata, *adhuc illud altare est in Ophra Abi-haësritarum*, vid. supra vs. 11.

Ver. 25.

וַיְהִי בַלַּיְלָהָ הַהוּא וַיֹּאמֶר לוֹ יְהוָה
קַח אֶת-פֶּרֶךְ-הַשּׁוֹר אֲשֶׁר לְאָבִיךָ וּפֶרֶךְ
הַשֵּׁנִי שֶׁבַע שָׁנִים וְהִרְסֵה אֶת-מִזְבֵּחַ
הַבָּעַל אֲשֶׁר לְאָבִיךָ וְאֶת-הָאֲשֵׁרָה
אֲשֶׁר-עָלָיו הַקֵּדָרֹת :

καὶ ἐγένετο ἐν τῇ νυκτὶ ἐκείνῃ, καὶ εἶπεν αὐτῷ κύριος. λάβε τὸν μόσχον τὸν ταῦρον ὅς ἐστι τῷ πατρὶ σου, καὶ μόσχον δεύτερον ὅς ἐστι τῷ πατρὶ σου, καὶ τὸ ἄλλος τὸ ἐπ' αὐτὸ ὀλοθρεύσεις.

Au. Ver.—25 And it came to pass the same night, that the Lord said unto him, Take thy father's young bullock, even [or, and] the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it.

Baal. See notes on ii. 11, page 166.

The grove. See notes on iii. 7, page 171, and on Exod. xxxiv. 13, vol. i., page 376.

Even the second bullock.

Bp. Horsley, Ged., Booth.—"And a second bullock." He was ordered to take two bullocks.—*Bp. Horsley*.

Pool.—*Even the second bullock*: thus there was but one bullock, which was young, to wit, comparatively, but not simply, for it was seven years old; and of such this Hebrew word is used, Job xxi. 10; for these creatures are fruitful above seven years. Or thus, *thy father's young bullock, and the second bullock*: so there were two bullocks. But because there is but one of them mentioned both in the next verse, and in the execution of this command, ver. 28, it is probable it was but one; and the Hebrew particle *vau*, and, is put exegetically for *even*, or, *to wit*, as is very usual. And this he calls his father's young bullock, both because his father was the owner of it, and because his father kept and fed it for a sacrifice to Baal. But because it is likely his father kept divers of these cattle of differing ages and statures for that use, either at his own or at the people's charge, therefore he adds, by way of limitation, that he should not take the eldest and the greatest, but the second, to wit, in age, or stature, or goodness, or in the order of sacrifice, that which was to have been sacrificed to Baal in the second place. And this he singled out because of its age: for being seven years old, it began with the Midianitish calamity, and, being now to be sacrificed, did fitly signify, that the period of that misery was now come. *That thy father hath*; which thy father built in his own ground, though for the common use of the whole city, ver. 28—30. *The grove that is by it*; planted by the altar for idolatrous or impure uses, as the manner of idolaters was. See Judg. iii. 7.

Bp. Patrick.—*Take thy father's young bullock*.] In the Hebrew the words are two, *par*, *shor*, signifying a bullock full grown; which his father, it is probable, had fattened up for a sacrifice to Baal.

Even the second bullock.] Our translation supposes there was but one bullock, which he was ordered to take (because we read in the next verse, that this alone was sacrificed); but in the Hebrew, and the LXX and the Vulgar (and our margin also), the words are, *and the second bullock*; which was next to the first in age.

With the wood of the grove.] It is probable that אַשְׁרָה, *Asherah* here signifies Astarte; and that there was a wooden image of this goddess on the altar of Baal. Baal-peor was the same as Priapus, Astarte as Venus; these two impure idols were proper enough for the same altar. In early times, and among rude people, the images of the gods were made of wood.

Rosen.—25 *Dixitque ei Jova: cape juvenecum tauri qui est patri tuo.* וַיֹּאמֶר ה' אֵלָיו כְּבֹד בְּנִי הַטָּיִת וְהוּא מִן הַבָּקָר וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ videtur dici, quia פֶּר simpliciter, aut בְּנִי הַטָּיִת, *juvenecus, filius bovis* proprie significant juniorem pecudem, ut ostendit Bochartus, *Hieroz.*, p. i., l. ii., cap. 28, t. i., p. 271, edit. Lips. Hic vero sermo est de victimis grandioris ætatis, ut liquet ex verbis quæ sequuntur, וַיֹּאמֶר ה' אֵלָיו כְּבֹד בְּנִי הַטָּיִת וְהוּא מִן הַבָּקָר וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ, *quæ verba Chaldaus interpretatur: חֲזָזִים שֶׁבַע שָׁנִין, qui saginatus est septem annos*, videlicet, ut Hebræorum quidam opinantur, ut indicentur septem anni, quibus Israelitæ oppressi erant a Midianitis, vs. 1. Sed videtur ratio, cur Gideon septennem juvenecum capere jubetur, potius hæc fuisse, quod ille Jovæ sacrificium esset offerendus (vs. 26), septenarius autem numerus Deo sacer esset, et talis bos perfecta esset ætatis. Prior vero juvenecus *Gideonis patri* fuisse dicitur, quod is illum alendum curavit, ut tandem Baali sacrificaretur. Hunc interfectum a Gideone fuisse, ne idolo offerretur, colligi potest, et inde, quod non dicitur immolatus fuisse, et quod additur: וְהוּא מִן הַבָּקָר וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ, *et diruas altare Baalis, quod patri tuo est.* הַצֵּל, i. e., *Dominus kar' ἐξοχήν*, hic est nomen proprium idioli Phœnicum, maxime Tyriorum, primarii, non commune et appellativum: sic enim fere ut proprium nomen sumitur, cum nullum aliud idioli nomen additur, quod vocem illam præpositam, et jam communem factam, restringat, et ad certum idolum determinet. Eodem modo nomen הַצֵּל et 1 Reg. xvi. 32; 2 Reg. x. 18, seqq. dicitur. Aram, de qua hic agitur, fuisse aliquo modo publicam et usu communem, indicant quæ vs. 28 seqq. legimus, omnes urbis cives dolore dirutæ aræ correptos fuisse. Ea tamen dicitur fuisse patris Gideonis, sive quod eam ipse in loco aliquo publico suis impensis erexisset, sive, quod verisimilius fuerit, quod ipsam in suo fundo erexisset. Erat igitur ipsa Gideonis familia in idolorum cultum delapsa, ejus tamen delicti immunis videtur fuisse ipse Gideon. וַיֹּאמֶר ה' אֵלָיו כְּבֹד בְּנִי הַטָּיִת וְהוּא מִן הַבָּקָר וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ וְהוּא לְפָנֶיךָ, *Et Astartem, i. e., Astartæ nemus, quod juxta illud est, succidas.* אֲשֶׁר־הָיָה אֵסְטָרְתָּם, esse *Astartem, Venerem, Baalis conjugem, observatum supra iii. 7.* Hic vero, ut et alias nonnunquam, significari lucum Astartæ sacrum, suadet et verbum צֶרֶח, arboribus succidendis proprium, et quod versus proximo הָיָה אֵסְטָרְתָּם וְהוּא לְפָנֶיךָ, *arbores Astartæ,* i. e., luci Astartæ sacri, succidendæ com-

memorantur. Voluit itaque Deus Gideonem huic bello ita præfici, ut, licet idololatriæ paternæ, ut verisimile est, nunquam consensisset, suam tamen expeditionem bellicam non auspicaretur, nisi præmisso heroico facinore, quo aram Baalis et lucum Astartæ destrueret.

Ver. 26.

וּבְנִיתָ מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ עַל
רֹאשׁ הַמַּעֲוֵן הַזֶּה בְּמַעְרְכָהּ וּלְמַחְבֵּי
אֶת־הַפֶּר הַשְּׂנִי וְהַעֲלִיתָ עֹלָה בַעֲצֵי
הָאֵשֶׁרָה אֲשֶׁר הִכָּרַת :

καὶ οἰκοδομήσεις, θυσιαστήριον τῷ κυρίῳ τῷ
θεῷ σου ἐπὶ κορυφῇ Μωῶζι τοῦτου ἐν τῇ
παρατάξει, καὶ λήψῃ τὸν μόσχον τὸν δεύτερον,
καὶ ἀνοίσεις δλοκαυτώματα ἐν τοῖς ξύλοις τοῦ
ἄλλους, οὗ ἐξολοθρεύσεις.

Au. Ver.—26 And build an altar unto the Lord thy God upon the top of this rock [Heb., strong place] in the ordered place [or, in an orderly manner], and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

Pool.—Upon the top of this rock; of which ver. 20, 21. Heb., of this strong hold; for in that calamitous time the Israelites retreated to such rocks, and hid and fortified themselves in them [so Patrick]. In the ordered place, i. e., in a plain and smooth part of the rock, where an altar may be conveniently built. Or, in order, i. e., in such manner as I have appointed; for God had given rules about the building of altars.

Bp. Patrick.—In the ordered place.] Which St. Jerome took to be the place where the flesh and unleavened cakes were laid in order upon the rock (ver. 20); but it may signify, as we translate it in the margin, in an orderly manner.

Take the second bullock, and offer a burnt-sacrifice.] If there were two bullocks which he took, it is hard to say what became of the first. Arius Montanus supposes it was offered for himself, and for his family; but this second is only mentioned, because it was the sacrifice that was offered for the whole nation, to implore God's mercy to them; for sacrifices were a kind of prayer and supplication.

Houb.—במַעְרְכָהּ, in ordine, vel in strue. Clerico assentimur suspicanti, aliquid hoc loco desiderari; quod quidem ex eo colligit, quod, cum Angelus Gedeonem jubeat duos

boves capere, quorum alterum est mactandum, de altero, quid fiat, ignoratur. Vulg., *petræ hujus, super quam ante sacrificium posuisti*, quia explet lacunam, non quia sic legit; ut eum Clericus satis inconsideratè reprehendat; qui tamen nihil promittit, in quo acquiescas.

Rosen.—26 Et extruas altare Jovæ, Deo tuo, super vertice hujus scopuli. קָצֵו, quod ab עָץ, firmus fuit, proprie locum firmum, munitum, denotat, hic, recte observante R. Tanchum, de monte aut scopulo alto usurpatur, cujusmodi loca, difficilia accessu, naturâ sunt munita. Quare Hieronymus recte in summitate petræ hujus reddidit. Nam vs. 20 is locus קָצֵו et vs. 21 צֵר dicitur. Græcus Alexandrinus הַמָּצֵו pro nomine proprio montis habuit. Sic enim Hebræa reddidit: ἐπὶ τῆς κορυφῆς τοῦ ὄρους Μωῶζι τοῦτου. בְּמַעְרְכָהּ, In dispositione, ἐν τῇ παρατάξει, ut Alexandrinus reddidit, Hieronymus interpretatur super quam ante sacrificium posuisti. Intellexit carnes illas et cetera esculenta, quæ supra petram disposita erant, vs. 20. Alii, ad altare ædificandum referentes, sic capiunt: in loco æquali et plano, qui est ad libellam adæquatus, ut illic possis ex ordine componere lapides, ex quibus extruas altare. Sed quum עָצֵד Genes. xxiii. 9 de disponendis in altari lignis ad ignem sacrificii dicatur, præstat, בְּמַעְרְכָהּ, cum strue, scil. lignorum, interpretari. Sequitur enim: et capias juvenem secundum (de quo vs. 25), et ascendere facias, offeras eum, holocaustum, cum lignis luci Astartæ sacri, quem succidere debes.

27, 28, 30, *Groce.* See notes on iii. 7, pp. 170, 171; and on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 28.

See notes on verse 25.

Ver. 31.

וַיֹּאמֶר יוֹאָשׁ לְכָל־
הָאֲתָם וְתָרִיכוּן לַפֶּעַל אִם־אֲתָם
תּוֹשְׁעִינוּ אֲתָם אֲשֶׁר יָרִיב לָנוּ יִימָת
עַד־תִּפְקֹר אִם־אֲתָם הוּא יָרִיב לָנוּ כִּי
נָתַץ אֶת־מִזְבְּחָהּ :

καὶ εἶπε Γεδεὼν υἱὸς Ἰωᾶς τοῖς ἀνδράσι
πάντων, οἱ ἐπανέστησαν αὐτῷ. μὴ ὑμεῖς νῦν
δικάζετε ἐπὶ τοῦ Βαῦλ; ἢ ὑμεῖς σώσετε
αὐτόν; ὃς ἐὰν δικάσῃται αὐτῷ, θανατωθήτω
ἕως πρῶτ. εἰ θεὸς ἐστὶ, δικάσθω αὐτῷ, ὅτι
καθεῖλε τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

Ged.—But Joash answered those who urged him: "Would ye then become the avengers of Baal? If he be a god, his insulter, should ye spare him, will be found dead, at break of day! Let him, then, avenge himself, of him who hath demolished his altar." The answer of Joash is extremely cautious. I think it has been generally misunderstood, and consequently misinterpreted. The true meaning I take to be this, If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death.

Booth.—31 And Joash said to all that stood against him, Will ye contend for Baal? Should ye preserve him who hath contended with him, he will die ere the morning dawn. If he be a god, he will contend for himself with him who hath broken down his altar.

Bp. Patrick.—Will ye plead for Baal? i. e., Will you take upon you to avenge his quarrel, and to be his patrons? Doth it belong to you to be his defenders and deliverers? It seems to have been a popular tumult, which he endeavours to repress; by representing to them, that such crimes were not to be punished by them, but by the magistrates of the city; and that they would bring themselves in danger of what they intended to do to Gideon, if they did not desist; as it follows in the next words.

He that will plead for him, let him be put to death.] That is, Let me tell you, he that thus moves sedition in this cause, by my consent, should be put to death himself. And it is likely Joash was a magistrate in the city, who terrified them by declaring what his opinion would be, if they came to be tried for this riot.

While it is yet morning.] That is, immediately. For it was early in the morning (ver. 28), when they came in this manner to Joash.

If he be a god, let him plead for himself.] If the magistrates neglected to punish the pretended crime, Baal, he tells them, in

case he were a real god, would take care to do himself right, and therefore they need not be so much concerned about it: and so some understand the latter part of this verse, "He deserves to die presently, who is an adversary to Baal: but let the execution be done then by Baal himself. For if he be a god, he will take care of his own honour; and you need not trouble yourselves about it." It is likely Joash had been convinced by his son, that God had given him a commission to deliver his people; and to begin it with this reformation; which made him appear thus boldly in his son's cause; because he knew it was the cause of God [so Pool].

Houb.—31 *Joas omnibus, qui sibi adstant, sic respondit: num enim causam Baal vos nunc agitis, aut eum liberaturi estis? Quicumque ejus causam tuebitur usque ad mane, morti dabitur. Si Baal Deus est agat ipse causam suam, quoniam ejus ara subversa est.*

אשר יריב לו, quicumque causam ejus tuebitur; postea legendum ימה עד הבקר, usque ad mane, morietur, posito עד הבקר ante mane. Eum ordinem sequuntur Syrus et Arabs, et perperam editores Polyglottorum, eorumdemque Interpretes adjunxere apud Syrum et apud Arabem, usque ad mane ad morietur, cum hæc verba, mori usque ad mane, nihil medullæ habeant; quod quidem sentiebat Chaldæus, cum paraphrasi tali uteretur, verum spatium ei dabitur usque ad mane. Cle-ricus, hoc ipso mane capite plectatur, ex sententiâ, non ex verbo עד quod omisit. Vulgatus, morietur, antequam lux crastina veniat, hodiernum ordinem evitans: nempe עד non habet antiquam.

Rosen.—אֲבִיאָם הוֹשִׁיעַן אוֹתוֹ, Num vos liberabitis eum? servare eum vultis? Hieronymus sensum sic expressit: numquid ultores estis Baalis, ut pugnetis pro eo? אֲרִיב לוֹ יִמָּח עַד הַבֶּקֶר, Qui litigaverit pro eo, interficiatur usque ad mane. Indignissimum, inquit, profecto foret, in Baalis gratiam filium meum interficere. Quin potius, qui porro Baalis causam agere ausus fuerit, is interficiatur ante crastinam lucem. אֲבִיאָם הוֹשִׁיעַן אוֹתוֹ, Si Deus est, contendat pro se, causam pro se agat, quod diruit quis allare ejus, quod id dirutum est.

Ver. 32.

וַיִּקְרָא לוֹ בְּיוֹם הַחַוּוֹת יִרְבֵּעֵל לְאִמּוֹ
יָרֵב בּוֹ הַפֶּעַל כִּי נָתַץ אֶת-מִזְבְּחוֹ:

καὶ ἐκάλεσεν αὐτὸ ἐν τῇ ἡμέρᾳ ἐκείνῃ Ἱεροβάαλ, λέγων. δικάζεσθω ἐν αὐτῷ ὁ Βάαλ, ὅτι καθηρέθη τὸ θυσιαστήριον αὐτοῦ.

Au. Ver.—32 Therefore on that day he called him Jerubbaal [*that is*, Let Baal plead; 1 Sam. xii. 11. 2 Sam. xi. 21, Jerubbesheth; *that is*, Let the shameful thing plead], saying, Let Baal plead against him, because he hath thrown down his altar.

He called him.

Pool.—*He called him*, i. e., Joash called Gideon so, Judg. vii. 1, in remembrance of this noble exploit, and to put a brand upon Baal.

Bp. Horsley, Rosen., Ged., Booth.—He was called.

He called him Jerubbaal, saying, Let Baal plead against him.] Rather, *He was named Jerubbaal, meaning, that Baal might contend with him.*—*Bp. Horsley.*

Rosen.—32 *Et acclamavit ei*, i. e., vocavit eum scil. quisque, appellatus est (cf. Jos. vii. 26), *die illo Jerubbaal, dicendo*, cum diceretur: *litiget in eum*, litem ei intendat, vindictam de eo repetat *Baal*, quod altare suum diruit.

Ver. 34.

Au. Ver.—34 But the Spirit of the Lord came upon Gideon [Heb. clothed], &c.

Bishop Patrick.—*But the Spirit of the Lord came upon Gideon.*] Or (as the words are in the Hebrew, and as the LXX translate it), “clothed Gideon:” which is a phrase St. Paul uses, to signify a man is replenished with that wherewith he is said to be clothed; or that he is fully possessed of it. So was Gideon with courage, and all other qualities necessary in a great commander.

Ver. 37.

Au. Ver.—Floor.

Ged., Booth.—Threshing-floor.

CHAP. VII. 1.

וַיִּשְׁעֶם יִרְבֵּעֵל הָיָא גִדְעוֹן וְכָל־הָעָם
אֲשֶׁר אִתּוֹ וַיַּחֲנֶה עַל־עֵין חָרֹד וַיִּמְחַנֶּה
מִדְּוַן הַיְּהוּדָא מִצָּפוֹן מִקְבַּעַת הַמּוֹרָה
בְּעֶמְקָה :

καὶ ὥρθησεν Ἱεροβάαλ, αὐτὸς ἐστὶ Γεδεὼν, καὶ πᾶς ὁ λαὸς μετ' αὐτοῦ, καὶ παρενέβαλον ἐπὶ πηγὴν Ἀράδ. καὶ παρεμβολή Μαδιάμ ἦν αὐτῷ ἀπὸ βορρᾶ ἀπὸ Γαββαθαμωραὶ ἐν κοιλάδι.

Au. Ver.—1 Then Jerubbaal, who is

Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

Well of Harod.

Ged., Booth.—En-harod.

The hill of Moreh.

Bp. Patrick.—The Vulgar takes the word Moreh to signify high; and then this high hill can be no other than Gilboa.

Rosen.—*Mane surrexit Jerubbaal, qui est Gideon, et omnis populus, qui cum eo, et castra posuerunt super fontem Charod.*

Hujus fontis alias non fit mentio. Nomen significat fontem trepidationis, quam appellationem forsan ex eo quod hic narratur factus fons ille tulit; quod cum ad eum pervenissent Gideonis copiae, is Dei jussu edixerit: מִי יָרָא וַיִּחַד, quisquis timidus et formidolosus est, revertatur, vs. 3, et quæ porro sequuntur. Certum est, Davidis tempore Charod nomen oppidi vel vici fuisse, prope quem fons ille erat. Nam 2 Sam. xxiii. 25 יַחֲדִי est nomen gentilitium duorum virorum, qui fuerunt inter Davidis heroas. מִדְּוַן הַיְּהוּדָא מִצָּפוֹן, *Castra vero Midianitarum erant ei*, Gideoni, a septentrione, a colle More, in valle, sive depressa planitie. Hieronymus verba sic reddidit: *erant autem castra Madian in valle ad septentrionalem plagam collis excelsi.* Verum מוֹרָה nequaquam excelsus denotat, sed jacentem, peculiariter sagittas, ut נִבְטָה מוֹרָה, sit collis sagittarum s. sagittariorum, forsan a sagittariis Midianitis, Amalekitis et Arabibus, qui ibi castra metati sunt, appellatus. *Fallis s. planities*, הַעֲמָק, hic memorata haud dubie est vallis Iisreel, in qua castra metatos fuisse Midianitas, dictum vs. 33 capitis superioris.

Ver. 3.

וַעֲתָה תָּקֵא כָּא בְּאֶזְנֵי הָעָם לֵאמֹר
מִי־יָרָא וַיִּחַד יֵשֶׁב וַיַּעֲפֹר מִחָר חָרֹד
וַיֵּשֶׁב מִדְּהָעָם עֲשָׂרִים וּשְׁנַיִם אֶלֶף
וַעֲשָׂרֹת אֲלָפִים נִשְׁאָרוּ :

καὶ νῦν ἀλάλησον δὴ ἐν ὧσι τοῦ λαοῦ, λέγων. τίς ὁ φοβούμενος καὶ δειλός; ἐπιστραφέτω καὶ ἐκχωρεῖτω ἀπὸ ὄρους Γαλαάδ. καὶ ἐπέστρεψεν ἀπὸ τοῦ λαοῦ ἑκοσι καὶ δύο χιλιάδες, καὶ δέκα χιλιάδες ὑπελείφθησαν.

Au. Ver.—3 Now therefore go to, proclaim in the ears of the people saying, Whosoever is fearful and afraid, let him

return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

Bp. Patrick.—Fearful and afraid.] The word which we translate *afraid*, is in the Hebrew *harod*: from whence some have conjectured the well where they pitched (ver. 1) was called by the name of *Harod*, because here a great fear came upon most of Gideon's army.

From mount Gilead.

Bp. Patrick.—From mount Gilead.] Not that mountain which is so often mentioned in Scripture; for that was on the other side of Jordan, and in the most eastern part of their country (as appears from the story of Jacob, when he returned from Padan-Aram), but another mountain on this west side of Jordan, in the tribe of Manasseh: the name of whose grandson Gilead (from whom all the tribe descended) was given, it is probable, in memory of him, to some mountain in this country; which was called Mount Gilead, just as another mountain in the tribe of Ephraim was called Mount Ephraim. This seems to me a far more rational account of these words, than theirs who translate them *towards* [so *Dathe*] *Mount Gilead*, or *about it*: or devise some other such like explication of the particle *min* (which we rightly translate *from*), as may consist with their opinion, that the mount on the other side Jordan is here intended. Gataker hath collected many interpretations of this kind in his *Cinnus*, lib. ii., cap. 18.

Le Clerc, Houb., Ged., Booth.—"From mount Gilboa." The present text, and all the versions, have *Gilead*; but I am convinced with *Le Clerc* and *Houbigant* that *Gilboa* is the genuine reading.—*Geddes*.

Dr. A. Clarke.—"Whoever is fearful and afraid, let him return—from Mount Gilead." Gideon was certainly not at Mount Gilead at this time, but rather near Mount Gilboa. Gilead was on the other side of Jordan. Calmet thinks there must either have been two Gileads, which does not from the Scripture appear to be the case, or that the Hebrew text is here corrupted, and that for Gilead we should read Gilboa. This reading, though adopted by *Houbigant*, is not countenanced by any MS., nor by any of the versions.

Dr. Hales endeavours to reconcile the whole, by the supposition that there were in

Gideon's army many of the Eastern Manasites, who came from mount Gilead; and that these were more probably afraid of their neighbours, the Midianites, than the western tribes were; and, therefore, proposes to read the text thus: *Whosoever from Mount Gilead is fearful and afraid, let him return (home) and depart early. So there returned (home) twenty-two thousand of the people.* Perhaps this is, on the whole, the best method of solving this difficulty.

Rosen.—יֵצֵא מִן הַר הַגִּלְעָד, *Et festine abeat e monte Gilead.* Verbum יֵצֵא, quod hoc tantummodo loco legitur, Hebræorum plures a Chaldaico יָצָא, מָנָה, interpretantur *mane abeat*; et rationem, cur Gideon iis mane redire imperet, Abarbenel dicit fuisse hanc, ne conspicerentur a reliquis, qui remanerent, quia ignominiosum sit, ante pugnam ex acie discedere. Alii אֵיזָבָר, *avis*, יֵצֵא explicant *avolet* instar avis, quantocius se amoveat. Et hæc quidem significatio confirmatur consensu Arabici ضفر,

quod in Lexicis declaratur verbis عدا et سعی, *currenti* significationem habentibus.

Chaldaeus יִתְבַּר, *eligat se*, i.e., segreget se a monte Gilead. At hunc montem quum situm fuisse constet Jordani ad Orientem (vid. Gen. xxxi. 21, seqq.), Gideon vero cum exercitu ad Jordanis Occidentem tunc versatus fuerit, vix intelligitur, qua ratione Gideon timidos e monte Gilead discedere jubere potuerit. Quam difficultatem alii aliter tollere tentarunt. Sunt, qui interpretentur: *et cito abeat ab hoc monte*, in quo castra habuit Gideon (vss. 9, 10), *in Gilead-itidem*. Sed præterea quod Gideon, si de monte, in quo castra erant, loquutus fuisset, dixisset מִן הַר הַגִּלְעָד, hæc interpretatio adversatur accentibus. Nam per accentum conjunctivum Munach nomini מִן appositum id cum proximo הַגִּלְעָד ita jungitur, ut *e monte Gilead* sit vertendum. Et Genes. xxxi. 22, 23, 25, utrumque illud nomen per accentum Merca sic conjungitur, ut eodem quo diximus modo interpretandum sit. Dathius מִן הַר הַגִּלְעָד reddit *ad montem Gilead*, præpositionem מִן Hebræis dictam esse afferens de motu ad locum, veluti Genes. xiii. 11; 2 Sam. vi. 2, coll. 1 Chron. xiii. 6; Lev. iv. 17, coll. vs. 6; xiv. 16. Verum etsi in horum locorum nonnullis מִן nostris in linguis *ad* reddi possit; subtilior tamen interpretatio docet, præverbium illud

genuinam suam significationem *amotionis* nunquam exuere, nec idem vocabulum et *a*, *ex*, et *ad* denotare, facile quisquam sibi persuadeat. Gatacker in *Cinno* s. *Adversarr. Miscellann.*, p. 359. Præpositionem מן h. l. *ultra* valere existimat, ut *a*, *ab* Latinis, cum dicunt *a meridie*, *a somno*; sic Hos. vi. 2 מִיּוֹמִים, *a biduo*, *post biduum*. Hinc verba sic interpretatur: *ultra montem Gilead se conferat*, eâ scilicet viâ, quæ a monte Gilead incipit. Sed cur tam procul Gideon amandarit timidos, non intelligitur, nisi per irrisiōem hoc dictum sumamus, cui tamen hic non erat locus. Alii הַנִּלְעָד, quod dictum esse putant pro אֲבִיעֶסֶר, quod Gileadi filius esset Abieser, Num. xxvi. 30, cum dimidia tribu Manasse sortem suam citra Jordanem nactus, Jos. xvii. 2, ut sensus sit: qui timidus est, discedat ex regione hac montana, familiæ Gileadicæ Abieseri, domumque revertatur. Sed quum constanti veterum scriptorum Hebræorum usu *mons Gilead* appelletur notus ille tractus montanus ad orientem Jordanis, nec hoc loco alius designari videtur. Nos quidem illud *de monte Gilead* referendum arbitramur ad originem eorum, qui discessuri erant, subaudito יָצֵא ante מִדֶּבֶר, ut verbis הַנִּלְעָד hoc significetur: qui timidus est, etiamsi ex Manassis tribu, quæ Gideonis ipsius est, et ultra Jordanem in Gilead ex parte commoratur, eo revertatur. Gileaditidem Machiritis, id est, Manassitis assignasse Mosem, qui Amoritas inde expulerant, refertur Num. xxxii. 39, 40. Omnes igitur Gileaditæ erant Manassitæ, et omnes Manassitæ, tam cis-Jordanini, quam trans-Jordanini, erant Gileaditæ, si nomen a progenitore, Gileado, Manassis patre (Jos. xvii. 1), sumatur, non si a monte Gilead, quod nomen solum trans-Jordaninis convenit. Clericus pro הַנִּלְעָד legi vult מִדֶּבֶר נִלְעָד, *e monte Gilboa*, in quo Gideon castra sua haberet, qui valli Iisreel, in qua Midianitæ castra metabantur, erat a septentrione. Sed quid opus erat Gideoni, locum, in quo castra habuit, nomine suo vocare? Vix dubium est, eum, si dicere voluisset: *qui timidus est, hinc statim discedat*, vocem מִשָּׁם adhibiturum fuisse. J. D. Michaëlis pro מִדֶּבֶר legit מִדֶּבֶר, *propere*, vid. ii. 17, 23. Sed hisce mutationibus nequaquam est opus, et lectionem editam in tanto testium consensu sollicitare omnino temerarium est. יָצֵא מִן הַדֶּבֶר וְשָׁמָּה אֵלֶיךָ, *Tum redierunt duo et viginti millia virorum, et decem millia re-*

manserunt. Licet enim multi magno accesserunt animo; ut tamen venerunt in conspectum hostilium castrorum, expaverunt et discesserunt.

Ver. 4.

Au. Ver.—And I will try them, &c.

Rosen., Ged., Booth.—That I may try them, &c.

Ver. 8.

וַיִּקְחוּ אֶת-צִדְדֵי הָעָם בְּיָמָם וְאֶת שְׁוֹפְרֵיהֶם וְאֶת כָּל-אִישׁ יִשְׂרָאֵל שָׁלַח אִישׁ לְאֶהֱלָיו וּבְשָׁלֹשׁ-מֵאוֹת הָאִישׁ הַחֲיָוִה וּמִחֲנֶה מִלֵּו הָיָה לוֹ מִתַּחַת בְּעֶמֶק :

καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν χειρὶ αὐτῶν, καὶ τὰς κερατῖνας αὐτῶν. καὶ τὸν πάντα ἄνδρα Ἰσραὴλ ἐξαπέστειλεν ἄνδρα εἰς σκηπὴν αὐτοῦ. καὶ τοὺς τριακοσίους ἄνδρας κατῆρχσε. καὶ ἡ παρεμβολὴ Μαδιὰμ ἦσαν αὐτοῦ ὑποκάτω ἐν τῇ κοιλάδι.

Au. Ver.—8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Ged.—8 So, retaining only those three hundred men, and the provisions and trumpets of the people, he dismissed all the other Israelites, every one to his own home. 9 Below him, in the vale, was the camp of the Midianites.

By following too closely the arrangement of the Hebrew words, most translators have given an appearance of confusion to this verse. I think I have given the true meaning. The general stock of provisions was kept for the use of this little army; and as each of them was to blow with a trumpet, it was necessary to retain all the trumpets.—*Ged.*

Booth.—8 So they took the victuals of the people, and their trumpets, for their own use: he retained only those three hundred men, but sent all the rest of Israel, every one to his own tent.

Now the host of Midian was beneath him in the valley.

Rosen.—8 Verba יִקְחוּ אֶת-צִדְדֵי הָעָם interpretum plures sic transferunt: *ceperuntque commeatum populus ille in manum suam et tubas eorum. Populo intelligunt trecentos*

illos strenuos viros, quos ad expeditionem
selegit Gideon, vs. 7. Verbum plurale
הָיָה ו suffixum plurale nominis שְׂפָרוֹת
referri posse ad nomen singulare הָיָה, utpote
collectivum, non est dubium, ut in illo Ovidii
*Heroid. Epist. i. 88. Turba ruunt in me
luxuriosa, proci.* Illum sensum inter ve-
teres expressit Syrus : *et ceperunt commeatum
suum omnis populus in manus suas et cornua
sua.* Vertit ita, ac si ante הָיָה in Hebræa
לֵּךְ legisset. Quod tamen quum manifeste
falsum esset, correxuit Arabicus interpres hac
sua explicatione : *ceperuntque trecenti viri
commeatum in manus suas et cornua.* Sed
Græcus Alexandrinus Hebræa sic interpre-
tatur : καὶ ἔλαβον τὸν ἐπισιτισμὸν τοῦ λαοῦ ἐν
χείρῳ αὐτῶν, καὶ τὰς κερατῖνας αὐτῶν, *cepe-
runtque commeatum populi in manum suam et
cornua eorum.* Consentit Chaldæus : יָקְחוּ
אֶת שְׂפָרוֹתָם בְּיָדָם וְאֶת קְרָנֵיהֶם, *et ceperunt
commeatum populi in manus suas et tubas eorum.*
Quod sequiti Hebræi interpretes nomen צִבָּה
in statu absoluto positum observant pro צִבָּה
statu constructo, ut Ps. xlv. 5. צִבְיָה צִדְקָה
pro צִבְיָה צִדְקָה, *mansuetudo justitia* dici vult Kim-
chi, qui ad h. l. notat, hoc dici, trecentos
illos viros electos sumsisse de commeatu
eorum, qui domum redirent, tubasque, quas
pars eorum secum gessit, ut clangorem iis
ederent, in castris Midianitarum invadendis,
vs. 19. Ita et R. Levi ben Gerson, et
R. Jesaja, cujus hæc verba : אֵלֶּיךָ צִבְרָה שָׂאָר הָעַם וְשׂוֹפְרוֹתֵיהֶם
*interpretatio est hæc : illi trecenti viri ceperunt commeatum
reliqui populi ejusque tubas.* Nec nos haud
dubitamus, וְאֶת צִבְיָה ad trecentos illos viros de
quibus versu 7 referendum esse, atque צִבְיָה
אֶת צִבְיָה מִצִּבְנֵת הָעָם per ellipsin dici pro צִבְיָה
commeatume de commeatu populi. In ver-
sione Judæo-Germanica, quæ cum textu
Hebræo una cum Commentariis Rabbinicis
Viennæ anno 1782 edita est (recusa Fürthæ,
a. 1805, in octon.) verba nostra cum iis quæ
proxime sequuntur vernacule bene ita ex-
pressa sunt : *Man nahm hierauf dem (zu-
rückkehrenden) Volke Mundrorrath und ihre
Posaunen ab, und liess dann jeden nach
seinem Zelte ziehen.* Hieronymus : *sumptis
itaque pro numero cibariis et tubis, cibariis,*
puta, quantum illi trecentorum numero suf-
ficeret, non in eam noctem tantum, sed et in
aliquot dies sequentes, quibus Midianitas
persequuturi essent, reliqua, eaque longe
majore cibariorum parte relicta iis, qui
itidem ad bellum evocati essent, et jam
domum remittebantur. וְאֶת צִבְיָה וְאֶת קְרָנֵיהֶם

אִישׁ אֶחָד, *Et omnem virum Israëlitis, omnes*
 reliquos Israelitas, *dimisit* Gideon *virum*,
 i. e., quemque, singulos *ad tentoria sua*, i. e.,
 domos, metaphora a Scenitis ducta, ad suos,
 ut infra xx. 8; Deut. v. 27. Hieronymus :
omnem reliquam multitudinem abire præcepit
 ad tabernacula sua. וְנִשְׁלַח־מֵאִתּוֹ אִישׁ אֶחָד
Et trecentos viros, de quibus vss. 6, 7, *tenuit*,
 retinuit apud se. Ita verbum נָתַן in Hiphil
 per ך constructum *tenere*, v. c. Exod. iv. 4,
 tum *retinere* valet, ut Exod. ix. 2 : *si nolis*
dimittere Israelitas, וְיָתִירָךְ עִמָּךְ, *et tu ad-*
huc retinueris. Vid. et Jerem l. 33. Chal-
 dæus אִתְּךָ interpretatur hic אִתְּךָ, *corrobo-*
racit se, i. e., cum trecentis viris satis se
 fortem credidit ad hostes aggrediendos et
 vincendos. Hieronymus : *et ipse cum tre-*
centis viris certamini se dedit. וְיָתִירָךְ עִמָּךְ
 וְלֹא מִסְתַּחֵם בְּנֶאֱמָר, *Et castra Midianitarum infra*
eum in valle posita erant, vs. 3, in valle
 Isreel, vi. 33. Repetit hoc, per parentheses
 interjectum, tanquam præfamen iis quæ
 deinceps narraturus est.

Ver. 11.

Au. Ver.—11 And thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant unto the outside of the armed men [*or*, ranks by five] that *were* in the host.

Outside.

Ged., Booth.—Outermost.

Rosen.—Ad extremitatem armatorum.

Armed men. See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 12.

Au. Ver.—Grasshoppers.

Others.—Locusts. See notes on vi. 5.

Ver. 13.

וְנִבְאָה נִדְעוֹן וְהִגִּידָהּ יְהוֹשֻעַ מִסֵּפֶר לְרֵעֵהוּ
חֲלוֹם וַיֹּאמֶר הִנֵּה חֲלוֹם חֲלִמִיתִי וְהִנֵּה
אֲצִלֹּל לָהֶם שְׁעָרִים מִתְּהוֹמָם בְּיַחֲזִיקָהּ
מִדָּוָן וְנִבְאָה עַד הָאָהֳלָה וַיִּסְּקוּ וַיִּפְּלֹ
וַיִּתְּחַבְּרוּ לְמַעַלָּה וַיִּפְּלֹ הָאָהֳלָה :

צֶלִיל קָרִי

καὶ ἦλθε Γεδεών, καὶ ἰδοὺ ἀνὴρ ἐξηγούμενος
τῷ πλησίον αὐτοῦ ἐνύπνιον, καὶ εἶπεν. ἰδοὺ
ἐνυπνιάσασθαι ἐνύπνιον, καὶ ἰδοὺ, μαγὶς ἄρτου
κριθίνου στρεφομένη ἐν τῇ παρεμβολῇ Μαδιάμ,
καὶ ἦλθεν ἕως τῆς σκηνῆς, καὶ ἐπάταξε αὐτήν,
καὶ ἔπεισε, καὶ ἀνέστρεψεν αὐτήν ἄνω, καὶ
ἔπεισεν τὴν σκηνήν.

Ver. 18.

וְהִקְרַעְתִּי בְשׁוֹפָר אֶכְכִּי וְכָל־אֲשֶׁר אֹהֲבִי
וְהִקְרַעְתֶּם בְּשׁוֹפָרוֹת גַּם־אַתֶּם סְבִיבוֹתַי
כָּל־הַמִּחְנֶה וְאַמְרָתֶם לַיהוָה וּלְגִדְעוֹן :

καὶ σαλπῶ ἐν τῇ κερατίνῃ ἐγὼ, καὶ πάντες
μετ' ἐμοῦ σαλπείετε ἐν ταῖς κερατίναις κύκλῳ
ὅλης τῆς παρεμβολῆς, καὶ ἐρείτε, τῷ κυρίῳ καὶ
τῷ Γεδεὼν.

Au. Ver.—18 When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword of the Lord, and of Gideon.*

(*The sword*) of the LORD, and of Gideon.

Bp. Patrick.—The word *sword* is not here in the Hebrew, where these words run thus, “for the Lord, and for Gideon:” but there being mention of the *sword*, ver. 20, it moved our translators to add it here also.

Dr. A. Clarke.—The word *חֶרֶב*, *chereb*, “sword,” is not found in this verse, though it is necessarily implied, and is found in verse 20. But it is found in this place in the Chaldee, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS. The reading appears to be genuine. So Houb., Ged., Booth.

Houb.—Adde *חֶרֶב*, *gladius*, quod verbum versu 20 parallelo non omittitur. Itaque vertendum, *gladius Domini et Gedeonis*..... Cæterum nobis videtur membrum orationis totum fuisse à Librariis prætermissum. Nam cum Gedeon trecentos suos jubeat capere, non modò tubas, sed etiam lagenas vacuas intùs accensas, cumque addat in quem usum tubæ sint futuræ, maximè credibile est eum addidisse etiam, in quem usum vacuæ lagenæ essent adhibendæ: Itaque Gedeonem sic dixisse, *Ego tubâ canam, vos similiter tubâ canetis; ego lagenam meam frangam, vos similiter lagenas vestras frangetis*; quod ultimum milites edoceri necesse ut fuit, ita etiam fuisse edoctos tacere non debuit ille Scriptor, qui antea non tacuit, tuba canente Gedeone, tubâ militibus canendum fore.

Rosen.—*Et dicetis, conclamabitis: Joræ et Gideonis* scil. *gladius adest*. Sunt, qui in casu tertio reddant: *Joræ et Gideoni*, i. e., pro Jova et Gedeone pugnaturo adsumus. Sed præpositionis ל utrique nomini hic præfixæ usus potius est idem, qui in plurium Psalmorum inscriptionibus cernitur in voce לָךְ, ut ל secundî casus nota sit. Quemad-

modum igitur ad לָךְ cogitando supplendum est nomen כִּנְיֹוֹ, ut vertendum sit *carmen Davidis*, ita ad formulam וְהִקְרַעְתֶּן לַיהוָה subaudiendum omnino e versu 20 nomen חֶרֶב, *gladius*; sed idem in contextum recipere, minime est necesse. Urget quidem Dathius, a Kennicotto sex codices laudari, qui vocabulum חֶרֶב in textu exhibeant (quibus addendi sunt quatuor a De-Rossi recensiti); ex versionibus veteribus illud habere Chaldæum, Syrum et Arabem; in versione Græca edita quamvis haud exstet, Drusium tamen auctorem esse, quod antiqui libri habeant: *ῥομφαλὰ τῷ Κυρίῳ καὶ τῷ Γεδεὼν*. Addimus nos, esse plures alios codices, a Parsons allatos, qui ita habeant. Verum hæc nos non movent, ut חֶרֶב h. l. textui inferendum existimemus. Primo enim non intelligitur, quid vetet, quo minus etiam brevius, לַיהוָה וְהִקְרַעְתֶּן, omissa voce חֶרֶב, dici potuerit: signum enim bellicum, quod ad pugnam exeuntibus datur, quam brevissimum esse et solet et naturâ suâ debet. Deinde, quod rem plane conficit, obvium omnino est, quod impellere poterat interpretes vel descriptores ad addendum vocabulum חֶרֶב, ejusdem contra omittendi causa prorsus nulla cogitari potest. Est vero certissima, atque ad recte judicandum de variis lectionibus late patens observatio, duarum lectionum illam esse antiquiorem, ex qua alterius origo probabiliter possit demonstrari.

Ver. 19.

וַיִּבֶן גִּדְעוֹן וְהָאֲדָמִי אִישׁ אֶשְׁר־אֹהָבֵי
בְּהֶנֶךְ הַמִּחְנֶה רֹאשׁ הָאֲשָׁמֶרֶת
הַתִּיכוֹנָה אֶת־הַקָּמָה הַקִּיּוּמוֹ אֶת־הַשְּׂמֶרֶת
וַיִּהְיוּ בְּשׁוֹפָרוֹת וְנִפְּצוּ חַבְדִּים אֲשֶׁר
בְּיָדָם :

καὶ εἰσῆλθε Γεδεὼν καὶ οἱ ἑκατὸν ἄνδρες οἱ
μετ' αὐτοῦ ἐν ἀρχῇ τῆς παρεμβολῆς ἐν ἀρχῇ
τῆς φυλάκης μέσης· καὶ ἐγείροντες ἤγειραν
τοὺς φυλάσσοντας, καὶ ἐσάλπισαν ἐν ταῖς
κερατίναις, καὶ ἐξέτιναξαν τὰς ὑδρίας τὰς ἐν
ταῖς χερσὶν αὐτῶν.

Au. Ver.—19 So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands.

And they had but newly set the watch. So most commentators.

Bp. Horsley.—Rather, “and the moment

the sentinels awoke." To this effect the LXX, Vulgate, &c.

Houb.—19 *Venit igitur Gedeon et centum homines, qui cum eo erant, ad extrema castrorum, ineunte mediâ noctis vigiliâ, et excitationis excubiis, tubâ clauxerunt, et lagenas, quas manu tenebant, fregerunt.*

אך הקם הקמו, *Certe excitando excitantur.* Solus Chaldæus verbum אך legere videtur, qui quidem illud extulit per adverbium ברם, *sed.* Cæteri sic convertunt, quasi legerent והקם, vel והקם sine ו. Habet adverbium אך asseverationem quandam, quæ huic loco parum convenit; ut non sint vituperandi antiqui codices, in quibus istud אך non legabatur. Certè fieri potuit ut, propter duo verba והקם הקמו per הקם incipientia, similitudine conturbatus librarius scriberet אך, prope הק, quia nempe illæ duæ syllabæ simili vocis sono enuntiarentur. וישו. Omnes veteres legunt והקמו וכתבו et fregerunt, in præterito plurali, ne Chaldæo quidem excepto, qui verbum ipsum והקמו in sua paraphrasi retinuit. *Sed Arias, et clauxerunt in tubis et collidendo Hydrias, quam scribendi barbariem exercitatus lector longè aberit, ut sacro scriptori attribuat, etsi grammatici ex talibus mendis sanxerunt post præteritum venire aliquando infinitivum, in loco aliterius præteriti.*

Rosen.—אך הקם הקמו אית-השקרים, *Tantum, vix, suscitando suscitaverunt custodes, non Gideon et sui milites, sed Midianitarum ii, qui secundam vigiliam peragebant, quibusque id officii commissum erat, ut sequentis vigiliæ custodes a somno excitarent. Itaque tempus erat opportunum secundâ vigiliâ recedente, et tertiâ nondum in gradu et statione suâ constitutâ ad tota castra conturbanda. אך hic de tempore dicitur, valetque vixdum, ut Genes. xxvii. 30, eadem ut hic infinitivi cum verbo finito constructione: והקמו והקמו, אף וקמו, *vix discesserat Jacobus a patre suo, venit Esopus.* והקמו בשוקו והקמו, *הפנים אשר בקדם, Clanxerunt tubis et diffringendo diffregerunt hydrias, quæ in manu eorum, vs. 16. Ad infinitivum וקמו subi- audiendum ejus verbi præteritum, ut sæpe, e. c. Exod. xx. 8; Levit. vi. 7.**

Ver. 21.

ויעמדו איש תחתיו סביב למחנה וירץ פליהמחנה ויריעו ויקיסו :
ויתסרו קר

καὶ ἔστησεν ἀνὴρ ἐφ' ἑαυτῷ κύκλῳ τῆς παρεμβολῆς, καὶ ἔδραμεν πάντα ἡ παρεμβολή. καὶ ἔσήμαναν καὶ ἔφθυγον.

Au. Ver.—21 And they stood every man in his place round about the camp: and all the host ran, and cried, and fled.

Ran.

Ged., Booth.—Were thrown into confusion.

Bp. Patrick.—All the host ran, and cried, and fled.] They did not stand in their ranks to repel the Israelites; but brake up their camp (as the Hebrew word *jaratz* may be translated), and cried out with a lamentable voice, fleeing as fast as they could to their own country.

Rosen.—וירץ פליהמחנה, *Et cucurrerunt tota castra, Midianitarum.* וירץ sunt qui relato ad וירץ, *quassavit, confregit* (ut infra xi. 18, וירץ a וירץ), reddant *confracta sunt castra.* Incertum an ita ceperit Hieronymus, qui omnia itaque castra turbata sunt vertit. *Sed Græcus Alexandrinus a וירץ, currere ἔδραμον cucurrerunt dedit, consentientibus Chaldæo et Syro. Discurrerunt trepidi, ut in subita rerum perturbatione fieri solet. וירץ, Et clamaverunt consternati, rem omnem perditam esse. Hieronymus: ululantes.* *Sed Græcus Alexandrinus ἔσημαναν significaverunt.* Est vero σημαίνει verbum militare, quod usurpatur de classico et pugnæ signo, vel ad monendos singulos, proficisci oportere, et castra recedere, quo significatu וירץ legitur Num. x. 9; Joel ii. 1. Sed in hac Midianitarum consternatione non est verisimile tubæ sonum intervenisse. וירץ, *currere Et fugerunt, fugam capessere inceperunt.* Pro וירץ, quemadmodum in margine legendum jubetur (Keri), in textu est Hiphil, וירץ, quod *fugâ abstulerunt* scil. res suas in tuto collocarunt, nonnulli interpretantur, ut supra vi. 11. Verum vitæ potius fugâ consulere, quam res suas in tuto collocare tentasse credibile est. Quare וירץ interpretandum videtur: *fugere fecerunt* Israelitæ Midianitas.

Ver. 25.

וילבדו שני-שלי מדין את-ערב ואת-זאב ויהרגו את-ערב בעיר-עורב ואת-זאב הרנו בקרב-זאב ויהרגו אל-מדין וראש-ערב וזאב הכיאו אל-פך-עון מעבר לנהרן :

καὶ συνελάβοντο τοὺς ἀρχοντας Μαδιάμ καὶ τὸν Ὁρήβ καὶ τὸν Ζήβ, καὶ ἀπέκτειναν τὸν Ὁρήβ ἐν Σούρ Ὁρήβ, καὶ τὸν Σήβ ἀπέκτειναν ἐν Ἰακεφζήφ. καὶ κατεδίωξαν τὴν Μαδιάμ, καὶ τὴν κεφαλὴν Ὁρήβ καὶ Ζήβ ἤνεγκαν πρὸς Γεδεὼν ἀπὸ πέραν τοῦ Ἰορδάνου.

Au. Ver.—25 And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

Bishop Patrick.—25 *Two princes.*] Two great commanders, as the word *sarim* signifies, which we translate *princes*.

Oreb and Zeeb.] From hence some gather that the Midianitish language did not much differ from the Hebrew: in which *Oreb* signifies a *crow*, and *Zeeb* a *wolf*.

On the other side Jordan.

Pool.—For Gideon in the pursuit had passed over Jordan [so Patrick, Rosen.], as we read, Judg. viii. 4, which, though mentioned after this, may seem to have been done before it, such transpositions being frequent in sacred story. Or, *on this side Jordan*, for the Hebrew word is indifferent to both sides: see Gen. l. 10. And so this is opposed to what follows of his passing over Jordan, Judg. viii. 4. And then there is no anticipation here.

CHAP. VIII. 4.

וַיָּבֵא גִדְעֹן הַיְרֵדְנָה עִבְרָה הוּא וְשָׁלֹשׁ-מֵאוֹת הָאִישׁ אֲשֶׁר אִתּוֹ עֹנָפִים וְרִדְּקִים :

καὶ ἦλθε Γεδεὼν ἐπὶ τὸν Ἰσραὴλ, καὶ διέβη αὐτὸς καὶ οἱ τριακόσιοι ἄνδρες οἱ μετ' αὐτοῦ πεινῶντες καὶ διώκοντες.

Au. Ver.—4 And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with them, faint, yet pursuing them.

Rosen.—Pro עִבְרָה Hubigantus וְשָׁלֹשׁ, *et transiit* legendum judicat, quod Syrus et Græci interpretes expresserint. Sed nihil frequentius esse constat omissione verbi substantivi præteriti vel futuri ad participium. Veluti Exod. xiii. 21. *Jova* לֶחֶם לִפְנֵיהֶם, *ambulans* scil. לֶחֶם, *erat ante eos*, præcedebat eos. Exod. xiv. 8. *Israelite* יֹצֵאִים *egredientes* scil. יֹצֵאִים, *erant*, egrediebantur. Cf. supra vii. 17 *אֲנִי בָא*, *ego veniens* scil. אֲנִי, *ero*. Vs. 8 et Gesenii *Lehrgeb.*, p. 792, No. 2. Syrus et Græci in sua interpretatione recte præteritum posuerunt, nec tamen inde eos וְשָׁלֹשׁ legisse colligi potest. Additur: עֹנָפִים וְרִדְקִים, *defessi et persequentes*. Sed Hubigantus: “Nos, עֹנָפִים וְרִדְקִים, *lassi et famelici*. Ita codex Alexandrinus: καὶ πεινῶντες, *et fame laborantes*. Convenit post com-

moratam itineris defatigationem non omitti ciborum defectum, ubi sequitur (vs. 5): *date nobis panes*. Vulgatus: *et præ lassitudine fugientes persequi non poterunt*, quia scripturam suam, qua etiam nostra est, videbat esse mendosam. Neque enim consistere potest verbum רִדְקִים activum, casu non comitante.” Sed non est, cur, quod nostri codices habent, רִדְקִים, sollicitemus. Narrat scriptor, Israelitas licet defessi, hostes tamen strenue persequutos esse. Versu proximo poscit Gideon panes ad reficiendos suos defessos, additque, se in eo esse, ut reges Midianiticos persequatur. Esurientes illos fuisse, commemorare non erat necesse; indicabat hoc jam עֹנָפִים. Ad רִדְקִים, *persequentes* autem accusativum quisque qui hæc legit facillime subandiet.

Ver. 6.

Au. Ver.—6 And the princes of Succoth said, *Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?*

Houb.—וַיֹּאמְרוּ, *Et dixit*, solecismus hod. in Codicibus sat frequens, sed quem nemo Veterum habuisse hic videtur. Nam omnes exhibent וַיֹּאמְרוּ, *et dixerunt*, non excepto Chaldæo, qui quidem omnes Hebraismos, qui verè Hebraismi sunt, solet representare.

Rosen.—וַיֹּאמְרוּ צִירֵי סוּכוֹת, *Dixeruntque principes Succothæ*. Pro singulari וַיֹּאמֶר in codicibus nonnullis legitur pluralis וַיֹּאמְרוּ, quod in textum recipere Hubigantus aliique voluerunt. Sed retinendum est וַיֹּאמֶר, referendum ad eum, qui nomine omnium loquebatur, plane ut Num. xxxii. 25.

Ver. 7.

וַיֹּאמֶר גִּדְעֹן לָכֵן בָּתָּהּ יְהוָה אֵת-זֶבַח וְאֵת-צִלְמָנָע בְּיָדִי וְדָשְׁתִּי אֶת-פֶּשְׁרָם אֶת-קוֹנֵי הַמִּדְבָּר וְאֶת-הַבְּרָקִים :

καὶ εἶπε Γεδεὼν. διὰ τοῦτο ἐν τῷ δοῦναι κύριον τὸν Ζεβεὶ καὶ τὸν Σαλμανὰ ἐν χειρὶ μου, καὶ ἐγὼ ἀλόησω τὰς σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τῆς ἐρήμου, καὶ ἐν ταῖς Βαρκανίμ.

An. Ver.—7 And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear [Heb., thresh] your flesh with the thorns of the wilderness and with briers.

Bp. Patrick.—Then I will tear your flesh with the thorns of the wilderness and with briers.] The word is in the Hebrew to

thrash: which some think signifies, that laying briers and thorns on their naked bodies, he intended to bring the cart-wheel over them (as the manner was of thrashing out their corn) to fasten them deep in their flesh, and then crush them to death: such a kind of punishment David inflicted on the Ammonites (2 Sam. xii. ult.).

Briers.

Gesen.—מִרְקָיִם m. plur. i. q. מִרְקָיִם, *threshing sledges, tribula*, see in מִרְקָיִם. Judg. viii. 7, 16. The bottom or rollers were set with jagged iron or stone, probably flint-stone so common in Palestine, Gr. *πυρίτης*, fire-stone.—This name is perhaps derived from an obsolete form מִרְקָן, lightening, giving out light, which probably denoted

flint, *firestone*, *πυρίτης*; comp. מִרְקָה, stony ground, perhaps pp. abounding in flint-stone, as is the case with great part of Palestine and Arabia. Hence sing. מִרְקָיִ, *a threshing-sledge of flint*, plur. מִרְקָיִם.

Prof. Lee.—מִרְקָיִם, m. pl. occ. Judg. viii. 7, 16, only. A sort of sledge according to some, having on its under-side sharp stones (*pyrites*), which, when drawn over the corn on the threshing-floor, separated the corn from the ear. The *pyrites* seems to have been had recourse to here, in order to suit the etymology of this word. I think it is far more probable, that the מִרְקָיִם הַבְּרָזִי, *Sharp points of iron*, mentioned 2 Sam. xii. 31; 1 Chron. xx. 3, by which David is said to have punished the children of Ammon, are meant. In Judg. the parallel has מִרְקָיִם הַבְּרָזִי, *Thorns of the desert*, which might indeed have been set as teeth in the inferior threshing instruments. If then we may understand מִרְקָיִם הַבְּרָזִי here, we shall have no difficulty in seeing why these were termed מִרְקָיִם.

Rosen.—7 *Dixitque Gideon: propterea quod meos commeatu juvare negatis, cum dederit Jova Sebachum et Zalmunnam in manum meam, tunc trituro carnem vestram cum spinis deserti et tribulis.* Quidam censent duntaxat percussos flagellatosque spinis tribulisque; sed verbum מִרְקָיִם, *trituro* gravius quid infert, indicatque modum, quo conterendi et occidendi, nimirum ut sparsis super nudis humique prostratis corporibus verpibus, plaustra, quibus trituri soleret, superinduceret, quæ et spinas corporibus infigerent, et carnes spinis infixis commolcerent. Simile supplicium de Ammonitis a

Davide sumtum habetur 2 Sam. xii. 31; 1 Paral. xx. 3. מִרְקָיִם *Hebræorum nonnulli spinarum et aculeatarum plantarum genus aliquod, veluti oxyacantham, esse putant, sed conjecturâ admodum incertâ.* Græcus Alexandrinus *Hebræam vocem retinuit.* Sed nonnulli codices cum Symmacho habent τριβόλοι, qua voce et *spinæ* et *tribulæ*, sive triturandi instrumenta significantur. Syrus

ܡܪܩܝܬܐ, quod Arabs حَسَك reddidit, vocabulo item ambiguo, siquidem et plantam quandam spinosam, et ejus plantæ formam referens instrumentum bellicum denotat ex ferro aut arundine confectum, quod circa exercitum, ad eum tuendum collocatur; vid. Freytagii *Lexic. Arab.*, p. 380. Ἀκάνθας reddidit Aquila. Sed nos adstipulamur Celsio *Hierobot.*, P. ii., p. 194, et Gesenio *Thes.*, p. 244, et *Lex. Hebr. Lat.*, s. v., מִרְקָיִם esse instrumenta quorum in tritundo usus, facta ex tabula lignea crassiore, ferro, vel lapidibus pyritis, quibus Palæstina abundat, munita et asperata, quibus comminuantur frumenta. In codicibus nonnullis et editionibus veteribus, v. c. Bombergianis, legitur et hic et vs. 16, מִרְקָיִם, *Koph* per *Chateph-Kamez*.

Ver. 10.

וְזִבְחָה וְזַלְמוֹנָם בְּקֶרֶךְ יִמְחִיגוּם עַם וְגו'

καὶ Ζεβεὲ καὶ Σαλμανὰ ἐν Καρκάρ, καὶ ἡ παρεμβολὴ αὐτῶν μετ' αὐτῶν, κ.τ.λ.

Au. Ver.—10 Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword [*or*, an hundred and twenty thousand, every one drawing a sword].

In Karkor. So Patrick, Rosen., and most commentators.

Dr. A. Clarke.—*In Karkor.*] If this were a *place*, it is nowhere else mentioned in Scripture. Some contend that קָרַךְ, *karkor*, signifies *rest*; and thus the Vulgate understood it: Zebah and Zalmunna *requiescebant, rested*, with all their army. And this seems the most likely, for it is said, ver. 11, that Gideon smote the host, for the host was *secure*.

Rosen.—*Sebach vero et Zalmunna, Midianitarum reges, erant in Carcore, cujus loci*

nusquam alias fit mentio. Eusebius in locis: *Καρκὰ, ἐνθα Ζεβεὲ, καὶ Σαλμανὰ, οὓς ἀνέλε Γεδεὼν, καὶ ἐστὶ νῦν Καρκάρια φρούριον ἀπέχον Πέτρας τῆς πόλεως μόνην ἡμέραν.* Quæ Hieronymus sic reddidit: *Carcar, ubi filii (quod supervacaneum) erant Zebe et Salmana, quos interfecit Gedeon, et est usque hodie castellum, cognomento Carcaria, unius diei itinere a Petra distans.* Unde colligere licet locum illum fuisse in Gaditarum tribu; siquidem Petra Arabiæ in Moabitica erat regione. Nomen loci quod attinet conferendum est Arabicum ^{سحر} *فرقة*, terra æquabilis mollisque, et ^{سحر} *فرقة*, terra in qua tuto et pacate vivitur. Hieronymus omisso nomine *בְּקָרְקַר* sic dedit: *Zebe autem et Zalmana requiescebant.* *הַיְּשָׁרִים מֵאָה וְעֶשְׂרִים אֵלֶּיָּה אִשׁ שָׁלָח*, *Ceciderant autem centum viginti millium virorum educantium gladium; qua dicendi formula bellatores et infra vs. 20 et ex. 15, 17 significantur.*

Ver. 13.

וַיָּשָׁב בְּרִיאוֹתָיִם מִן־הַמִּלְחָמָה
מִלְמַעְלָה הַחָרָס׃

καὶ ἐπέστρεψε Γεδεὼν υἱὸς Ἰωᾶς ἀπὸ τῆς παρατάξεως ἀπὸ ἐπ'ἀνωθεν τῆς παρατάξεως Ἀρές.

Au. Ver.—13 And Gideon the son of Joash returned from battle before the sun was up.

Before the sun (was up).

Bp. Patrick.—The Hebrew words *mil-mahaleh hachares* are so variously translated by very learned men, that it hath made it uncertain whether he returned after sun-rise or a little before it set (as Kimchi among the Jews, and Mercer among Christians understand it), or, as our translation, *before sunrise*; so the Vulgar, with Junius, and Tremellius, and others. And then it shows, both that Gideon had smote the army in the night, and that he made such haste to return, that he came to Succoth before they were aware, by break of day.

Bp. Horsley.—*Before the sun was up.* מלמעלה החרס. The LXX, Aquila, Symmachus, and Theodotion, and after them Houbigant, all take this for the name of a place, from a spot near the going up to Hares. *From a spot near to the going up.* מיעלה, the going up; מלמעלה, what is near to the going up; מלמעלה, from what is near to the going up. So I analyze the word.

Ged., Booth.—*By the heights* [Booth., height] of Hares. The route of Gideon, from Peniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Bedouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. If Jogbehah be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called, chap. xi. 33, Abel-cheramim, that is, the plain of the vineyards. Gideon appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sunhills; probably so called, because, over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed, by all the Israelites, who resided on the western side of that river.—*Geddes.*

Dr. A. Clarke.—From the ascent of Chares.

Houb.—מלמעלה החרס, *Ex supra Hares, sive per locum eum, qui supra Hares.* Symmachus, *ὤψων montium*, ut qui legeret יהרים. Sed nihil mutandum, *Hares* est nomen proprium loci; ita id accepere Græci Intt., Syrus, et Arabs. Sed Syrus legit *חרת* pro litteram *Daleth*. Vulgatus, *ante solis ortum*, ex Rabbiniis, qui Chaldaicum hic interpretem sequebantur. Sed מלמעלה, *antequam ascenderet*, Chaldaismus est, cujus exemplum in toto Hebraico Volumine non facile reperias. Id decepit Judæos Hieronymi magistros, et Chaldaismis assuetos.

Rosen.—13 *Rediitque Gideon, Joaschi filius, a bello inde ab ascensu Charesæ.* In duabus postremis versus vocibus explicandis in duas partes discedunt interpretes, nomen החרס aliis pro nomine proprio loci, aliis pro appellativo, *solem* denotante (ut Job. ix. 7) habentibus. Atque his quidem præiit Chaldaeus, qui sic reddidit: *עַד לֹא מִיעַל שֶׁמֶשׁ*, *usque non intrare solem*, i. e., ante solis occasum uti Onkelos Deut. xvi. 6 pro Hebraico *בְּבֹאֵי הַשֶּׁמֶשׁ*, circa occasum solis posuit *מִמִּיעַל שֶׁמֶשׁ*. *Adscensum solis cepit* pro ejus occasu, quia, quæ sursum tolluntur, ab oculis nostris summoventur. Sed ab omni ratione abest, ut sol occidens dicatur *ascendere*, qui potius, ut aurora Genes. xix. 15, *ascendere* dicitur, cum in cælo apparet. Hinc alii sic interpretantur: *post ascensum solis*, i. e., post ortum ejus, ut *כִּן* valeat post, ut Jos. xxiii. 1,

מִיָּמִים רַבִּים, *post dies multos*, et Hos. vi. 2, מִיּוֹמִים, *post biduum*, et quemadmodum Latini dicunt *a prandio, a cœna*. Ea est mens Kimchii, R. Levi ben Gerson, Abarbenelis, aliorum, qui Gideonem existimant persecutum esse regis noctu; "quomodo enim," inquirunt, "ausus esset ille cum suis trecentis viris interdiu cum quindecim millibus virorum (vs. 10) pugnam inire, nisi confusus esset tenebris noctis? eæ vero iuverunt eum, ut terrorem hostibus injiceret, ut in priore nocte, vii. 19, 20, mane vero, cum aurora ascendit, rediit e bello; et hoc dicunt verba הָרָם מִלְמַעַל הָהָרִים, i.e., priusquam sol ascenderet super terram." Hinc et Hieronymus ea *ante solis ortum* reddidit. Sed כִּן nequaquam *ante* significare potest. Omnis vero illa de *solis* aut *occasu* aut *ortu* sententia est repudianda. Nam ut taceamus, nomen הָרָם semel tantum in stylo poetico Job. ix. 7 et affine הָרָס item semel infra xiv. 18 de *sole* dici, nomen מִלְמַעַל, *adscensus* frequenter non nisi de *loco* adhibetur, sequente nomine proprio loci alicujus. Sic supra i. 36 מִלְמַעַל עֲרֻבִים, vid. et Jos. x. 10; xv. 3, 7; xviii. 17; 1 Sam. ix. 11; Jesaj. xv. 5. Hinc antiquissimus Græcus interpres verba nostra sic reddidit, ac si הָרָם pro nomine proprio agnosceret: ἀπὸ ἐπάνωθεν τῆς παρατάξεως Ἀρές.

Syrus: ܡܠܥ ܡܠܡܥܐ, *ab ascensu Chadesæ*. In quo nomine errore scribæ Dolath pro Risch positum esse, ostendit

Arabica interpretatio, عَقَبَةُ حَرَّاسٍ, *apud clivum Charesæ*. Aquila: ἀναβάσεως ἀλσῶν, *ascensus saltuum*, et Symmachus, ἀναβάσεως ὄρων, *ascensus montium*, quasi pro הָרָם legisset הָרִים. הָרָם, sed qui in occidentali parte Jordanis situs erat, memoratur supra i. 35. Ceterum hic narratur, Gideonem e bello rediisse non eadem via, qua iverat, hoc est, per viam Scenitarum, sed ex ascensu montium, uti videtur, Gileaditidis, in quos reges Midianitarum erat sequutus, et quibus via Scenitarum ad meridiem fuisse videtur.

Ver. 15.

— הִנֵּה זָבָח וְצִלְמַנֶּעַ אֲשֶׁר חָרַפְתָּם אֹתִי לְאֶמְרוֹ וְגו'

— ἰδοὺ, Ζεβεὲ καὶ Σαλμανὰ ἐν οἷς ὠνειδίσαστέ με, λέγοντες, κ.τ.λ.

Au. Ver.—15 And he came unto the men of Succoth, and said, Behold Zebah and

Zalmunna, with whom ye did upbraid me, saying, &c.

Rosen.—*Venitque ad Succothenses dixitque: en! Sebachum et Salmunnam, quorum me per probrum interrogastis; sive, ut mallet Roorda Grammat. libr., p. ii., p. 248, de quibus exprobrastis mihi.*

Ver. 16.

וַיִּקַּח אֶת־זִנְיָו הָעִיר וְאֶת־קִנְיָו הַמִּדְבָּר וְאֶת־חִבְרֹנָה וְנָדַע בָּהֶם אֶת־אֲנָשֵׁי סֻכּוֹת :

καὶ ἔλαβε τοὺς πρεσβυτέρους τῆς πόλεως ἐν ταῖς ἀκάνθαις τῆς ἐρήμου καὶ ταῖς Βαρκανίμ, καὶ ἠλόγησεν ἐν αὐτοῖς τοὺς ἄνδρας τῆς πόλεως.

Au. Ver.—16 And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught [Heb., made to know] the men of Succoth.

Briers. See notes on verse 7.

He taught.

Dalhe, Houb., Ged., Booth.—He chastised [so the antient versions].

Dr. A. Clarke.—Instead of נָדַע, *he taught*, Houbigant reads נָדַע, *he tore*; and this is not only agreeable to what Gideon had threatened, ver. 7, but is supported by the Vulgate, Septuagint, Chaldee, Syriac, and Arabic. The Hebrew text might have been easily corrupted in this place by the change of שׁ, *shin*, into ע, *ain*, letters very similar to each other.

Gesen.—He took *thorns of the desert and threshing-sledges*, וְנָדַע בָּהֶם אֶת־אֲנָשֵׁי סֻכּוֹ, *and with them made the men of Succoth know*, i.e., punished them, probably by crushing them with the drays upon a layer of thorns; see *דוּשׁ*, No. 3. Sept. and Vulg., ἠλόγησεν, *contrivit*, from Heb. נָדַע, which seems indeed better adapted to the context, than is the common reading.

Rosen.—16 *Sumsitque seniores urbis et spinas deserti, et tribulos, et punivit iis viros Succoth.* וְנָדַע proprie: *scire, sentire fecit*, i.e., castigavit, uti R. Tanchum explicavit verbis Arabicis وَعَذِيبُهُمْ أَدِيبُهُمْ,

punivit eos, cruciavit eos, castigavit eos. Similiter Prov. x. 9: *qui pervertit vias suas* וְיָדַע, *sciens reddetur, experietur* scil. castigationes, pœnas. Et Jer. xxxi. 19, אֲחִירִי הָיִינוּ, *postquam sentire factus*, i.e., castigatus sum. Syrus: ܐܡܠܢܐ, *cruciavit.* Chaldaeus: ܥܦܪ ܥܠܝܗܘܢ, *confregit super iis spinis et tri-*

bulis. In editione Complutensi est: וַיִּדַּע וַיִּצְלֵחַ, *rasilque super iis Succothenses*. Sed Græcus Alexandrinus pro וַיִּדַּע exhibet ἡλόγησεν *trituravit*, ac si וַיִּשֶׁשׁ legisset, coll. vs. 7, quod Hubigantus in textum recipiendum censet. Alii, ut Gesenius in Lex. conjiciunt וַיִּדַּע, *contrivit*, a וַיִּדַּע, i. q. וַיִּדַּע, וַיִּצָּץ. Hieronymus sensum expressit hisce verbis: *et contrivit cum iis et comminuit viros Succoth*. Nobis quidem receptum וַיִּדַּע haud videtur mutandum esse.

Ver. 18.

וַיֹּאמֶר אֶל-זִבְחָה וְאֶל-צִלְמֻנָּה אֵיפֹה הָאֲנָשִׁים אֲשֶׁר הִרְגַּתֶּם בְּתָבוֹר וַיֹּאמְרוּ בְּמִוֶּדֶ כְּמוֹתָם אֲחִיד כְּהָאֵר בְּגִי הַמָּלְאָה :

καὶ εἶπε πρὸς Ζεβεὲ καὶ Σαλμυνά. ποῦ οἱ ἄνδρες οὓς ἀπέκτειναι ἐν Θαβώρ; καὶ εἶπαν. ὡς σὺ, ὡς αὐτοὶ, εἰς ὁμοίωμα τοῦ βασιλέως.

Au. Ver.—18 Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled [Heb., according to the form, &c.] the children of a king.

What manner of men. So Pool, Patrick, and most commentators.

Houb.—*Tum Zebee et Salmana sic locutus esset: Quos putatis fuisse eos homines, quos in Thabor interemistis? &c. Illi autem; erant, inquit, tui similes, eorumque unus formam habebat filii regis similem.*

אֵיפֹה, *Ubi*, mendum ex אֵיפֹה, *quomodo*, vel *qualiter*, derivatum. Legunt אֵיפֹה Syrus et Chaldaeus; quippe ille vertit אֵיכָנָא, hic אֵיכָנָא, quod significat *quomodo*, non tantum *ubi* Chaldaice. Sed Syriacum אֵיכָנָא habet *quomodo*, non *ubi*. Codex Orat. 54 in margine sic habet, כִּי כִּי id est כִּי כִּי, *sic est scriptum*, quā notā significatur esse in eo vocabulo quiddam vitiosum.

Rosen.—*Dixitque Gideon ad Sebachum et Zalmunnam, ubi sunt viri illi, quos occidistis in monte Tabor? אֵיפֹה, quod locis reliquis omnibus, quibus legitur, ubinam denotare constat, h. l. interpretum plerique quomodo? vel quales erant? valere volunt, quia reges in sua responsione fratres Gideonis, quales fuerint, describunt. Sed consueta vocis significatio huic loco bene convenit. Nam interrogatio ubi? hic est dolentis fratrum sortem, et desiderium eorum aegre ferentis, ut Job. xvii. אֵיפֹה הִתְחַיִּי, *ubi est spes mea?* וַיֹּאמְרוּ בְּמִוֶּדֶ כְּמוֹתָם, *Dixerunt: qualis tu, sicut**

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illi. אֲחִיד כְּהָאֵר בְּגִי הַמָּלְאָה, *Unusquisque eorum secundum formam filiorum regis erat*, singuli eā formā erant, ut viderentur filii regis. אֲחִיד sunt qui *unum* illorum præstanti formā fuisse intelligant. Sed pluralis בְּגִי הַמָּלְאָה arguit, plures significari, et אֲחִיד hic denotare *unumquemque*, singulos, ut 2 Reg. xv. 20 *imposuit אֲחִיד לְאִישׁ, viro uni*, i. e., cuique, singulis, *quingagenos siclos*.

Ver. 21.

וַיֹּאמֶר זִבְחָה וְצִלְמֻנָּה הָאֵלֶּם אֶתְּהָה וַיִּפְגַּעוּ בְּכֵי כָאִישׁ בְּבוֹדָתוֹ וַיִּקַּח גִּדְעוֹן וַיִּהְיֶה אֶת-זִבְחָה וְאֶת-צִלְמֻנָּה וַיִּקַּח אֶת-הַשְּׂהָרָתִים אֲשֶׁר בְּצַוְאָרֵי גְמֻלֵיתָם :

καὶ εἶπε Ζεβεὲ καὶ Σαλμυνά ἀνάστα σὺ καὶ συνάντησον ἡμῖν, ὅτι ὡς ἀνδρὸς ἡ δύναμις σου. καὶ ἀνέστη Γεδεὼν, καὶ ἀπέκτεινε τὸν Ζεβεὲ καὶ τὸν Σαλμυνά. καὶ ἔλαβε τοὺς μηνίσκους τοὺς ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

Au. Ver.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments [*or, ornaments like the moon*] that were on their camels' necks.

Ged., Booth.—21 Then Zebah and Zalmunna said, Rise thou, and fall upon us; for according to one's age is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took for himself the crescents, and pendants, and purple garments that were on them, and the collars, that were on their camels' necks.

The words in Italics are not in the present Hebrew text; nor, indeed, in any of the ancient versions: yet, to me, they appear to be genuine: and a whole line may have easily been dropt. *Comp. ver. 26.—Geddes.*

Ornaments.

Gesen.—שְׂהָרִים, m. plur. dimin. *crescents*, little moons [so Rosen., Lee], worn as an ornament on the necks of men, women, and camels, Judges viii. 21, 26; Isaiah iii. 18. Sept. μηνίσκοι; Vulg. lunulæ.

Ver. 24.

Au. Ver.—24 And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

24, 25, 26, &c. *Earrings.*

Ged., Booth.—*Pendants.* I have here,

K K

and on other similar occasions, used this general term; rather than *ear-ring*, *nose-ring*, or *frontlet*; because the first includes all these, and would still express them in modern language.

Gesen.—נָנִי, m. c. suff. נָנִי, plur. נָנִים, constr. נָנִי, a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. xxiv. 47; Isa. iii. 21; Prov. xi. 22; Ezek. xvi. 12. See Jerome on Ezek. xvi. 12. Hartmann's Hebräerinn II. 166; III. 205, sq. b) an ear-ring, Gen. xxxv. 4. Genr. and without specification, Judg. viii. 24, 25; Job xlii. 11; Prov. xxv. 12; Hos. ii. 15.

Ver. 26.

וַיְהִי מִשְׁקָל נָנִי הַזֶּהבִּי אֲשֶׁר שָׂאָל
אֵלָה וּשְׁבַע-מֵאוֹת זָהָב לְבַד מִן
הַשְּׁהֲרָלִים וְהַנְּטִיפֹת וּבִגְדֵי הָאֶרְנָן
שָׁעַל מַלְכֵי מִדְיָן וּלְבַד מִן-הַתְּעֻנֹּת
אֲשֶׁר בְּצִנְאֵרֵי גְמְלֵיהֶם :

ר'מך ב'ו'

καὶ ἐγένετο ὁ σταθμὸς τῶν ἐνωτίων τῶν χρυσῶν ὧν ᾗτησε, χίλιοι καὶ ἑπτακόσιοι χρυσοί, παρὲξ τῶν μηνίσκων καὶ τῶν στραγαλίδων καὶ τῶν ἱματίων καὶ πορφυρίδων τῶν ἐπὶ βασιλεύσει Μαδιάμ, καὶ ἐκτὸς τῶν περιθεμάτων ἃ ἦν ἐν τοῖς τραχήλοις τῶν καμήλων αὐτῶν.

Au. Ver.—26 And the weight of the golden earrings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and collars [or, sweet jewels], and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels' necks.

Earrings. See notes on ver. 24.

Ornaments. See notes on ver. 21.

Collars.

Bp. Patrick.—The Hebrew word *haneti-photh* is thought to signify "little pots of precious ointments." For *neteph* signifies a *drop*, or a *tear*; the most precious of which is balsam. Among the spoils of Darius (as Arius Montanus observes) historians mention boxes of ointments set with precious stones, and curiously wrought with elegant art.

Gesen.—נָנִי, f. pl. (r. הָנִי), *drops, pendants* for the ears, *earrings*, [so Rosen.,] especially of pearls, Judg. viii. 26; Isa.

iii. 19. Arab. نَنِي, id. Comp. Gr. σταλάγμα, a kind of ear-pendant, from σταλάω, to drop, distil.

Prof. Lee.—נָנִי, נָנִי, f. pl. twice, Judg. viii. 26; Isa. iii. 19. LXX, τῶν στραγαλίδων. Ἀλλ. ὀρμίσκων, τὸ καθέμα. Aquila, κροκυφδντους. Sym. χαλαστῶ. Theod. τὰ καθέματα. Vulg. monilibus. Syr. ܢܢܝ, ܢܢܝܬܝ. Probably, either *ornamental chains* for the neck, or *ear-rings, ear-drops*.

Comp. نَفْثَة, *inauris*. Some suppose them to have been *perfume boxes*: r. הָנִי. See Schröder (p. 45) de Vestitu Mulierum.

Purple. See notes on Exod. xxv. 4, vol. i., p. 321.

Ver. 27.

וַיַּעַשׂ אֹתוֹ גִּדְעוֹן לְאֶפְדֹּד וַיַּצֵּג אֹתוֹ
בְּעִירוֹ בְּצִפְרָה וַיֵּזְנוּ כָּל-יִשְׂרָאֵל אַחֲרָיו
נָשִׁים וַיְהִי לְגִדְעוֹן וּלְבִיתוֹ לְמִנְהָשׁ :

καὶ ἐποίησεν αὐτὸ Γεδεὼν εἰς Ἐφῶδ, καὶ ἔστησεν αὐτὸ ἐν πόλει αὐτοῦ ἐν Ἐφραθά. καὶ ἐξέπύρηνυσε πᾶς Ἰσραὴλ ὀπίσω αὐτοῦ ἐκεῖ. καὶ ἐγένετο τῷ Γεδεὼν καὶ τῷ οἴκῳ αὐτοῦ εἰς σκῶλον.

Au. Ver.—27 And Gideon made an ephod thereof, and put it in his city, *even* in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

An ephod.

Bp. Patrick.—It is commonly said, that so much gold could not be laid out upon an *ephod*, and therefore some take this for a short expression, to signify the breast-plate, with the *urim* and *thummim*; that he (being now supreme governor) might consult God at his own house, in such difficulties as might occur: and they think it probable that he made also a private tabernacle with cherubims: for how else could he employ such a quantity of gold? An *ephod* being only fine linen embroidered with it, &c., which would not cost much (see Exod. xxviii. 6). Theodore and St. Austin seem to incline to this opinion; for which I refer the reader to our Dr. Spencer, in his most learned work *De Leg. et Rit. Hebr.*, p. 881. But I do not see how Gideon can be excused from apostasy from God, if he set up an oracle in his own house; nor was there any need of it, Shiloh being not far from him, in the tribe of Ephraim, which adjoined to this of Manasseh. Therefore I take this *ephod* to have been only a monument of his victory, and of God's great

mercy, which conquerors were wont to erect: but he would not follow the common custom in erecting a pillar, and hanging up trophies, or anything of that nature; but chose to make an *ephod*, as a token that he ascribed his victory only to God, and triumphed in nothing, but only in the restoration of the true religion by his means. As for the gold that was laid out upon it, the reader may observe, that it is said "he made an ephod thereof;" that is, out of his offering; but not that it was all spent in this.

Gesen.—תֵּפֶחַ, m. (by Syriasm for תִּפְסֵחַ), constr. also תֵּפֶחַ, 1 Sam. ii. 18; Syr. تَفِخْ from the Heb. form. R. תֵּפֶחַ. 1. *An ephod*, a garment of the high priest. 2. *An image*, statue of an idol, comp. תִּפְסֵחַ, No. 2. Judg. viii. 27: probably also in Judg. xvii. 5; xviii. 17—20; Hos. iii. 4.

Prof. Lee.—Idols seem to have been ornamented with an *ephod*; and hence, to have been so styled; see Judg. xvii. 5; xviii. 14, 17, 18, 20; Hos. iii. 4.

Rosen.—27 *Fecitque illud omne aurum Gideon in Ephod.* Eo nomine significatur vestimentum quoddam Pontificis extimum, super tunica et pallio gestatum quod describitur Exod. xxviii. 6, seqq. In quem finem vero hoc ephod a Gideone fuerit confectum, variæ sunt variorum sententiæ. Hebræi fere consentiunt, deposuisse illud Gideonem in urbe sua natali ut monumentum magnæ a se de Midianitis reportatæ victoriæ. Quam sententiam pluribus commendavit Petr. Jurieu in opere, tacito suo nomine edito, *Histoire crit. des dogmes et des cultes de l'Eglise*, P. iv., tract. viii., cap. i., p. 732, seqq. Sed vestimentum vix poterat esse monumentum longe duraturum; quippe quod blattis et tineis paucorum annorum decursu conficeretur. Spencerus *de legibus Hebræor. ritualibus*, lib. iii., dissertat. vii., sect. v., p. 945, seqq., edit. Tubing., Gideonem existimat idem per omnia fecisse ac Micham, de quo infra xvii. 4, hoc est, non tantum sacerdotium novum instituisse, vestesque et instrumenta sacerdotalia, sed etiam statuas, quæ Tera-philim vocantur xvii. 5, conflasse, quas in-fereret pectorali, et oraculi instar consuleret. Gesenius in *Thes.*, p. 135, voce תֵּפֶחַ hic statuam, simulacrum dei alicujus denotari statuit, ita dictum ab amictu aureo argenteo-ve, ab תֵּפֶחַ, accinxit, amicit. Eadem fuit

Syri interpretis sententia, qui תֵּפֶחַ reddidit

تَفِخْ (ita enim legendum esse, non تَفِخْ, ut exstat in Bibliis Polyglottis, recte monuit Roediger *de orig. et indole Arab. libror. V. T. interpretat.*, p. 75), quod nomen cognatis linguis ignotum, Bar-Bahlul, teste Castello, *idolum parvum, hominis similitudinem habens*, et Ephraem in *Commentar.*

ad loc. تَفِخْ, imaginem explicat, Arabicus

quoque interpretes تَمَلَّا, simulacrum reddidit. Sed quum תֵּפֶחַ alias constanter vestimentum aliquod denotet, et a nominibus simulacra significantibus תִּפְסֵחַ, פִּסְלֵי, מַצֵּבָה, infra xvii. 5; xviii. 14, 17, 18, 20, diversum sit, et hoc loco vestimentum sacerdotale denotare, equidem haud dubito. Videtur autem, ut satis verisimiliter observat Theodoretus, Gideon ephodum illud eo consilio confecisse, ut per illum Deum consuleret, non ipse, quod nefas fuisset, sed per Pontificem: quum enim ipse populi princeps esset, cujus, et publicorum negotiorum causa maxime constitutum erat oraculum Urim et Thummim, Num. xxvii. 21, in pectorali ephodo impositum; habere apud se voluit, quæ ad oraculum et Dei voluntatem exquirendam necessaria, ejusmodi erat ephod illud pretiosissimum, ac reliquus vestium Pontificalium apparatus, ut in negotio quolibet majoris momenti Deum consuleret. Obverti possit, Pontificem in Silo, ubi erat tabernaculum sacrum, habitare consuevisse, quum autem solius esset Pontificis, hoc vestimentum gestare, Deumque per ephodum consulere, supervacaneum et extra rem fuisse illum apparatus. Sed meminimus, Manasseam tribum conterminam fuisse Ephraimicæ, in qua Silo erat et tabernaculum, atque adeo exiguo intervallo Ophram Silunte a domo Pontificia abfuisse, quare credi potest, Pontificem ad Gideonem principem frequenter commeare solitum, vel in negotiis gravioribus a Gideone advocari solitum ad oraculum consulendum. Porro extra tabernaculum quolibet loco potuisse oraculum esse, liquet ex 1 Sam. xliii. 6; xxx. 7; 2 Sam. v. 19, 23; coll. vi. 2. וַיֵּצֵא אוֹרֹו בְּיָדֹו בְּעֶפְרָה, *Posuitque illud, ephodum, in urbe sua, in Ophra*, vi. 11. E verbo וַיֵּצֵא, statuere hic usurpato collegerunt nonnulli, Ephodum solidum quid, simulacrum, statuamve fuisse, quod erectum

steterit. Male. Nam verbum illud latius *ponere aliquid in loco, collocare* quid denotare constat, ut supra vi. 37, ubi de vellere in area deposito dicitur, vid. et vii. 5; Am. v. 15; Job. xvii. 6. וַיִּהְיֶה לְגִידֵון וַיִּבְרֵהוּ לְמוֹקֵשׁ, *Factumque est Gideoni ejusque domus in laqueum, sive, ut Hieronymus reddidit, in ruinam; causa perniciiei.*

Ver. 31.

Au. Ver.—31 And his concubine that was in Shechem, she also bare him a son, whose name he called [Heb., set] Abimelech.

Bp. Patrick.—Whose name he called *Abimelech*.] Perhaps his mother gave him this name (signifying “my father a king”) out of pride and arrogance, that she might be looked upon as the wife of one who was thought to deserve a kingdom, though he did not accept it: which afterward, it is likely, inflamed the mind of this son to affect the royal dignity.

Ver. 33.

וַיְהִי כִּשְׁנָה מֵת גִּדְעֹון וַיָּשׁוּבוּ בָנָיו
יִשְׂרָאֵל וַיִּזְנוּ אַחֲרֵי הַפְּעֻלִּים וַיַּשְׁמִימוּ
לָהֶם כְּעַל בְּרִית לְאֱלֹהִים :

καὶ ἐγενήθη ὡς ἀπέθανε Γεδεὼν, καὶ ἐπεί-
στρεψαν οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξεπόρνευσαν
ὅπῃσιν τῶν Βααλῖμ, καὶ ἔθῃκαν ἑαυτοῖς τῷ
Βάαλ διαθήκην τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν.

Au. Ver.—33 And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

Baalim—*Baal-berith*. See notes on ii. 11, p. 166.

Dr. A. Clarke.—*Baal-berith*.] Literally, *the lord of the covenant*; the same as *Jupiter fœderis*, or *Mercury*, among the Romans; the deity whose business it was to preside over *compacts, leagues, treaties, covenants*, &c. Some of the versions understand it as if the Israelites had made a *covenant* or agreement to have *Baal* for their god; so the Vulgate: *Percusseruntque cum Baal fœdus, ut esset eis in deum*.

Rosen.—*Factumque est cum mortuus esset Gideon, ut reverterentur Israelitæ et scortarentur post Baales*, i. e., iterum ad Baalium cultum reversi sunt. De פְּעֻלִּים vid. not. ad ii. 11. *Et posuerunt iis, sibi, Baal-Berithum in Deum*. Quæ verba Græcus Alexandrinus

secundum codicem Vaticanum sic reddidit : ἔθῃκαν αὐτοῖς τῷ Βάαλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν, *percusseruntque cum Baal fœdus, ut esset eis in Deum*, ut Hieronymus vertit. Sane Hebraica sic vertere licet: *et posuerunt sibi Baalem fœdere in Deum*, i. e., fœdere et pacto se hujus idoli cultui consecrarunt. Sed e versu 4 capite proximi patet, בְּרִיתָא esse partem nominis illius idoli, quum ibi בְּרִיתָא בְּעַל גִּידֵון, *fanum Baal-Berithi* commemoretur.

CHAP. IX. 2.

דְּבַר־יְהוָה בָּאוּנִי כָל־כְּעַל שְׂכָם מַח-
פְּזִיב לְכֶם הַמֶּשֶׁל בְּכֶם וְגו'

λαλήσατε δὴ ἐν τοῖς ὡσὶ πάντων τῶν ἀνδρῶν
Συχέμ. τί τὸ ἀγαθὸν ὑμῖν κυριεῦσαι ὑμῶν,
κ.τ.λ.

Au. Ver.—2 Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you [Heb., What is good? whether, &c.] either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

2, 3, 6, 7, 18, 20, 23—26, 39, *Men of Shechem*. So Rosen.

Bishop Horsley.—Rather, “governors of Shechem.” See Houbigant. These בני שֶׁכֶם seem evidently distinguished from the common people in verse 6.

Ged.—Magistrates.

Booth.—Leading men.

Bp. Patrick.—By the *men* of this city are to be understood, the chief persons of authority in it, as in the foregoing chapter the *men of Succoth* signify the princes and elders of that place.

Houbigant.—*In auribus omnium procerum Sichem*. Interpretamur בעלי שֶׁכֶם, *proceres*, hoc loco, duabus de causis, 1. Quia infra vs. 45 et 46, distinguuntur *cives* à *proceribus*. Nam *cives*, vs. 45 nominantur, הָעָם, *populus*; versu autem 46, *proceres*, בעלי, qui quidem eo versu non possunt esse *cives* (*Sichem*); si quidem eos omnes fanum Bethel-Berith capiebat. Similiter vs. 51, in turri Thebes, dicitur cō configuisse *vivos* et *mulieres*, et post additur בעיר שֶׁכֶם ubi planum est בעלי esse ipsos *proceres*, non autem *plebem* civitatis. 2. Quia singularum tribuum cum status esset aristocraticus, gubernantibus unamquamque tribum viris *senibus* ac *principibus*, non autem democraticus, conveniebat

in rege deligendo, adire ad ipsos principes, non autem ad universam plebem.

Rosen.—*Loquimini, quæso, in auribus omnium dominorum Sichem, quibus non principes, optimates, sed cives urbis significantur, ut infra xx. 5 בְּעַל הַיְּבֵעָה, cives Gibeæ, Jos. xxiv. 11 בְּעַל יְרִיחוֹ, cives Jerichuntis.*

Ver. 4.

וַיִּתְּנוּ-לּוֹ שִׁבְעִים כֶּסֶף מִבַּיִת בָּעַל
בְּרִית וַיִּשְׁפֹּר בָּהֶם אֲבִימֶלֶךְ אֲנָשִׁים
רַיָּים וַתִּתְּנֵם וַיִּלְכְּדוּ אֶת-חֲרוּיָו :

καὶ ἔδωκαν αὐτῷ ἑβδομήκοντα ἀργυρίου ἐξ οἴκου Βααλβεριθ, καὶ ἐμισθώσατο ἑαυτῷ Ἀβιμέλεχ ἄνδρας κενούς καὶ δειλοὺς, καὶ ἐπορεύθησαν ὀπίσω αὐτοῦ.

Au. Ver—4 And they gave him three-score and ten pieces of silver out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

Pieces of silver.

Rosen., Clarke, Ged., Booth.—Shekels of silver.

Bishop Patrick—It is uncertain what is meant by “pieces of silver;” but, in all probability, more than shekels; for they would have been but a small present to make a man a prince. Therefore the Vulgar translates it so many pounds weight of silver, which learned men approve of, particularly Stanislaus Grepisus, in his book *De Siculo et Talento*. For seventy shekels were too little for his occasions; and so many talents too much for them to give. And thus Josephus interprets Gen. xxxvii. 28, where it is said, Joseph was sold to the Ishmaelites for twenty pieces of silver; that is, for so many pounds weight of it.

Wherewith Abimelech hired vain and light persons.] The Hebrew word *rekim*, which we translate *vain*, signifies *empty*; that is, poor and needy persons: and the other word, *pochazim*, idle, vagabond fellows, that could settle to no business, but wandered about the country; who being commonly men of loose lives, were fittest for his purpose. Therefore Kimchi understands by them “light-headed persons” (as we speak), who have no settled principles, but are disposed to do any thing, though never so wicked. Such Zephaniah saith the prophets in his time were (iii. 4), “light and treacherous.”

Baal-berith. See notes on ii. 11, p. 166.

Rosen.—4 *Et dederunt ei septuaginta*

siclos *argenti*; est enim ad פָּקָה subaudiendum שִׁבְעִים. *Et conduxit sibi iis septuaginta siclis argenteis viros nequam et protervos.* רַיָּים, propr. *vacui*, possunt esse inopes, quomodo Hieronymus reddidit, ut Nehem. v. 13. נָעִיר וְרָק, *excussus* bonis omnibus et *vacuus*. Sed videntur hic potius homines leves, nullæ frugis (*vauriens*) significari, ut infra xi. 3, et 2 Chron. xiii. 7. פְּחוּים propr. *impudici, lascivi*, hinc protervi, ad quævis patranda prompti; vid. de verbo פָּחַד ad Genes. xlix. 4. *Ibuntque post eum, partes ejus sequebantur.*

Ver. 6.

וַיִּגְאָסְפוּ כָל-בְּעָלֵי שָׂכָה וְכָל-בַּיִת
מִלּוֹ וַיִּלְכְּדוּ וַיַּמְלִיכוּ אֶת-אֲבִימֶלֶךְ
לְמַלְכָּה עַם-אֱלּוֹן מֵאֶבֶר אֲשֶׁר בְּשָׂכָה :

καὶ συνήχθησαν πάντες ἄνδρες Σικίμων, καὶ πᾶς οἶκος Βηθμασλῶ, καὶ ἐπορεύθησαν, καὶ ἐβασίλευσαν τὸν Ἀβιμέλεχ πρὸς τῇ βαλάνῳ τῇ εὑρετῇ τῆς στάσεως τῆς ἐν Σικίμοις.

Au. Ver.—6 And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king. by the plain of the pillar [Heb., *or*, by the oak of the pillar] that was in Shechem.

Men of Shechem. See notes on verse 2. *Of Millo.*

Pool.—*Of Millo*; of a place or person [so Dr. A. Clarke] so called; some eminent and potent family living in Shechem, or near to it; either the family of Abimelech's mother, or some other: *or*, and all *Beth-millo*; so *Beth* is not a house, but a part of the name of the place.

Bp. Patrick.—*And all the men of Shechem gathered together, and all the house of Millo.*] None seem to have understood these words better than Corn. Bertram, in his little book *De Republ.*, cap. 9, where by *col-baale Shechem* he understands all the principal men or lords of that city; principes civitatis, “the princes of the city,” by whom it was governed: and by *col-beth Millo*, all the citizens, who in a full assembly (for *Millo* signifies *fullness*) agreed upon what follows: and so we read in the next chapter (x. 18), that the “people and princes of Gilead” consulted together, who should fight for them; that is, all the citizens met together, with their elders (as these princes are called xi. 5), to advise about this matter: for when the Canaanites, and other people, ruled over the Israelites and oppressed them, they con-

tented themselves with setting such a power over them, as should make them pay what tribute they imposed, and other taxes; but left them to their own government and laws, as appears from viii. 14, where we read of the *elders of Succoth* in the time of the Midianites.

Bp. Horsley.—And all the house of Millo. Might this be rendered, and the whole house of assembly?

Rosen.—*Et congregati sunt omnes cives Sichemi* (vid. ad vs. 2) *et omnis Beth-Millo.* Hieronymus: *et universæ familiæ urbis Mello.* Vix dubium, esse locum prope Sichemum, qui cum hac urbe et infra vs. 20 jungitur. Sed incertum, utrum בֵּית pars sit nominis proprii, *Beth-Millo*, ut *Beth-Choron*, *Beth-Lechem*, *Beth-Meon*, et plura alia hujusmodi locorum nomina, an vero בֵּית, familiam denotet. Prius tamen verisimilius. Nomen מְלוֹא locum terræ et lapidibus *opple-tum* atque aggestum significat, ut Chaldaicum מְלִיחָא, מְלִיחָא, *aggerem* vel *vallum*. Hinc בֵּית מְלוֹא, locus *munimenti*, castellum prope Sichemum fuerit, quale castellum מְלוֹא dictum fuit ad montem Zion, 2 Sam. v. 9; 1 Reg. ix. 15, 24, et בֵּית מְלוֹא 2 Reg. xii. 21. Nostrum מְלוֹא בֵּית eundem locum fuisse, qui infra vss. 46, 47, 49 מְבִיל שִׁכֶּם, *turris Sichem* appellatur, nonnullorum est conjectura satis verisimilis.

By the plain of the pillar.

Bp. Patrick.—*By the plain of the pillar that was in Shechem.*] Or the oak (as St. Jerome commonly translates this word *elon*), where Joshua set up a pillar as a token of the covenant between God and them, Josh. xxiv. 26. That is in a very remarkable place, as the manner was to do such things: but here, I suppose, they proclaimed him king, after they had chosen him in the common hall of the city: and some think they intended hereby to declare, that they would not forsake the worship of God, to which they were engaged, but only join the worship of Baal with him. After all it must be confessed, that the Hebrew word *mutzab* doth not certainly signify a *pillar*: for I cannot find it so used in any other place of Scripture: and therefore St. Jerome translates this passage thus, "By the oak which stood in Shechem," and the LXX, ἐν βαλάνῳ τῆς στάσεως, which seems to signify as if it was the place where they had their stations, or solemn assemblies. See Mr. Mede's Discourse xviii.

Bp. Horsley.—By the oak of the pillar. See Josh. xxiv. 26.

Ged., Booth.—At the turpentine-tree which stands by Sichem.

Gesen.—מִצֵּב m. (part. Hoph. r. מִצֵּב) *station* of troops, *post*, Is. xxix. 3. Here too we may refer Judg. ix. 6 אֵילֹן מִצֵּב אֲשֶׁר בְּשֶׁכֶם, *the oak of the garrison which is at Shechem*, so called probably from a military post established there. Others here take מִצֵּב in the sense of a monument, pillar, i. q. מִצְבָּה.

Houb.—*Prope quercetum, ubi præsidium erat in Sichem*; verbum pro verbo, *quercetum præsidium, quod in Sichem.*

Rosen.—*Prope quercum stationem, quæ est in Sichem.* Chaldaeus מִצֵּב *locum reddidit מִשְׁכָּן מִצֵּב, planitiem segetis, vel statuæ.* Syrus دَحْمُهُ : دَحْمُهُ, posterius nomen pro nomine loci alicujus proprio habuit Arabicus interpres, qui فِي مَصْفِيَا, *in Masphia.* Sed

possit vox Syriaca *editum locum*, unde late patet *prospectus* (coll. מִצֵּב, *speculatus est, prospectavit*) significare. Hebraicum מִצֵּב, participium Hophal verbi מִצֵּב s. מִצֵּב, *posuit, stilit*, præter hunc locum duntaxat Jesaj. xxix. 3 legitur de *præsidio militari*, de quo et Græcum στάσις, quod Græcus Alexandrinus hic habet, usurpatur. Potuit quercus illa inde appellari, quod *statio militum* illic esse soleret. Alii *aggerem*, sive *tumulum aggestum* indicari putant, ex quo Abimelech, cum inauguraretur ab omnibus conspici potuerit, ut laud. Jesajæ loco מִצֵּב de *aggere* dici videtur. Sunt qui conjiciant, designari quercum illam, sub qua Josua xxiv. 26 magnum lapidem monimenti instar erexisse narratur. Hieronymus: *juxta quercum, quæ stabat in Sichem*; ac si pro מִצֵּב אֲשֶׁר, uti hic exstat, scriptum esset מִצֵּב אֲשֶׁר.

Ver. 9.

וַיֹּאמֶר לָהֶם הַיָּזִית הַחֲלָלְתִּי אֶת־
דְּשָׁנִי אֲשֶׁר־בִּי וּבְכַדְדִּי אֱלֹהִים וְאֲנָשִׁים
וְהַחֲלָלְתִּי לָגֹעַ עַל־הָעֵצִים :

καὶ εἶπεν αὐτοῖς ἡ ἐλαία. μὴ ἀπολείψασα
τὴν πιστήντά μου, ἐν ᾗ δοξάσουσι τὸν θεὸν
ἄνδρες, πορεύεσθαι κινεῖσθαι ἐπὶ τῶν ξύλων;

Au. Ver.—9 But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees [Heb., go up and down for other trees]?

God. So Pool, Patrick.

Dr. A. Clarke.—*Wherewith—they honour God and man.*] I believe the word אֱלֹהִים, *elohim* here should be translated *gods*, for the parable seems to be accommodated to the idolatrous state of the Shechemites. Thus it was understood by the Vulgate, Arabic, and others. It is true that *olive oil* was often used in the service of God; the priests were *anointed* with it; the lamps in the tabernacle *lighted* with it; almost all the offerings of fine flour, cakes prepared in the pan, &c., had *oil* mingled with them; therefore Jotham might say that *with it they honour God*: and as *priests, prophets, and kings* were *anointed*, and their office was the most honourable, he might with propriety say, *therewith they honour man*. But I am persuaded he used the term in the first sense.

Rosen.—*Quam in me honorant, magni faciunt, dii et homines? Respicit usum olei in sacris et quotidianis hominum rebus.*

9, 11, 13, *To go to be promoted.*

Pool.—*To be promoted*, Heb., *to move* hither and thither, to wander to and fro, to exchange my sweet tranquillity for incessant cares and travels for the good of others, as a king ought to do.

Rosen.—*Ut irem agitare me, s. agitari super arbores, i. e., ut recte R. Tanchum explicat, obire et circumagi in rebus earum curandis. Bene Arabicus interpres, qui*

Syriaca *ܠܚܝܬܐ ܕܡܠܟܐ ܡܠܟܐ ܡܠܟܐ*, *moveri supra arbores* sic reddit: *وَأَصِيرُ مَشْغُولَةً بِأَمْرِ الشَّجَرِ*, *et ibo occupatum in negotio arborum.*

Chaldæus: *ܠܡܢܝܒܪ ܡܠܟܐ ܥܠ ܐܝܠܢܐ*, *ad faciendum regnum super arbores.* Non satis apte Hieronymus: *ut inter ligna promovear.* Nec probabile, quod Gesenius in *Lex. Man.*, p. 656 dicit, *librari super arbores valere*: iis imperare.

Ver. 14, 15.

Au. Ver.—14 Then said all the trees unto the bramble [*or, thistle*], Come thou, and reign over us.

14, 15, *Bramble.*

Dr. A. Clarke.—The word אֶתֶד, *atad*, which we translate *bramble*, is supposed to mean the *rhannus*, which is the largest of thorns, producing dreadful spikes, similar to darts. See Theodoret on Ps. lviii. 10.

Gesen.—אֶתֶד *m. the southern buckthorn, Christ's thorn, Rhannus paliurus*, Linn. so called from the firmness of its roots, Judg.

ix. 14, 15; Ps. lviii. 10; Arab. *أطد*, i. q.,

the more usual, *عوسج*.

Ver. 16.

Au. Ver.—16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, &c.

16, 19, *Sincerely.*

Booth.—*Uprightly.*

Rosen.—*וְעַתָּה אֲבִימֶלֶךְ מֶלֶךְ וְנִתְּנָהּ בְּיָדָם וְנִתְּנָהּ בְּיָדָם*, *Nunc igitur si in veritate et integritate, sincero animo* (cf. Jos. xxiv. 14), sive, ut Hieronymus, *si recte et absque peccato, egistis, regemque constituistis Abimelechum.*

Ver. 17.

אֲשֶׁר־נִלְחַם אֶתְּכֶם וַיִּשְׁלַח אֶת־נַפְשׁוֹ מִבְּנֵי אֶתְּכֶם מִן־מִדְיָן:

ὡς παρετάξατο ὁ πατήρ μου ὑπὲρ ὑμῶν, καὶ ἐξέβριψεν τὴν ψυχὴν αὐτοῦ ἐξεναντίας, καὶ ἐρύσασα ὑμᾶς ἐκ χειρὸς Μαδιὰμ.

Au. Ver.—17 For my father fought for you, and adventured [Heb., cast his life] his life far, and delivered you out of the hand of Midian.

For my father.

Rosen.—*Qui pater meus pugnavit pro vobis.* Pronomen relativum respicit ad *וְ*, *ei*, Gideon in fine versus superioris.

Adventured his life far.

Rosen.—*Et projecit animam suam e regione, s. ex adverso sui, quemadmodum abjicimus, quod vile habemus. Cf. Genes. xxi. 16. Consedit הַרְחֵק, e conspectu, e regione, clongando sese.* Hieronymus reddidit: *et animam suam dedit periculis.* *Vitam proicere* dicitur qui caput objectat periculis, qua ipsa translatione usus est Lucanus *Pharsal.*, l. iv., 516, ubi Vultejus, Cæsaris miles, ad mortem paratus:

Projeci vitam, comites, totusque futuræ Mortis agor stimulus.

Ver. 20.

Au. Ver.—House of Millo. See notes on verse 6.

Ver. 23.

וַיִּשְׁלַח יְהוָה רֶעָה וְגו' *καὶ ἐξαπέστειλεν ὁ θεὸς πνεῖμα πονηρὸν, κ.τ.λ.*

Au. Ver.—23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech.

Pool.—God gave the devil commission to enter into or work upon their minds and hearts; knowing that he of himself, and by his own inclination, would fill them with jealousies and dissensions, which would end in civil wars and mutual ruin.

Bp. Patrick.—At the three years' end, I suppose, God ordered things so in his providence, that they grew jealous and distrustful one of another, and fell into dissensions and discords.

Rosen.—*Misitque Deus spiritum malum inter Abimelechum et inter cives Sichemi.* ריח, spiritus haud raro affectum denotare constat; quinam autem animi affectus signetur, ex adjectivo subjuncto, aut re ipsa colligendum est. Sic Num. xiv. 24 וריח אדמה, spiritus alius est contraria animi affectio, contrariaque sententia. Similiter I Sam. xviii. 10 spiritus malus est mala animi affectio, quæ videbatur furoris esse effectus aut paroxysmi melancholici. Hoc vero loco discordiam significare, ostendunt quæ narrantur.

Ver. 25, 26.

Men of Shechem. See notes on verse 2.

Ver. 27.

וַיֵּצְאוּ הַשָּׂדֵד וַיִּבְצְרוּ אֶת־פְּרִמֵּיהֶם
וַיִּדְרְכוּ וַיִּשְׂשׂוּ הַלְלוּלִים וַיִּבְצְרוּ אֶת־
אֶל־הָיָהֶם וַיִּאֲכְלוּ וַיִּשְׁתּוּ וַיִּחְלְלוּ אֶת־
אֲבִימֶלֶךְ :

καὶ ἐξῆλθον εἰς ἀγρὸν, καὶ ἐτρύγησαν τοὺς ἀμπελῶνας αὐτῶν, καὶ ἐπάτησαν, καὶ ἐποίησαν Ἑλλουλίμ. καὶ εἰσῆνεγκαν εἰς οἶκον θεοῦ αὐτῶν, καὶ ἔφαγον καὶ ἔπιον, καὶ κατηράσαντο τὸν Ἀβιμέλεχ.

Au. Ver.—27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry [*or*, songs: see Isai. xvi. 9, 10; Jer. xxv. 30], and went into the house of their god, and did eat and drink, and cursed Abimelech.

Made merry.

Bp. Patrick.—The LXX of the Vatican edition retain the Hebrew word, and translate it, they made Ἑλλουλίμ, whereby some understand songs, as other dances: both are expressed by the Vulgar, and other copies of the LXX have χορούς; for their

merriment consisted very much in dances, with music and songs; which, as Max. Tyrius observes, were among the Greeks first used, and in honour of Bacchus, when they pressed out their grapes (see Dr. Spencer, lib. iii., dissert. i., cap. 9).

Cursed Abimelech.] Some think they only scoffed at him with taunts and reproaches, as men used to do in their cups: but the LXX translate it κατηράσαντο, which signifies cursing, as we translate it; that is, they wished their god would confound him. And so we translate this word, Lev. xx. 9; Prov. xx. 20.

Gesen.—הִלְלוּ m. plur. verbal of Piel from r. הָלַל, days of rejoicing, thanksgiving festivals, after the ingathering of the fruits and harvest, Judg. ix. 27; Lev. xix. 24.

Rosen.—וַיִּשְׂשׂוּ הָיָהֶם, Et fecerunt laudes, i. e., lætos cantus, qui peractâ vindemiâ cum conviviis et choreis conjuncti erant; cf. Jesaj. xvi. 9, 10; Jerem. xxv. 30. Chaldæus h. l. הִלְלוּ, tripudia, reddidit. Hieronymus: et factis cantantium choris. וַיִּחְלְלוּ אֶת־אֲבִימֶלֶךְ, Et exsecrati sunt Abimelechum, convitiis eum prosciderunt.

Ver. 28.

וַיֹּאמֶר ! נָעַל בְּרִיטָד מִי־אֲבִימֶלֶךְ
וּמִי־שָׂכָם כִּי נַעֲבֹדֶנּוּ הֲלֹא כְּיִרְבָּעַל
וַיִּבָּל פְּתִיחוֹ עֲבָדֵי אֶת־אֲנָשֵׁי חַמּוֹר אֲבִי
שָׂכָם וּמַדּוּעַ נַעֲבֹדֶנּוּ אִנְחָנּוּ :

καὶ εἶπε Gaal υἱὸς Ἰωβήλ. τίς ἐστὶν Ἀβιμέλεχ, καὶ τίς ἐστὶν υἱὸς Συχέμ, ὅτι δουλεύομεν αὐτῷ; οὐχ υἱὸς Ἱεροβάαλ, καὶ Ζεβούλ ἐπίσκοπος αὐτοῦ, δοῦλος αὐτοῦ σὺν τοῖς ἀνδράσιν Ἑμμὼρ πατὴρὸς Συχέμ; καὶ τί ὅτι δουλεύομεν αὐτῷ ἡμεῖς;

Au. Ver.—28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

Pool.—*Who is Shechem?* Shechem is here the name, either, 1. Of the place or city of Shechem; and so the Hebrew particle *mi*, who, is put for *mah*, what, as it is Judg. xiii. 17; and then the sense of the place is this: Consider how obscure and unworthy a person Abimelech is, and what a potent and honourable city Shechem is; and judge you whether it be fit that such a city should be subject to such a person. Or,

rather, 2. Of a person, even of Abimelech, named in the foregoing words, and described in those which follow, *the son of Jerubbaal*, between which Shechem is hemmed in, and therefore cannot conveniently belong to any other. He is called Shechem for the Shechemite [so Bp. Patrick], by a metonymy of the subject, whereby the place is put for the person contained in it, and belonging to it; as Egypt, Ethiopia, Seba, Judea, Macedonia, and Achaia, &c., are put for the people of those countries, Job i. 15; vi. 19; Psal. lxxviii. 31; cv. 38; Isa. xliiii. 3; Matt. iii. 5; Rom. xv. 26. Thus *mi* is taken properly, and the sense is, *Who is this Shechemite?* for so he was by the mother's side, born of a woman of your city, and she but his concubine and servant; why should you submit to one so basely descended? *The son of Jerubbaal*, i. e., of Gideon; a person obscure by his own confession, Judg. vi. 15, and famous only by his boldness and fierceness against that Baal which you justly honour and reverence, whose altar he overthrew, and whose worship he endeavoured to abolish. *And Zebul his officer*; and you are so unworthy and mean-spirited, that you do not only submit to him, but suffer his very servants to bear rule over you, and enslave you; and particularly this ignoble and hateful person Zebul. *Serve the men of Hamor the father of Shechem*: if you love bondage, call in the old master and lord of the place; choose not an upstart, as Abimelech is; but rather take one of the old stock, one descended from Hamor, Gen. xxxiv. 2, who did not carry himself like a tyrant, as Abimelech did, but like a father of his city of Shechem. This he might speak, either, 1. Sincerely, as being himself a Canaanite and a Shechemite. Or, 2. In way of derision, he being an Israelite: If you are so servile, serve some of the children of Hamor; which because you rightly judge to be absurd and dishonourable, do not now submit to a far baser person; but cast off his yoke, and recover your lost liberties.

Bp. Patrick.—Who is Shechem?] Some think he means the city of Shechem is as noble as he is base: why, therefore, should they be subject to him? But it seems, by what follows, to be rather the same thing repeated, "Who, I say, is the Shechemite?"

For why should we serve him?] But what reason can be given for our subjection to this upstart? This shows pretty plainly that

R. Solomon's opinion is true, that Gaal was a Gentile; who would have been glad to see the authority of the Canaanites restored. For though he suggests it only as comparatively more desirable than Abimelech's rule over them, yet, it is likely, he thought they might as well receive their government, as they had done their religion.

Bp. Horsley.—Is not he, &c.] It is not easy to bring the words as they now stand to any tolerable sense. The versions of the LXX and the Vulgate particularly incline me to correct the passage thus: *הלא בן ירבעל, הוא חבל עברי והפקד אחר לאשי*, &c. The alteration consists only in the insertion of *הוא* after *ירבעל*, upon the authority of the LXX; the transposition of the words *פקדו* and *עברי*; and the alteration of the letter in *הפקד*, of *אח* into *אחר*, and the prefixing of *ל* to the word *אנשי*, by conjecture, founded, however, on the version of the Vulgate. "Is not he the son of Jerubbaal, and Zebul his slave; and him he hath set over the men of Hamor the father of Shechem?"

From all the circumstances of the story, it appears that Shechem was at that time in the possession of an idolatrous race; at least, that an idolatrous faction had the upper hand, and were the first promoters of Abimelech's exaltation. This Gaal, who seems to have been an idolater too, flatters these idolatrous governors of Shechem, by speaking of them as the genuine descendants of the original Shechemites, although the fact was that the race of the Shechemites was extirpated by the sons of Jacob, in their father's life-time.

Ged., Booth.—And Gaal, the son of Ebed, said, Who is Abimelech, and who the king of Shechem, that we should serve him? Have not the son of Jerubbaal, and Zebul, his officer, made the men of Hamor, the father of Shechem, slaves? yet why should we be slaves to him?

Who is Sicheem? It is commonly thought that by *Sicheem* here are meant the *Sichemites*, in contrast with Abimelech. I am inclined to think the terms synonymous. A chief in all the East, and in many other places, is surnamed from his place of abode, or his castle. In case this does not please the reader, he may render: *Who are (we) the Sichemites?* See Gen. xxxvi. 40.

In rendering the latter part of this verse I have followed the Greek and Latin ver-

Ver. 31.

וַיִּשְׁלַח מִלְאָכִים אֶל-אַבִּמֶלֶךְ בְּתֹרְמָה
לֵאמֹר הִנֵּה גָעַל בְּנוֹעָד וְאֶחָיו בָּאִים
שָׁמָּה וְהָגָם צָרִים אֶת-הָעִיר עָלֶיהָ :

καὶ ἀπέστειλεν ἀγγέλους πρὸς Ἀβιμέλεχ ἐν κρυφῇ, λέγων. ἰδοὺ Γαὰλ υἱὸς Ἰωβὴλ καὶ οἱ ἀδελφοὶ αὐτοῦ ἔρχονται εἰς Συχέμ, καὶ ἰδοὺ αὐτοὶ περικάθηται τὴν πόλιν ἐπὶ σε.

Au. Ver.—31 And he sent messengers unto Abimelech privily [Heb., craftily, or, to Tormah], saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they fortify the city against thee.

Privily. So Houb., Horsley, Rosen., Lee, Gesen.

Pool.—*Privily*, so as Gaal and his confederates might not know it. Or, in *Tormah*; or who was in *Tormah*; for some make it the name of the place where Abimelech was, which is called with some variation *Arumah*, ver. 41 [so Bp. Horsley].

Gesen., Lee.—הָרָמָה, f. r. רמה. *Deceit, craft*, Judg. ix. 31, only.

Rosen.—31 *Misitque nuntios ad Abimelechum in fraude, fraudulenter, astute, i. e., clam, ut Jarchi explicat, et sic veteres omnes. Alii הָרָמָה nomen loci esse putant, ejusdem, qui vs. 41 אֶרְמָה dicitur. Ita verba sic reddenda forent: misit nuntios ad Abimelechum, qui in Torma tunc erat. Interpretationis Alexandrinæ codex Vaticanus habet ἐν κρυφῇ, in occulto; sed Alexandrinus et Aldinus exhibet μετὰ δόρων, cum muneribus. Cujus versionis auctor legit הָרָמָה. Sed muneribus nullus hic locus.*

Ver. 37.

וַיֵּסֶף עוֹד גָּעַל לְדָבָר וַיֵּאמֶר הִנֵּה-
עַם יְרֵדִים מֵעַם מְבֹרַר הָאָרֶץ וְרֹאשִׁי-
אֶחָד בָּא מִבֶּרְהָה אֶלֶון מְעֹנְנִים :

καὶ προσέθετο ἔτι Γαὰλ τοῦ λαλῆσαι, καὶ εἶπεν. ἰδοὺ λαὸς καταβαίνων κατὰ θάλασσαν ἀπὸ τοῦ ἐχόμενα ὀμφαλοῦ τῆς γῆς, καὶ ἀρχὴ ἑτέρα ἔρχεται δι' ὁδοῦ Ἠλων Μαωνενίμ.

Au. Ver.—37 And Gaal spake again and said, See there come people down by the middle [Heb., navel] of the land, and another company come along by the plain of Meonenim [or, the regards of times].

By the middle of the land.

Pool.—Heb., *by the navel of the land*. So he calls either, first, The middle of it, as

the middle part of Greece and of Sicily are called *the navel* of them by the Roman writers, because the navel is in the midst of man's body; or, secondly, The higher part of it, called *the mountains*, ver. 36, and here *the navel*, because it was raised above the other ground, as the navel is above the rest of the body.

Gesen.—עֹד, m. *the highest part, height, summit*, from r. עָבַר i. q. צָבַר. Judg. ix. 37, (רָאִי יְרֵדִים מֵעַם מְבֹרַר הָאָרֶץ) (in v. 36 רָאִי יְרֵדִים מֵעַם מְבֹרַר הָאָרֶץ), *they come down from the height of the land*. Ez. xxxviii. 12, יֹשְׁבֵי עַל-מְבֹרַר הָאָרֶץ, *who dwell on the height of the earth, i. e., in the Holy Land, which the Hebrews regarded as higher than all other lands; comp. דֶּרֶךְ יִשְׂרָאֵל for the land of Israel, Ez. vi. 2; xxxiii. 28; xxxv. 12; xxxviii. 8. Corresponding is Samar. סַבַּ, Ethiop. ጸብር : mountain. Sept. and Vulg. render מְבֹרַר by umbilicus, navel, as the top or height of the belly; comp. Talmud. סִבְרָה, navel.*

Prof. Lee.—עֹד, m.—pl. non occ. Sam.

סַבַּ. *Æth. ጸብር : mons, occ. twice, Judg. ix. 37, and Ezek. xxxviii. 12. In the first, מֵעַל הָרִים, from the heads of the mountains, is in the parallel in the preceding verse: and hence, high, or eminent, place, is probably meant. In the other, עַל מְבֹרַר הָאָרֶץ, evidently implies the same thing; as such places were usually chosen, because they were easily defended. The Rabbins with the LXX find “umbilicus,” navel, here: but this is, perhaps, a mere fancy. The allusion is clearly to Jerusalem in the latter place, although the prediction relates to Christian times. A similar prediction will be found in Ps. xlviii., where God's holy hill (הַר קֹדֶשׁ) is termed, vr. 2, 3, נֹף מְשֻׁשׁ, נֹף מְשֻׁשׁ. Comp. vr. 13, 14, which will throw much light on this otherwise obscure passage.*

Rosen.—*En! homines descendunt ab edito terræ loco. Chaldeus hic vertit fortitudinem terræ, et Syrus munitionem terræ, quia edita loca naturā sunt munita.*

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Meonenim. See notes on Levit. xix. 26, vol. i., p. 467.

Bp. Patrick.—*Another company come along by the plain of Meonenim.* We read of this place nowhere else, and so I can give no account of it; but the Vulgar takes *elona* to signify not the *plain*, but an *oak*; and

in codice Complutensi, Aldino et Alexandrino reddit *φορτίον ξύλων, sarcinam lignorum*; sed accuratius in codice Vaticano κλάδον ξύλου, *ramum, arboris*, ut Hieronymus posuit. Nam שֹׁכֵחַ, sive formâ masculinâ שֹׁכֵחַ, quod versu proximo legitur, convenit cum Aramaico ܫܘܚܐ, ܫܘܚܐ, *ramus*. וַיִּשָּׂא אֶת־שֵׁם עֲלֵי־שֹׁכֵחַ, *Sustulitque illos posuitque super humerum suum*. Pronomen suffixum femininum vocis וַיִּשָּׂא respicit ad שֹׁכֵחַ collective capiendum.

Ver. 49.

וַיִּכְרְתוּ בְּמַכְלֵה־עֵץ אִישׁ שׁוֹכֵחוֹ וְגו'

καὶ ἔκοψαν καὶ γὰρ ἀνὴρ κλάδον πᾶς ἀνὴρ, κ.τ.λ.

Au. Ver.—49 And all the people likewise cut down every man his bough, &c.

His bough.

Bishop Horsley.—Several of Kennicott's MSS. read שֹׁכֵחַ, or שֹׁכֵחַ, "his burthen," or "his load." See verse 48.

Ver. 53.

וַתִּשְׂלֶה אִשָּׁה אַחַת פֶּלֶח רֶכֶב עַל־רֹאשׁ אַבִּימֶלֶךְ וַתִּרְץ אֶת־גִּלְגָּלְתּוֹ :

καὶ ἔρριψε γυνὴ μία κλάσμα ἐπιμύλιον ἐπὶ κεφαλὴν Ἀβιμέλεχ, καὶ ἔκλασε τὸ κρανίον αὐτοῦ.

Au. Ver.—53 And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Millstone.

Bp. Patrick.—The Hebrew word *rechab* properly signifies the upper millstone, which moves (and, as it were, *rides*) upon the lower.

And all to brake his skull.

Dr. Adam Clarke.—A most nonsensical version of וַתִּרְץ אֶת־גִּלְגָּלְתּוֹ, which is literally, *And she brake, or fractured his skull.*

Rosen.—*Et confregit cranium ejus.* וַתִּרְץ est Hiphil verbi רָצַץ cum Chirek brevi, pro Segol וַתִּרְצֵץ, ideo forsan, ut quidam putant, ut differat a וַתִּרְצֵץ, *currere fecit.*

CHAP. X. 6.

Au. Ver.—6 And the children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of

Ammon, and the gods of the Philistines, and forsook the Lord, and served not him.

Baalim. See notes on ii. 11, p. 166.

Ashtaroth. See notes on ii. 13.

Rosen.—וַיַּעַבְדוּ אֱלֹהֵי־הַכְּנָעִים וַיַּעַבְדוּ בָּאָלִים וַיַּעַבְדוּ אֲשֶׁתְרֹתַיִם, *Co-lueruntque Baales et Ashtarothas*, vid. de iis not. ad ii. 13.

The gods of Syria. So the Heb. text and most commentators.

Ged.—Syr. and Arab. read Edom, which perhaps is the true reading.

Booth.—The various lection is thought by some to be genuine. I conceive the text preferable; as the gods of Edom are only mentioned 2 Chr. xxv. 14, 20; but the gods of Syria frequently.

Ver. 8.

וַיַּרְעֲצוּ וַיִּרְצְצוּ אֶת־בְּנֵי יִשְׂרָאֵל בְּשָׁנָה הַהִיא שְׁמֹנֶה עָשָׂרָה שָׁנָה וְגו'

καὶ ἔθλιψαν καὶ ἔθλασαν τοὺς υἱοὺς Ἰσραὴλ ἐν τῇ καιρῷ ἐκείνῳ ὀκτωκαίδεκα ἔτη, κ.τ.λ.

Au. Ver.—8 And that year they vexed and oppressed [Heb., crushed] the children of Israel eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

And that year.

Ged.—On that occasion.

Booth.—At that time.

Bp. Horsley.—*That year.* Is the year of Jair's death meant?

Pool.—Or, *that year they had vexed and oppressed the children of Israel eighteen years.* Or, *they vexed them in that year, that was the eighteenth year*, to wit, of that vexation. This was the eighteenth year from the beginning of that oppression. And these eighteen years are not to be reckoned from Jair's death, because that would enlarge the time of the judges beyond the just bounds, as may appear from 1 Kings vi. 1; nor from Jephthah's beginning to reign, because he reigned but six years, and in the beginning thereof put an end to this persecution; but from the fourth year of Jair's reign; so that the greatest part of Jair's reign was contemporary with this affliction. And although this oppression of the Ammonites and Philistines, and the cause of it, the idolatry of the Israelites, be not mentioned till after Jair's death, because the sacred penman would deliver the whole history of this calamity entirely and together; yet they

both happened before it; and Jair's death is mentioned before that only by a *prolepsis* or anticipation, than which nothing is more frequent in Scripture. The cases of Jair and Samson seem to be much alike. For as it is said of Samson, that *he judged Israel in the days of the tyranny of the Philistines twenty years*, Judg. xv. 20, by which it is evident that his judicature and their dominion were contemporary; the like is to be conceived of Jair, that he began to judge Israel, and endeavoured to reform religion and purge out all abuses; but being unable to effect this, through the backwardness and baseness of the people, God would not enable him to deliver the people, but gave them up to this sad oppression; so that Jair could only perform one half of his office, which was to determine differences amongst the Israelites, but could not deliver them from their enemies.

Rosen.—In anno illo, quo Jair mortuus est (vs. 5), uti recte notat Jarchi.

Ver. 10.

Au. Ver.—Baalim. See notes on ii. 11, p. 166.

Rosen.—Baales.

Ver. 11, 12.

11 וַיֹּאמֶר יְהוָה אֶל-בְּנֵי יִשְׂרָאֵל הֲלָא
מִמִּצְרָיִם וּמִן-הָאֱמֹרִי מִן-בְּנֵי עַמּוֹן וּמִן-
פְּלִשְׁתִּים : 12 וְיִדְוֹנִים וְעַמְלֹק וּמִצְרָיִם
לָחֲצוּ אֶתְכֶם וַתַּעֲזָבוּ אֱלֹהֵי יְהוָה
אֲתֶכֶם מִיָּדָם :

11 καὶ ἔπεε κύριος πρὸς τοὺς υἱοὺς Ἰσραὴλ.
μὴ οὐχὶ ἐξ Αἰγύπτου, καὶ ἀπὸ τοῦ Ἀμορραίου,
καὶ ἀπὸ υἱῶν Ἀμμὼν, καὶ ἀπὸ Φυλιστινῶν,
12 καὶ Σιδωνίων, καὶ Ἀμαλῆκ, καὶ Μαδιάμ, οἱ
ἐθλιψαν ὑμᾶς : καὶ ἐβόησατε πρὸς μέ, καὶ
ἔσωσα ὑμᾶς ἐκ χειρὸς αὐτῶν.

Au. Ver.—11 And the Lord said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

Did not I deliver you.

Rosenmüller—Nonne ab Ægyptiis, et ab Emoræis, ab Ammonitis, et a Philisthæis, scil. הֲשַׁעֲתִי אֶתְכֶם, liberavi vos? quod repeti

potest e verbis אֶתְכֶם אֲחֻשֶׁה in fine versus sequentis. Sed alii præfixum מן capiunt *partitive*, junguntque hæc verba cum priori versus sequentis hemistichio hoc modo: *nonne ex Ægyptiis, et ex Emoræis, ex Ammonitis, et ex Philisthæis aliqui, atque Zidonii, et Amalekitæ et Maonitæ אֶתְכֶם לָחֲצוּ, oppresserunt vos?* Sed quum parum apte aliqui ex Ægyptiis, Emoræis cet. oppressisse Israelitas dicantur, nisi eorum exercitus intelligas, alii, ut Ludov. de Dieu, per מן nominativum exprimi volunt ita, ut ex Ægyptiis, ex Emoræis cet. idem valeat, quod Ægyptiis, Emoræis, cet. oppresserunt vos, ut vs. 12 simpliciter nominativi יִדְוֹנִים וְעַמְלֹק ponuntur. Sane hic loquendi modus, per abusum formulæ partitivæ, Arabibus frequens est, ut in Corano Sur.

vii. 69, أَنَا مَعَكُمْ مِنَ الْمُتَنَظِّرِينَ, certe

ego ero vobiscum ex expectantibus, h. e. certe ego ero vobiscum exspectans. Cujusmodi exempla plura collegit Agrell in *Commentat. de varietate generis et numeri in Linguis OO. Heb., Arab., et Syr.*, p. 142, et in *Supplem. Syntax. Syriac.*, p. 283. Cf. Storrii *Observ. ad Analog. et Syntax. Hebr.*, p. 449. Hanc posteriorem rationem sequutus est Hieronymus, qui sic reddidit: *Nunquid non Ægyptiis, et Amorrhæis, filisque Ammon et Philisthim, Sidonii quoque, et Amalec et Canaan oppresserunt vos?* Consentit Syrus. Minime opus est, cum DeWettio (*Theol. Stud. u. Kritiken*, vol. iv., a, 1831, p. 305), statuere, scriptorem constructione excidisse. Probabilius est, in mente ipsi fuisse, post פְּלִשְׁתִּים ponere אֶתְכֶם הֲשַׁעֲתִי, sed mox sui oblitum sententiam denuo inchoasse.

Pool.—12 The Zidonians also; for though we do not read of any oppression of Israel, particularly by the Zidonians, yet there might be such a thing; as many things were said and done, both in the Old and New Testament, which are not recorded there; or they might join their forces with the king of Mesopotamia, Judg. iii. 8, or with some other of their oppressors; for it is certain these were left among others to prove Israel, Judg. iii. 1—3. Of the Amalekites, see Judg. iii. 13; vi. 3. Maonites; either, first, Those who lived in or near the wilderness of Maon, in the south of Judah, 1 Sam. xxiii. 25; xxv. 2, whether Edomites or others. Or secondly, the Melunims, a

people living near the Arabians, of whom 2 Chron. xxvi. 7. For in the Hebrew the letters of both names are the same, only the one is the singular, the other the plural number. Or, thirdly, The Midianites, whose oppression he would not omit; it being usual for one and the same person or persons to have two names; although the Midianites may be comprehended under the Amalekites, with whom they were joined, Judg. vi. 3, 33. Or, fourthly, Some other people now unknown, and not expressed elsewhere in Scripture.

Bp. Patrick.—*The Maonites, did oppress you.* Maon is the name of a nation; the plural of which *Meunim*, occurs in many places, particularly in 2 Chron. xxvi. 6, 7, where they are called in Greek *Μωαῖτοι* a people in Arabia, both in that which we call Felix, and in that called Deserta. Which latter was not far from the Moabites and the Ammonites; with whom interpreters are apt to confound the Meunites, as if, by a transposition of letters, they were the same with the Ammonites: which had misled us in our translation of those words, 2 Chron. xx. 1, "And with them from the Ammonites," which makes no sense; but if we read "with them from Meunim" (as it is in Greek *ἐκ Μωαῖτων*), all runs clearly, and makes perfect sense: and thus we ought to translate that place, 1 Chron. iv. 41, where we take *Meunim* to signify dwellings, and render the words thus, "The habitations which were found there;" as if where there were tents (which are mentioned before) there were not habitations, which are the same; therefore *Meunim* is the name of a people (as the LXX understood it) who dwelt in tents, being Arabians; who being neighbours (as I said) to the Moabites and Ammonites, joined with them in their invasion of the land of Israel, and helped to oppress them; but they are plainly distinguished from the Ammonites, in the first place mentioned, and 2 Chron. xxvi. 6—8.

Bp. Horsley.—*The Maonites*; rather, *the Meunim*. These Maonites, or Meunim, are not acknowledged by the ancient versions. The Alexandrian LXX, instead of them, has "the Midianites" [so Booth.] between the Zidonians and Amalekites. Other copies of the LXX have "the Midianites" in the third place, after Zidonians and Amalekites. Other copies, again, have "Canaan" [so Houb.]. And with these

Symmachus and the Vulgate agree. But I doubt not but these "*Meunim*" are the people mentioned by the same name, 2 Chron. xxvi. 7, where they are called by the LXX, "*Minæi*." The same people were probably mentioned in another place, namely, 2 Chron. xx. 1, where the LXX calls them by the same name, *Minæi*. But by a transposition of the *ν* and *μ*, the modern Hebrew text has turned them into Ammonites, which makes great confusion in that text. But if for מואביתים, we read with LXX כדמיניתים, all is clear. See Bp. Patrick on this place. There were two nations called *Minæi*, in different parts of Arabia; the one in Arabia Felix [vide Bochart, Geograph., lib. ii., cap. 22], the other in Arabia Deserta. The latter must be meant here. Their territory probably bordered upon Reuben's portion. See Numb. xxxii. 38.

Rosen.—Nusquam legimus in historiis superiorum temporum Mosis, aut Josuæ, vel hujus ipsius libri, Maonitas graves fuisse Hebræis. Ideoque Græcus Alexandrinus interpres pro מואביתים, habet Μαδιαν, si sequamur Alexandrinum et Vaticanum codices, *Xavaav* vero est in aliis codicibus, nec non in editione Aldina et Complutensi, quomodo etiam vertit Hieronymus. Sed videtur hæc interpretum vel librariorum conjecturæ esse. Sane mirum est, memorari hic Sidonios et Maonitas, de quibus alioquin nihil legitur inter eos populos, qui male habuerunt Hebræos, et a quibus sint liberati; Madianitas vero et Moabitas, qui, ut docemur in hoc libro, male mulctati fuerunt ob calamitates Hebræis illatas, silentio hic prætermitti. Sed vere observat Clericus, in ejusmodi recensionibus nunc hos, nunc illos memorari, hic pauciores, illic plures, ac raro omnes populos enumerari, quia satis est aliquot proferri, exempli causa, ut similes omnes in memoriam revocentur. Vid. Gen. xv. 19, 20; Exod. iii. 8; xxiii. 23; Deut. xx. 17. Jarchi monet, septem populos hic recenseri respectu habito septem idolorum, de quibus vs. 6. In Syriaca interpretatione vs. 11 post *Ægyptios* pro *Amoræis*, Ammonitis et Philisthæis nonnisi Moabitæ memorantur, de quibus nihil in Hebræo. In versu 12 vero post Zidonios et Amalekitas pro מואביתים ponitur *מדינות*, et Ammonitæ. Sed Arabicus interpres in suo Syriaco codice paulo aliter legisse videtur. Apud eum

populi hoc modo recensentur: *Ægyptii, Moabitæ, Ammonitæ, Philisthæi, Amalekitæ, et Zidonii*, omisiss Maonitis.

Ver. 16.

Au. Ver.—Served the Lord. So the Heb. *Ged.*, *Booth.*—Served the Lord only [LXX].

Ver. 18.

וַיֹּאמְרוּ הָעָם שָׂרֵי גִלְעָד אִישׁ אֶל-
הָעֵדֻהוּ וְגו'

καὶ εἶπον ὁ λαὸς οἱ ἄρχοντες Γαλαὰδ, ἀντὶ
πρὸς τὸν πλησίον αὐτοῦ, κ.τ.λ.

Au. Ver.—18 And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

And the people and princes of Gilead.

Ged., *Booth.*—"And the chief people of Gilead." We should either insert the ו before שרי, or transpose the words and read שרי העם. That this is the natural order is obvious; and what follows is the proposal which the chiefs made. The ו. read as the text and render the words as in apposition, "The people said, the chiefs of Gilead," but this I consider unusual.—*Booth.*

Houb.—*Tum universi Galaad principes alter ad alterum sic locuti sunt.*

העם שרי גלעד, *Populus principum Galaad.* Idem *populus* ac *universi*: nam העם sæpe habet, non *populum*, sed *universitatem*. Non agitur hoc loco *populus* in oppositione cum *principibus*. Aguntur soli principes, quorum erat Ἀρισκράτεια et quorum fuit eligere belli ducem et Galaad principem, quem vellent esse.

Rosen.—*Dixerunt vero populus et principes Gilead vir ad socium suum*, inter se. שרי העם ἀσύνδετον esse patet, nam *populus* et *principes* s. *duces* semper distinguuntur. Græcus in codice Vaticano retinuit ἀσύνδετον, dum reddidit ὁ λαὸς, οἱ ἄρχοντες. Sed in cod. Alexandrino est οἱ ἄρχοντες λαοῦ. Hieronymus omisit vocem *populus*.

CHAP. XI. 1.

וַיִּפְתָּח חַגְלָעְדִּי הָיָה גִבּוֹר חָיִל
וְהָיָא בְּרִאשְׁתָּהּ זִוְגָהּ וַיִּלְךְד גִּלְעָד אֶת-
יִפְתָּח :

καὶ Ἰεφθάς ὁ Γαλααδίτης ἐπηρμένος δυνάμει,
καὶ αὐτὸς υἱὸς γυναικὸς πόρνῃς, ἣ ἐγέννησε τῷ
Ἰαλαὰδ τὸν Ἰεφθάε.

Au. Ver.—1 Now Jephthah [Heb. xi. 32, called Jephthae] the Gileadite was a mighty man of valour, and he was the son of an harlot [Heb., a woman an harlot]: and Gilead begat Jephthah.

An harlot. See notes on Joshua ii. 1, p. 5, &c.

Bp. Patrick.—*He was the son of an harlot.* Or, but he was, &c. Some, by the Hebrew word *zonah*, understand a concubine, but it never signifies so in Scripture; but, as we translate it, a *harlot*; and sometimes one that kept a public house; for such people were wont to make their bodies as common as their houses, to all comers (see Josh. ii. 1). But several of the Hebrew doctors think that this word may signify either one of another tribe, or a stranger, one of another nation: and so Josephus himself here understands it, that he was ξένος περὶ τὴν μητέρα, "a stranger by his mother's side." And Saidas Batricides saith, his mother was an Ishmaelite, as Mr. Selden observes, lib. de Successionibus, cap. 3. Now such were called νόθαι by the Greeks, as Grotius observes, who were born of a wife that was not a citizen. But among the Jews, if such persons embraced the law, their children were not stained, but capable to inherit among the rest of their brethren; and therefore Jephthah complains of his expulsion (ver. 7) looking upon himself as unjustly dealt withal, which could not have been said, had he been a bastard.

Dr. A. Clarke.—I think the word ונה, which we here render *harlot*, should be translated as is contended for on Josh. ii. 1, viz., a *hostess, keeper of an inn or tavern* for the accommodation of travellers; and thus it is understood by the Targum of Jonathan on this place: והוא בר אחת פונדקתא, "and he was the son of a woman, a *tavern-keeper*." See the note referred to above. She was very probably a Canaanite, as she is called ver. 2 a *strange woman*, אשה זרה, a *woman of another race*; and on this account his brethren drove him from the family, as he could not have a full right to the inheritance, his mother not being an Israelite.

Rosen.—*Et erat filius mulieris meretricis*, pro qua Chaldaeus פונדקתא, *cauponariam* posuit, ut Jos. ii. 1 ad quem loc. vid. not. Alii Hebræorum ונה non publicum scortum, sed hoc loco *concubinam* denotare existimant, quæ Gileado non conjuncta fuerit per נהנתים, *literas contractus matrimoniales et*

sponsalitia. Sed eam ^{לְמַעַן} scriptor vocasset; vid. supra viii. 31.

Ver. 3.

וַיִּהְיֶה לְקֵץ אֶל־יִפְתָּח אֲנָשִׁים רִיקִים —
וַיֵּצֵאוּ עִמּוֹ :

— καὶ συνεστράφησαν πρὸς Ἰεφθάε ἄνδρες
κενοὶ. καὶ ἐξῆλθον μετ' αὐτοῦ.

Au. Ver.—3 Then Jephthah fled from [Heb., from the face] his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

Bp. Patrick.—*Vain men.*] Or empty men; for the word *rekim* signifies poor and needy persons, men of no estates, such as resorted to David when he fled from Saul (1 Sam. xxii. 2). So I suppose it to be here understood (not that they were profligate persons), for the word *pochazim*, *light men*, is not here added, as it is in the story of those who followed Abimelech, ix. 4. Therefore Grotius doth not seem rightly to have represented Jephthah, when he saith, he was one of those who “*ex prædonum ducibus iusti duces facti sunt*” (lib. iii. De Jure Belli et Pacis, cap. 3, sect. 3). For these were not highwaymen, as we call them, that lived by prey: but only men of small or no fortune, who were glad of an occasion to join themselves to so gallant a man as Jephthah was. And so the word we translate *gathered*, imports that they listed themselves under him of their own accord, being invited to it by the great fame of his humanity and valour. But Grotius herein follows the Vulgar, who adds the word *latrocinantes*, without any authority, either from the Hebrew, Chaldee, or LXX.

Dr. A. Clarke.—אֲנָשִׁים רִיקִים, *Empty men*, persons destitute of good sense, and profligate in their manners. The word may however mean in this place *poor persons*, without property and without employment. The versions in general consider them as *plunderers*.

Rosen.—*Et congregarunt se ad Jephtham homines vacui, leves et nequam*, vid. ad ix. 4. Hieronymus: *inopes et latrocinantes*. וַיֵּצֵאוּ עִמּוֹ, *Et exierunt cum eo ad latrocinia facienda, quæ Jephtha, homo exul et profugus, ad tolerandam vitam suscipere cogebatur*.

Ver. 7.

Au. Ver.—7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and

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expel me out of my father's house? and why are ye come unto me now when ye are in distress?

Did ye not hate me, and expel me, &c.

Rosen.—אָפּעם שְׂנֵאָהֶם הָיָא אִפְתָּח לְקֵץ נִיחָיָא מִפְּנֵי אִבִּי, *Dixitque Jephtha senibus Gilead: nonne vos estis, qui odistis me, et expulistis me e domo patris mei? Fratres Jephtham expulisse dicuntur vs. 2. Sed eorum factum confert hic in senes, i. e., in magistratum Gileaditidis, ideo haud dubie, quod non sine ejus sententia expulsus fuisset, aut saltem eo connivente.*

Ver. 8.

וַיֹּאמְרוּ זָקְנֵי גִלְעָד אֶל־יִפְתָּח לְכֹן
עִתָּה שְׂבָנוּ אֵלֶיךָ וְהָלַכְתָּ עִמָּנוּ
וְנִלְחַמְתָּ בְּבָנֵי עַמּוֹן וְהָיִיתָ לָּנוּ לְרֹאשׁ
לְכָל יוֹשְׁבֵי גִלְעָד :

καὶ εἶπαν οἱ πρεσβύτεροι Γαλαὰδ πρὸς Ἰεφθάε. διὰ τοῦτο νῦν ἐπεστρέψαμεν πρὸς σέ, καὶ πορεύσῃ μεθ' ἡμῶν, καὶ παρατάξῃ πρὸς υἱοὺς Ἀμμὼν, καὶ ἔσῃ ἡμῖν εἰς ἄρχοντα πᾶσι τοῖς κατοικοῦσι Γαλαὰδ.

Au. Ver.—8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

Bp. Patrick.—*Therefore we turn again to thee now.*] This may relate either to what immediately goes before, and then the sense is, We confess we are in distress, and therefore implore thy help (which, if thou wilt afford us, thou shalt command us all for ever); or to the beginning of the foregoing verse, and the meaning is, We are sensible of the injury that was done thee, and therefore are come to repair it, by inviting thee to be our head; for that is meant by their “turning again to him:” they had altered their mind, and not only revoked that unjust act, but offered him a recompense.

Rosen.—*Dixeruntque senes Gilead ad Jephtham: ideo nunc conversi sumus ad te, ut eas nobiscum et pugnes contra Ammonitas*. וַיָּבֹא h. l. non est *redire*, nam Gileaditæ a Jephtha non discederant; sed convertere se ad aliquem animo cum eo reconciliato. Illud לְכֹן, *ideo, s. ob hanc causam*, ut Hieronymus reddidit, referri potest vel ad id, quod dixerat Jephtha, eos necessitate compulsos ad se venire; et tunc erit hic sensus: verum est,

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fatemur, quod dicis, nos necessitate compulso, et ob hanc causam ad te venisse, ut nobiscum venias, nosque ab Ammonitis dux populi factus liberis; vel ad id, quod sese ut inimici erga eum gesserunt, ut sensus hic sit: fatemur nos in ea re peccasse, et ideo ad te venimus, ut injuriam hanc compensemus, et te ducem nostrum constituamus, ut sequitur: *et sis nobis in caput omnibus qui habitant Gilead.*

Ver. 11.

Au. Ver.—11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the Lord in Mizpeh.

Pool.—*Jephthah uttered all his words*, objectively so called; i. e., all that was spoken, not only by him, but also by the elders of Gilead concerning him, and concerning this whole transaction, and the conditions of it; or, *all his matters*, the whole business. *Before the Lord*, i. e., before the public congregation, wherewith God was usually and then especially present: see Exod. xx. 24; Deut. vi. 25; Matt. xviii. 10. Or, before the altar, which possibly they did erect upon this special occasion, by God's permission. Or, in God's presence, calling him to be present, as a witness and judge between them [so Rosen.].

Rosen.—וַיְדַבֵּר יִפְתָּח אֶת־כָּל־דְּבָרָיו לִפְנֵי יְהוָה בְּמִצְפֶּה, *Et loquutus est Jephthah omnia verba sua coram Jova in Mizpa.* Pronomen suffixum nominis יִפְתָּח sunt qui ad populum referant, ut Jephthah dicatur auditis verbis populi, ipsum ducem eligentis, ea teste vocato Deo repetiisse. Sed videtur potius Jephthah sua ipsius verba iterasse, quibus, sub qua conditione se populi ducem esse vellet, spoponderat, vs. 9, si ipsum, expulsus a se hostibus, ducem retinere velint. Quo populi promisso recepto vicissim ipse promisit, se fideliter res populi administraturum velle, idque *coram Jova*, i. e., adhibito jurejurando, et Deo in testem advocato. *Coram Jova* alias quidem ante tabernaculum sacrum, aut ante arcam fœderis significat, ut Exod. xxxiv. 34; Lev. i. 3; ix. 5, infra xxi. 2. Sed arcam sacram in Gileaditidem translata fuisse, nusquam memoratur, nec est verisimile.

Ver. 16.

Au. Ver.—Red sea.

Gesen.—Sea of sedge.

Rosen.—*Mare algæ.* See notes on Exod. xiii. 18, vol. i., p. 265.

Ver. 18.

Au. Ver.—On the other side of Arnon. See notes on Numb. xxi. 13, vol. i., p. 582.

Ver. 24.

Au. Ver.—Chemosh.

Gesen.—כִּמּוֹשׁ m. (perhaps subduer, vanquisher, r. כִּמַּשׁ) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7.

Ver. 31.

יְהוָה הַיּוֹצֵא אֶת־אֲשֶׁר יֵאָדָה מִדְּלַתִּי בֵּיתִי
לְקַרְבָּאִי בְּשׁוּבִי בְּשָׁלוֹם מִבְּנֵי עַמּוֹן
יְהוָה לִיהְיֶה וְהָעֵלִיתִּיהוּ עֹלָה :

καὶ ἔσται ὁ ἐκπορευόμενος ὅς ἂν ἐξέλθῃ ἀπὸ
τῆς θύρας τοῦ οἴκου μου εἰς συνάντησίν μου ἐν
τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ νείων Ἀμμων,
καὶ ἔσται τῷ κυρίῳ, ἀνοίσω αὐτὸν δολοκαύτωμα.

Au. Ver.—31 Then it shall be, that whatsoever cometh forth [Heb., that which cometh forth, which shall come forth] of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and [or, or I will offer it, &c.] I will offer it up for a burnt offering.

Pool.—*Quest.* What was it which Jephthah vowed and performed concerning his daughter? *Answ.* Many, especially of modern writers, conceive that Jephthah's daughter was not sacrificed, but only devoted to perpetual virginity, which then was esteemed a great curse and reproach. This they gather, 1. From ver. 37, 38, where we read that she bewailed not her death, which had been the chief cause of lamentation, if that had been vowed, but *her virginity*. 2. From this ver. 39, where, after he had said that *he did with her according to his vow*, he adds, by way of declaration of the matter of that vow, *and she knew no man*. But for the first, there may be a fair reason given, That she could not with honour bewail her death, which she had so generously and cheerfully accepted of, because it was attended with and occasioned by the public good, and her father's honour and happiness, ver. 36, and was a kind of

martyrdom; and moreover, an act of religion, the payment of a vow, which ought to be done cheerfully; but only bewailed the circumstance of her death, that it was in some sort accursed and opprobrious; she having had no husband to take away her reproach, as they speak, Isa. iv. 1, and leaving no posterity to her father's comfort, and the increase of God's people. And for the second, that clause, *and she knew no man*, is plainly distinguished from the execution of his vow, which is here mentioned before; and this is added, not as an explication of the vow, but as an aggravating circumstance, that this was executed when she had not yet known any man. Besides, this opinion seems liable to weighty objections: 1. There is no example in all the Scripture of any woman that was obliged to perpetual virginity by any vow of her own, much less by the vow of her parents; nor have parents any such power over their children, either by the law of nature, or by the Holy Scripture. 2. The express words of the vow, ver. 31, mention nothing of her virginity, but only that she should *surely be the Lord's*, i. e., devoted to the service of the Lord, which might be without any obligation to perpetual virginity; for even Samuel, who was as fully devoted to the Lord by his parents as he could be, 1 Sam. i. 11; and Samson, who was devoted not only by his parents, but by God himself, and that in the highest degree, even to be a perpetual Nazarite, Judg. xiii. 5, 7; yet were not prohibited marriage; nor were any of the most sacred persons, Levites or priests, or high priests, though they were the Lord's in a singular manner, obliged to perpetual virginity: and therefore if she was not offered up for a burnt-offering, as the authors of this opinion say, but only was consecrated to God, there was no occasion to bewail her virginity, which for anything that appears, she was not tied to. 3. If this were all, here was no sufficient cause why so wise and valiant a man as Jephthah should so bitterly and passionately lament over himself or his daughter. And therefore it may seem most probable that Jephthah did indeed sacrifice his daughter, as he had vowed to do; which was the opinion of Josephus the Jew, and of the Chaldee Paraphrast, and of divers of the Jewish doctors, and almost all the ancient fathers, and many eminent writers; and this best agrees with the words of the vow,

delivered ver. 31, *Whatsoever cometh forth of the doors of my house to meet me—shall surely be the Lord's, and I will offer it for a burnt-offering*. Nor is there one word in all the following verses which denies that she was thus offered; only the execution of the vow is delivered in more ambiguous and general terms, ver. 39, which in all reason, and by the laws of good interpretation, ought to be limited and explained by the more plain and particular description of it. It is true, those words may seem capable of another interpretation; the conjunctive particle *and* may be here put for the disjunctive *or* [so Dr. Randolph, Ken.], as it often is, as Exod. xxi. 16, 17; Lev. vi. 3, 5; 2 Sam. ii. 19, &c.; and so the meaning is, That what I first meet *shall surely be the Lord's, or, I will offer it up for a burnt-offering*, to wit, if it be a creature fit to be offered; otherwise, say they, if a dog or an ass should have met him first, he should have been obliged to offer them, which was against the law. But it is sufficiently evident that he speaks of a human person, from the very phrase of *coming forth to meet him* at his return; which plainly argues a design to meet him, purposely to congratulate his return; this phrase of *going to meet* a person coming being very oft used in Scripture, and constantly of one person meeting another, as Gen. xiv. 17; xviii. 2; xxiv. 17, &c., and never of any brute creature. And although *and* is sometimes put for *or*, yet it is not to be so used without necessity, which seems not to be in this place; nor is it very proper to distinguish two sentences in this manner, where the one is more general, and the other being more special, is comprehended within it, which is the case here; for it *shall surely be the Lord's*, is the general; and its being *offered up for a burnt-offering*, is the particular way or manner how it was to be the Lord's; as it were very improper to say, This is either a man, or it is my servant John; because the latter branch is contained in the former; and therefore in all the alleged instances where *and* is put for *or*, they are two distinct persons or things, and not one comprehended within another, as Exod. xxi. 17, *father or mother*; 2 Sam. ii. 19, *right hand or left*. But the great objection against this opinion is this, That it seems a most horrid act, directly contrary to the law of nature, and to plain Scripture, thus to sacrifice his own daughter; and that

it seems altogether incredible, either that such a man as Jephthah, so eminent for piety, and wisdom, and zeal, and faith, should either make so barbarous a vow, or pursue it for above two months' space; and that none of the priests of that time should inform him of the unlawfulness of executing so wicked a vow, and of the liberty he had to redeem such a vow, by virtue of Lev. xxvii. 2, 3, &c.; or that Jephthah would not willingly receive information, especially where it was so agreeable to his own interest and natural affection; or that the priests and people would suffer him to execute his own daughter, and not rather hinder him by force, as they afterwards did Saul, when he had sworn the death of Jonathan. These and other such difficulties I confess there are in the case; but something may be truly and fairly said to allay the seeming monstrousness of this fact. 1. These were times of great and general ignorance and corruption of religion, wherein the Israelites had apostatized from God, and learnt and followed the practices and worships of the heathen nations, Judg. x. 6, whereof this was one, to offer up human sacrifices to Moloch; and although they seem now to have repented and forsaken their idols, Judg. x. 16, yet they seem still to have retained part of the old leaven, and this among the rest, that they might offer human sacrifices, not to Moloch, as they had done, but unto the Lord. And whereas some of the Jewish writers pretend that Phinehas was alive at this time; and tell a fine story concerning him and Jephthah, that both stood upon their terms, and neither would go to the other to advise about the matter; yet it is more than probable that Phinehas was dead long before this time, and whosoever was the high priest then, he seems to be guilty either of gross ignorance or negligence; so that a late learned writer conceives that this was the reason why the priesthood was taken from him, and from that line, and translated to the line of Ithamar, which was done in the time of the judges, as may be gathered from 1 Sam. ii. 35, 36. Moreover Jephthah, though now a good man, may seem to have had but a rude and barbarous education; having been banished from his father's house, and forced to wander and dispose himself in the utmost borders of the land of Gilead beyond Jordan, at a great distance from the place of worship and in-

struction: nor is it strange that the priests and people did not resist Jephthah in this enterprise; partly because many of them might lie under the same ignorance and mistake that Jephthah did; and partly because they knew Jephthah to be a stout, and resolute, and boisterous man, and were afraid to oppose him in a matter wherein he seemed to be so peremptory, and their persons and families were not much concerned. 2. This mistake of Jephthah's, and of the rest of that age, was not without some plausible appearance of warrant from the holy text, even from Lev. xxvii. 28, 29, wherein it is expressly provided, that *no devoted thing, whether man or beast, should be redeemed, but should surely be put to death*; a place which it is not strange that a soldier in so ignorant an age should mistake, seeing even some learned divines, in this knowing age, and Capellus amongst the rest, have fallen into the same error, and justified Jephthah's action from that place; and though I doubt not they run into the other extreme, as men commonly do, those words being to be otherwise understood than they take them, yet it must be granted that place gave Jephthah a very colourable pretext for the action; and being pushed on by zeal for God, and the conscience of his vow, he might easily be induced to it; and though this was a sin in him, yet it was but a sin of ignorance; which therefore was overlooked by a gracious God, and not reproved by any holy men of God. It is probably conceived, that the Greeks, who used to steal sacred histories, and turn them into fables, had from this history their relation of Iphigenia (which may be put for Jephthagenia), sacrificed by her father Agamemnon, which is described by many of the same circumstances wherewith this is accompanied.

Bp. Lowth.—ועליתו לו עולה, *I will offer him a burnt-offering*, for *I will offer unto him* (that is, unto *JEHOVAH*) *a burnt-offering*; by an ellipsis of the preposition, of which Buxtorf gives many other examples, Thes. Grammat., lib. ii. 17. A late happy application of this grammatical remark to that much disputed passage, has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors, had given occasion to dissertations without number, and caused endless disputes among the learned, on the question, whether Jephthah sacrificed

his daughter or not, in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very terms of the vow; which now at last has been cleared up beyond all doubt by my very learned friend Dr. Randolph, Margaret Professor of Divinity in the University of Oxford, in his Sermon on Jephthah's vow, Oxford, 1766.

Dr. A. Clarke.—31 *Shall surely be the Lord's, and I will offer it up for a burnt-offering.*] The text is, וְהָיָה לַיהוָה עֹלָה, the translation of which, according to the most accurate Hebrew scholars, is this: *I will consecrate it to the Lord, or I will offer it for a burnt-offering*; that is, "If it be a thing fit for a burnt-offering, it shall be made one; if fit for the service of God, it shall be consecrated to him." That conditions of this kind must have been implied in the vow is evident enough. If a dog had met him, this could not have been made a burnt-offering; and if his neighbour or friend's wife, son, or daughter, &c., had been returning from a visit to his family, his vow gave him no right over them. Besides, human sacrifices were ever an abomination to the Lord; and this was one of the grand reasons why God drove out the Canaanites, &c., because they offered their sons and daughters to Molech in the fire, i.e., made burnt-offerings of them, as is generally supposed. That Jephthah was a deeply pious man, appears in the whole of his conduct; and that he was well acquainted with the law of Moses, which prohibited all such sacrifices, and stated what was to be offered in sacrifice, is evident enough from his expostulation with the king and people of Ammon, ver. 14—27. Therefore it must be granted that he never made that rash vow which several suppose he did; nor was he capable, if he had, of executing it in that most shocking manner which some Christian writers ("tell it not in Gath") have contended for. He could not commit a crime which himself had just now been an executor of God's justice to punish in others.

It has been supposed that "the text itself might have been read differently in former times; if instead of the words וְהָיָה לַיהוָה עֹלָה, *I will offer it a burnt-offering*, we read וְהָיָה לַיהוָה, *I will offer him* (i.e., the Lord) a burnt offering: this will make a widely different sense, more consistent with everything that is sacred; and it is formed

by the addition of only a single letter (א), and the separation of the pronoun from the verb. Now the letter א is so like the letter כ, which immediately follows it in the word עֹלָה, that the one might easily have been lost in the other, and thus the pronoun be joined to the verb as at present, where it expresses the thing to be sacrificed instead of the person to whom the sacrifice was to be made. With this emendation the passage will read thus: *Whatsoever cometh forth of the doors of my house to meet me—shall be the Lord's; and I will offer HIM a burnt-offering.*" For this criticism there is no absolute need, because the pronoun ה in the above verse, may with as much propriety be translated him as it. The latter part of the verse is, literally, *And I will offer him a burnt-offering*, עֹלָה, not לַיהוָה, for a burnt-offering, which is the common Hebrew form when for is intended to be expressed. This is strong presumption that the text should be thus understood: and this avoids the very disputable construction which is put on the וְהָיָה לַיהוָה, or *I will offer it up*, instead of *AND I will offer HIM a burnt-offering*.

"From verse 39 it appears evident that Jephthah's daughter was not sacrificed to God, but consecrated to him in a state of perpetual virginity; for the text says, *She knew no man, for this was a statute in Israel*, וְהָיָה כִּי יִשְׂרָאֵל, viz., that persons thus dedicated or consecrated to God, should live in a state of unchangeable celibacy. Thus this celebrated place is, without violence to any part of the text, or to any proper rule of construction, cleared of all difficulty, and caused to speak a language consistent with itself, and with the nature of God."

Those who assert that Jephthah did sacrifice his daughter, attempt to justify the opinion from the barbarous usages of those times: but in answer to this it may be justly observed, that Jephthah was now under the influence of the Spirit of God, ver. 29; and that Spirit could not permit him to imbrue his hands in the blood of his own child; and especially under the pretence of offering a pleasing sacrifice to that God who is the Father of mankind, and the Fountain of love, mercy, and compassion.

The Versions give us but little assistance in clearing the difficulties of the text. In the Targum of Jonathan there is a remarkable gloss which should be mentioned, and

from which it will appear that the Targumist supposed that the daughter of Jephthah was actually sacrificed: "And he fulfilled the vow which he had vowed upon her; and she knew no man: and it was made a statute in Israel [that no man should offer his son or his daughter for a burnt-offering; as did Jephthah the Gileadite, who did not consult Phinehas the priest; for if he had consulted Phinehas the priest, he would have redeemed her with money]."

The Targumist refers here to the *law*, Lev. xxvii. 1—5, where the Lord prescribes the *price* at which either males or females, who had been *vowed to the Lord*, might be *redeemed*. "When a man shall make a singular vow, the persons shall be for the Lord at thy estimation: the male from twenty years old even unto sixty, shall be fifty shekels of silver; and if it be a female, then thy estimation shall be thirty shekels: and from five years old unto twenty years, the male twenty shekels, and for the female ten." This also is an argument that the daughter of Jephthah was not sacrificed; as the father had it in his power, at a very moderate price, to have redeemed her: and surely the blood of his daughter must have been of more value in his sight than *thirty* shekels of silver!

Dr. Hales has entered largely into the subject: the following is his exposition of Jephthah's vow.

"When Jephthah went forth to battle against the *Ammonites*, he vowed a vow unto the Lord, and said, 'If thou wilt surely give the children of Ammon into my hand, then it shall be that *whatsoever cometh out of the doors of my house to meet me*, when I return in peace from the children of Ammon, *shall either be the Lord's, or I will offer it up (for) a burnt-offering*,' Judg. xi. 30, 31. According to this rendering of the two conjunctions, *ו*, *van*, in the last clause, '*either, or*' (which is justified by the Hebrew idiom; thus, 'He that curseth his father *and* his mother,' Exod. xxi. 17, is necessarily rendered disjunctively, 'His father *or* his mother,' by the Sept., Vulg., Chald., and Eng., confirmed by Matt. xv. 4, the paucity of connecting particles in that language making it necessary that this conjunction should often be understood disjunctively), the vow consisted of two parts: 1. That what *person* soever met him should *be the Lord's*, or be dedicated to his service; and 2. That what *beast* soever

met him, if *clean*, should be offered up for a *burnt-offering* unto the Lord.

"This rendering and this interpretation is warranted by the *Levitical* law about vows.

"The *נדר*, *neder*, or *vow*, in general included either *persons*, *beasts*, or *things* dedicated to the Lord for pious uses; which, if it was a simple vow, was redeemable at certain prices, if the person repented of his vow, and wished to commute it for money, according to the age or sex of the person, Lev. xxvii. 1—8: this was a wise regulation to remedy rash vows. But if the vow was accompanied with *נדרים*, *cherem*, *devotement*, it was irredeemable, as in the following case, Lev. xxvii. 28.

"Notwithstanding, no devotement which a man shall devote unto the Lord, (either) of *man*, or *beast*, or of *land of his own property*, shall be sold or redeemed. Everything devoted is most holy to the Lord.

"Here the three *ו*, *vau*, in the original should necessarily be rendered disjunctively, or as the last actually is in our translation, because there are three distinct subjects of devotement to be applied to distinct uses, the *man* to be dedicated to the service of the Lord, as Samuel by his mother Hannah, 1 Sam. i. 11; the *cattle*, if *clean*, such as *oxen*, *sheep*, *goats*, *turtle-doves*, or *pigeons*, to be sacrificed; and if *unclean*, as *camels*, *horses*, *asses*, to be employed for carrying burdens in the service of the tabernacle or temple; and the *lands*, to be sacred property.

"This law therefore expressly applied in its first branch to Jephthah's case, who had *devoted* his daughter to the Lord, and *opened his mouth to the Lord*, and therefore *could not go back*, as he declared in his grief at seeing his daughter and only child coming to meet him with timbrels and dances; she was, therefore, necessarily devoted, but with her own consent, to perpetual *virginity* in the service of the tabernacle, chap. xi. 36, 37; and such service was customary, for in the division of the spoils taken in the first Midianitish war, of the whole number of captive virgins the Lord's *tribute was thirty-two persons*, Numb. xxxi. 15—40. This instance appears to be decisive of the nature of her devotement.

"Her father's extreme grief on the occasion, and her requisition of a respite for two months to *bewail her virginity*, are both perfectly natural. Having no other issue,

he could only look forward to the extinction of his name or family; and a state of celibacy, which is reproachful among women everywhere, was peculiarly so among the *Israelites*, and was therefore no ordinary sacrifice on her part; who, though she generously gave up, could not but regret the loss of, becoming 'a mother in Israel.' And he did with her according to his vow which he had vowed, and she knew no man, or remained a virgin, all her life, ver. 31—39.

"There was also another case of *devotement* which was irredeemable, and follows the former, Lev. xxvii. 29. This case differs materially from the former.

"1. It is confined to *PERSONS* devoted, omitting *beasts and lands*. 2. It does not relate to *private property*, as in the foregoing. And 3. The subject of it was to be *utterly destroyed*, instead of being *most holy unto the Lord*. This law therefore related to *aliens, or public enemies* devoted to destruction either by God, the *people*, or by the *magistrate*. Of all these we have instances in Scripture.

"1. The *Amalekites* and *Canaanites* were devoted by God himself. Saul was, therefore, guilty of a breach of the law for sparing Agag the king of the *Amalekites*, as Samuel reproached him, 1 Sam. xv. 33: 'And Samuel hewed Agag in pieces before the Lord;' not as a *sacrifice*, according to Voltaire, but as a *criminal*, whose sword had made many women childless. By this law the Midianitish women who had been spared in battle were slain, Numb. xxxi. 14—17.

"2. In Mount *Hor*, when the *Israelites* were attacked by Arad, king of the southern *Canaanites*, who took some of them prisoners, they vowed a vow unto the Lord that they would utterly destroy the *Canaanites* and their cities, if the Lord should deliver them into their hand, which the Lord ratified; whence the place was called *Hormah*, because the vow was accompanied by *cherem*, or devotement to destruction, Numb. xxi. 1—3; and the vow was accomplished, chap. i. 17.

"In the *Philistine* war Saul adjured the people, and cursed any one who should taste food till the evening. His own son Jonathan inadvertently ate a honeycomb, not knowing his father's oath, for which Saul sentenced him to die. But the people interposed, and rescued him for his public services; thus assuming the power of *dis-*

persing, in their collective capacity, with an unreasonable oath. This latter case, therefore, is utterly irrelative to Jephthah's vow, which did not regard a foreign enemy or a domestic transgressor devoted to destruction, but on the contrary was a vow of thanksgiving, and therefore properly came under the former case. And that Jephthah could not possibly have sacrificed his daughter (according to the vulgar opinion), may appear from the following considerations:—

"1. The sacrifice of children to Molech was an abomination to the Lord, of which in numberless passages he expresses his detestation, and it was prohibited by an express law, under pain of death, as a *defilement of God's sanctuary, and a profanation of his holy name*, Lev. xx. 2, 3. Such a sacrifice, therefore, unto the Lord himself, must be a still higher abomination, and there is no precedent of any such under the law in the Old Testament.

"2. The case of Isaac, before the law, is irrelevant, for Isaac was not sacrificed, and it was only proposed for a trial of Abraham's faith.

"3. No father, merely by his own authority, could put an offending, much less an innocent, child to death upon any account, without the sentence of the magistrate (Deut. xxi. 18—21) and the consent of the people, as in Jonathan's case.

"4. The *Mischna*, or traditional law of the Jews, is pointedly against it; ver. 212: 'If a Jew should devote his son or daughter, his man or maid-servant, who are *Hebrews*, the devotement would be void, because no man can devote *what is not his own, or whose life he has not the absolute disposal of*.' These arguments appear to be decisive against the sacrifice; and that Jephthah could not have devoted his daughter to celibacy against her will is evident from the history, and from the high estimation in which she was always held by the daughters of Israel for her filial duty and her hapless fate, which they celebrated by a regular anniversary commemoration four days in the year; chap. xi. 40."—*New Analysis of Chronology*, vol. iii., p. 319.

Ver. 40.

מִנְיָיִם וְיִמִּיָּהּ תִּלְכְּנָה בְּנֹרָה
יִשְׂרָאֵל לְרָפוֹת לְבֵת־יִפְתָּהּ הַגִּלְעָדִי
אֲרָבַעַת יָמִים בַּשָּׁנָה :

ἀπὸ ἡμερῶν εἰς ἡμέρας ἐπορεύοντο θυγατέρες Ἰσραὴλ θρηνεῖν τὴν θυγατέρα Ἰεφθάε τοῦ Γαλααδίτου ἐπὶ τέσσαρας ἡμέρας ἐν τῷ ἐν-
αυτῷ.

Au. Ver.—40 *That* the daughters of Israel went yearly [Heb., from year to year] to lament [or, to talk with] the daughter of Jephthah the Gileadite four days in a year.

To lament the daughter of Jephthah.

Dr. A. Clarke.—I am satisfied that this is not a correct translation of the original. Houbigant translates the whole verse thus: *Sed iste mos apud Israel invaluit, ut virgines Israel, temporibus diversis, irent ad filiam Jephthæ—ut eam quotannis dies quatuor, consolarentur*: “But this custom prevailed in Israel, that the virgins of Israel, went at different times, four days in the year, to the daughter of Jephthah, that they might comfort her.” This verse also gives evidence that the daughter of Jephthah was not sacrificed; nor does it appear that the custom, or statute referred to here, lasted after the death of Jephthah’s daughter.

Gesen.—חָנַן, Piel, to praise, to celebrate [so Lee, Rosen.], seq. acc. Judg. v. 11; seq. ל, Judg. xi. 40. Aram. חָנַן, i. q., חָנַן, to recount. Arab. حَنَّى, IV., to celebrate with praise, pp. to utter.

Rosen.—*Eunt filię Israelis per plateas aut agros ad laudandam filiam Jephthæ, Gileadensis.* חָנַן Græcus Alexandrinus θρηνεῖν, et Chaldæus חָנַן, ad lamentandum, reddunt, quibuscum ceteri veteres consentiunt. Sed חָנַן est infinitivus Piel verbi חָנַן; quod supra v. 11, *laudare*, significare vidimus. R. Tanchum: “Verbum חָנַן significat *predicationem*, et quidem eam, quæ conjuncta est cum lætitia, et commemoratione virtutum actionumque generosarum, ut supra v. 11. Atque hoc ipso modo peragi solebant nœniæ.” חָנַן יָמִים, *Per quatuor dies in anno continuas.* non ut Hebræorum nonnulli, volunt, quatuor diversis per annum vicibus.

CHAP. XII. 4.

וַיִּקְרָא יִפְתָּח אֶת-בְּלִיאֲנָשִׁי גִלְעָד
וַיִּלְחֶם אֶת-אֲפְרַיִם וַיִּנְכַּף אֲנָשֵׁי גִלְעָד
אֶת-אֲפְרַיִם כִּי אָמְרוּ פְּלִיטֵי אֲפְרַיִם אֲתָם
גִּלְעָד בְּתוֹךְ אֲפְרַיִם בְּתוֹךְ מְנַשֶּׁשׁ:

καὶ συνένστρεψεν Ἰεφθάε πάντας τοὺς ἄνδρας
Γαλααδ, καὶ παρέτάξατο τῷ Ἐφραΐμ. καὶ

ἐπάταξαν ἄνδρες Γαλααδ τὸν Ἐφραΐμ, ὅτι
εἶπαν οἱ διασωζόμενοι τοῦ Ἐφραΐμ, ὑμεῖς
Γαλααδ ἐν μέσῳ τοῦ Ἐφραΐμ καὶ ἐν μέσῳ τοῦ
Μανασσή.

Au. Ver.—4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Pool.—According to this translation, these words are a scoffing and contemptuous expression of the Ephraimites concerning the Gileadites, whom they call fugitives of Ephraim; the word *Ephraim* being here taken largely, as it is elsewhere, as Isa. vii. 2, 5, so as it comprehends the other neighbouring tribes, of which Ephraim was in some sort the head or chief; and especially their brethren of Manasseh, who lived next to them, and were descended from the same father, Joseph; by reason whereof both these tribes are sometimes reckoned for one, and called by the name of *the tribe of Joseph*. And this large signification of Ephraim may seem probable from the following words, where, instead of *Ephraim*, is put *the Ephraimites and the Manassites*. By *Gileadites* here they seem principally to mean the Manassites beyond Jordan, who dwelt in Gilead, as appears from Deut. iii. 13; Josh. xvii. 1, 5, 6. And although other Gileadites were joined with them, yet they vent their passion against these; principally, because they envied them most; partly, because they seemed to have had a chief hand in the victory, Judg. xi. 29; and partly, because they were more nearly related to them, and therefore more obliged to desire their conjunction with them in the war. These they here opprobriously call *fugitives*, i. e., such as had deserted their brethren of Ephraim and Manasseh, and for some worldly advantage planted themselves beyond Jordan, at a distance from their brethren, and were alienated in affection from them, and carried on a distinct and separate interest of their own, as appears by their monopolizing the glory of this success to themselves, and excluding their brethren from it. According to the Hebrew, the words lie and may be rendered thus, *Therefore* (so *chi* is oft rendered) *they*

Ephraimites and the Manassites." It is very probable, that the Manassites in Canaan joined with the Ephraimites in this presumptuous attempt upon the Gileadites; who being well acquainted with their own country, got between them and the river Jordan, to intercept their passage over it, as we read in the following verse.

Ged., Booth.—4 And the men of Gilead smote Ephraim, because they said, Ye are only fugitives of Ephraim: Gilead is a base breed between Ephraim and Manasseh!

Rosen.—*Et condescerunt Gileadenses Ephraimitas, nam dixerunt: fugitivi Ephraimitarum vos estis Gilead, in medio Ephraimi, in medio Manasses.* Quibus in verbis explicandis interpretes in diversissimas partes abeunt. Atque primum verba עִפְרַיִם אֲמַרְתֶּם אֲמַרְתֶּם sintne Ephraimitarum, an vero Gileadensium, haud satis liquet. Longe plerique tamen Ephraimitarum esse statuunt pro convitium in Gileadenses jactata, quibus horum animi exasperati fuerint accensisque ad pugnam. Nec tamen hi in sensu constituendo consentiunt. Ut ab antiquissimis ordiamur, Græca Alexandrina interpretatio est talis: ὅτι εἶπαν οἱ διασωζόμενοι τοῦ Ἐφραΐμ· ὑμεῖς Γαλαὰδ ἐν μέσῳ τοῦ Ἐφραΐμ· καὶ ἐν μέσῳ τοῦ Μανασσῆ. Chaldaeus illa sine redditit: אַרְי אֲמַרְתֶּם כְּשׁוֹבְבֵי דְבֵית אֲמַרְתֶּם מִה אֲמַרְתֶּם בְּנֵי בֵית מְנַשֶּׁה וְהָיִינוּ בְנֵי בֵית אֲמַרְתֶּם, *nam dixerunt evasi domus Ephraim: quid vos aestimamini, qui de domo Gilead estis, in medio domus Ephraimi, in medio domus Manassis?* Quod sequutus Jarchi hæc notat: Gileadenses minimi erant inter Ephraimitas; ideo ii contemptim habebant Gileadenses iisque dicebant: equid vos, Gileadenses, aestimati estis inter Ephraimitas et Manassitas? Ita et R. Tanchum. Utraque interpretatio, Græca et Chaldaica,

Among the Ephraimites, and—Manassites.] That is, that dwelt in the land of Canaan; who looked upon the Gileadites, and the rest of the Manassites, on the other side Jordan, and in the most northerly part of it, as the refuse of their nation. But it must be acknowledged, that the words in the Hebrew are capable of another sense, and may be thus translated: "Therefore (so the particle *ki* is often translated) they said, Fugitives of Ephraim are ye;" that is, having smote them, the Gileadites called the Ephraimites *run-aways*. And the truth is, thus they (not the Gileadites) are called in the next verse: and then the following words may be thus translated, "Gilead got between the

וְיָצֵא יִשְׂרָאֵל יְהוֹשֻׁעַ, ut reddendum sit: vos *Gileaditæ*. Sed per accentum distinctivum *Sakeph-katon* voci וְיָצֵא appositum, ea cum וְיָצֵא jungitur, hoc sensu: *elapsi Ephraimitarum vos estis*. Hieronymus: *fugitivus est Galaad de Ephraim, et habitat in medio Ephraim et Manasse*, i. e., vos *Gileaditidæ* nihil estis aliud, quam fugitivi ex Ephraimitis, et tamen non minus vos censetis ad has tribus pertinere, ac si in earum medio habitaretis. Syrus: *quia dixerunt: Ephraimitæ sunt medii inter Ephrem et Manasse*. Sed Arabs: *et dixerunt: certe Ephrem et Manasse unum sunt genus*. Uterque interpres omisit nomen וְיָצֵא. Kimchi וְיָצֵא פָּלִישִׁי convicium esse ratus sensum hujus loci sic facit: pugnam inierunt *Gileadenses* cum *Ephraimitis*, quod antea soliti essent abjectissimi quique *Ephraimitarum* dicere: vos estis, qui habitatis *Gileadem*, q. d., nihil estis nisi *Gileadenses*, habitantes inter *Ephraim* et *Manasse*, estis homines obscuri et nullius nominis, habitantes inter duas tribus clarissimas et nobilissimas. Alii *Ephraimitas* volunt *Gileadensibus*, qui erant de *Manassæis* trans *Jordanem*, hoc convicium fecisse, quod a ceteris *Josephi* posteris segregati, in istum terræ *Cananææ* extremum angulum relegati essent, quasi indigni, qui cum ceteris habitarent, et pro transfugis *Ephraimitarum*, i. e., pro vilissimis suæ tribus reliquiis habendos esse. Haud improbandi videntur interpretum illi, qui verba וְיָצֵא פָּלִישִׁי, *evasores Ephraimi vos estis*, sola effatum *Ephraimitarum* constituere judicant, esseque verba illorum objurgatoria ad *Gileadenses*, quos invalidos vocassent, ut *Jerem.* xlv. 11, פָּלִישִׁים, *evasores* sunt paucissimi; verba autem וְיָצֵא פָּלִישִׁי אֲנִי, esse verba scriptoris, et parenthesi includenda. Sed in hac interpretatione, et in reliquis, quas recensuimus, illud displicet, quod וְיָצֵא פָּלִישִׁי de *Gileadensibus* sensu minus proprio capitur, quum statim vs. proximo eadem verba manifeste de *Ephraimitis* sensu proprio sint intelligenda. Quæ quum ita sint, hoc versu verba וְיָצֵא פָּלִישִׁי אֲנִי cum iis, quæ proxime præcedunt, וְיָצֵא אֲנִי וְיָצֵא אֲנִי, erunt hoc sensu jungenda: *percusserunt, occiderunt Gileadenses Ephraimitas*, quotquot singulos offenderunt; nam dixerunt *Gileadenses: evasores, profugi Ephraimitæ estis*, i. e., ex occidentalibus illis *Ephraimitis*, qui trajecto *Jordane* in nostram *Gileaditidem* invaserunt. Addit scriptor: וְיָצֵא פָּלִישִׁי אֲנִי בְּהָרֵי קְנָעָה,

Gileadenses erant in medio *Ephraimitarum* et in medio *Manassitarum*, i. e., milites *Jephthæi* inter regionem suam et *Ephraimitarum* se collocarunt ad obsidenda itinera. Sed non solum in quos in agris et viis inciderunt *Ephraimitas* singulos interfecerunt *Gileadenses*, verum et ne qui illorum trans *Jordanem* in suam regionem evaderent præcaverunt *Gileadenses*. Quod exponitur duobus versibus qui sequuntur.

Ver. 6.

וַיֹּאמְרוּ לוֹ יִשְׂרָאֵל אֲמָרְיָא שִׁבְבֹּלֶת וַיֹּאמֶר סִבְבֹּלֶת וְלֹא יָדִין לְדָפְרָן בֵּין וַיִּאָּחֶזוּ אוֹתוֹ וְגו'

καὶ εἶπαν αὐτῷ. εἶπον δὲ στάχυς· καὶ οὐ κατέυθυνεν τοῦ λαλῆσαι οὕτως· καὶ ἐπελάβοντο αὐτοῦ, κ.τ.λ.

Au. Ver.—6 Then said they unto him, Say now *Shibboleth* [which signifieth, a stream, or, flood]: and he said *Sibboleth*: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of *Jordan*: and there fell at that time of the *Ephraimites* forty and two thousand.

Pool.—Shibboleth signifies a stream or river, which they desired to pass over; so it was a word proper for the occasion, and gave them no cause to suspect the design, because they were required only to express their desire to go over the *Shibboleth* or river. He could not frame to pronounce it right, or rather, he did not frame or direct himself to speak so, or to speak right, i. e., so as he was required to do it. The Hebrew text doth not say that he could not do it, but that that he did it not, because he, suspecting not the design of it, uttered it speedily according to his manner of expression. At that time; not in that place, at the passages of *Jordan*, but in that expedition, being slain either in the battle, or in the pursuit, or at *Jordan*.

Gesen.—שבבול f. (ר. שבב No. 2) 1. an ear of grain, *Job* xxiv. 24, &c. 2. A stream, flood, see the root No. 3, *Judg.* xii. 6; *Ps.* lxix. 3, 16; *Is.* xxvii. 12. Syr. ܫܒܒܠܬ, channel of a river.

Dr. A. Clarke.—For he could not frame to pronounce it right.] This is not a bad rendering of the original, וְלֹא יָדִין לְדָפְרָן, "and they did not direct to speak it thus." But instead of יָדִין, *yachin*, to direct, thirteen of *Kennicott's* and *De Rossi's MSS.*, with

two ancient editions, read יבין, *yabin*; "they did not understand to speak it thus."

Rosen.—6 *Tum dixerunt ei Gileadenses: dic, quæso, Schibboleth. At ille dicebat Sibboleth, neque rectificabat proloqui sic, i. e., non exacte proferebat vocem, ut proponebatur. Syrus: quia scilicet non poterat proloqui sic. Arabs: quia Ephraimitæ non poterant pronunciare literam Schin. Vox*

שִׁבּוֹלֶת denotat et *spicam*, ut Arab. سنبلة, et *fluxum aquarum*, Ps. lxx. 3, 16. Priorem significatum hic expressit Græcus Alexandrinus, secundum codicem Vaticanum, ubi pro Hebraicis שִׁבּוֹלֶת אֶפְרַיִם leguntur hæc: εἶπον δὲ στάχυς. Sed in codice Alexandrino: εἶπατε δὲ σύνθημα, dicite tesseram, i. e., vocem constitutam, qua alii ab aliis internoscendi sunt; est enim militaris tessera, qua socii, quibus ea communicatur, ab hostibus internoscuntur. Sed de militari tessera hic non agi, non est quod doceamus. Pro יבין וְאֵל in codicibus nonnullis et editionibus veteribus legitur יבין וְאֵל, nec sciebat, quod non videtur reprobandum.

Ver. 7.

— וַיִּקְבֹּר בְּעָרֵי גִלְעָד :

— καὶ ἐτάφη ἐν πόλει αὐτοῦ Γαλαὰδ.

Au. Ver.—7 And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

And was buried in one of the cities of Gilead.

Houb., Horsley, Ged., Booth.—And was buried in his own city [LXX, Vulg.] in Gilead.

Houb.—Solut Chaldaeus legit בשר in numero plur. atque inde fortasse id mendum fuit hodiernos in Codices derivatum. Nam inferioris ævi Judæi Paraphrasim Chaldaicam sæpe habuerunt, ut normam suæ Codicum et scriptiois interpretationis. Sed legebant Græci Intt. בשר, in civitate sua, eosque sequitur Vulgatus. Melius, ut videtur, Syrus בשר, in civitate (Galaad) ut mendum sit in litterâ malè trajectâ. Arabs eodem modo interpretatur, quo Syrus. Ex quibus colliget Lector, nimum sanè incautos fuisse Grammaticos recentiores, qui hoc verbum בשר, in civitatibus, Enallagen numeri esse crediderint, quasi Hebr. in linguam cadere posset, ut unum eumdemque hominem diceret fuisse in civitatibus sepultum, pro in civitate. Certe ejusmodi Enallagen ignoravit

Chaldæus, quam si cognosset, interpretatus fuisset, in civitate, non autem in civitatibus. Ignoravere ipsi Judæi Magistri. Nisi enim ignorassent, non commenti fuissent fabulam talem; Jephthæ, quia filiam suam immolasset, à Domino percussam fuisse gravi ulcere, ut corpus ejus de civitate in civitatem membratim dilaberetur, et in singulis civitatibus corpus ejus fuisse frustatim divisum ac sepultum. Nam quorsum talia fingerent, si contextu in Sacro nihil aliud viderent, quàm numeri Enallagen consuetam? Hoc attendere debuissent Grammatici novi, qui Rabbinos unicè amplectebantur, nec alios habebant Hebr. linguæ magistros.

Rosen.—*Mortuusque est Jephthæ Gileadite, et sepultus in urbibus Gileaditidis, i. e., in una ex urbibus Gileaditidis, quam definire nihil attinebat. Sic et alias pluralis pro uno aliquo indefinite ponitur, ut Gen. xix. 29 ubi not. vid. Cf. Gesenii Lehrjeb, p. 665. Græcus Alexandrinus reddidit ἐν πόλει αὐτοῦ Γαλαὰδ, quod sequutus Hieronymus: in urbe sua Galaad. Sic quoque Syrus et Arabs. Quasi legissent, aut legendum censuissent בקריו. Sed non est mutatione opus.*

Ver. 14.

וַיְהִי־לֹו אַרְבָּעִים בָּנִים וּשְׁלֹשִׁים בְּנֵי בָנָיו

καὶ ἦσαν αὐτῷ τεσσαράκοντα υἱοὶ, καὶ τριάκοντα υἱῶν υἱοῦ, κ.τ.λ.

Au. Ver.—14 And he had forty sons and thirty nephews [Heb., sons' sons], that rode on threescore and ten ass colts: and he judged Israel eight years.

Nephews.

Bp. Patrick, Horsley, Rosen.—Grandsons.

CHAP. XIII. 6.

Au. Ver.—6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name.

Dr. A. Clarke.—*But I asked him not whence he was, neither told he me his name.*] This clause is rendered very differently by the Vulgate, the negative not being omitted: *Quem cum interrogassem quis esset, et unde venisset, et quo nomine vocaretur, noluit mihi dicere; sed hoc respondit. "Who, when I asked who he was and whence he came, and by what name he was called, would not tell me; but this he said," &c.*

The *negative* is also wanting in the Septuagint, as it stands in the Complutensian Polyglot: *Και ηρωτων αυτον ποθεν εστιν, και το ονομα αυτου, ουκ απηγγειλε μοι*. "And I asked him whence he was, and his name, but he did not tell me." This is also the reading of the Codex Alexandrinus; but the Septuagint, in the London Polyglot, together with the Chaldee, Syriac, and Arabic, read the *negative* particle with the Hebrew text, *I asked not his name, &c.*

Ver. 9.

Au. Ver.—The angel of God.

Booth.—The angel God.

Ver. 10.

— הִנֵּה נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר-בָּא

בְּיוֹם אֵלַי :

— ἰδοὺ ὁπατα πρὸς με ὁ ἀνὴρ ὅς ἤλθεν ἐν ἡμέρᾳ πρὸς με.

Au. Ver.—10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

The other day.

Booth.—Dathé following Le Clerc considers בֵּים as signifying *nuper, lately*, and so others. Houbigant follows Syr., Ch., and Arab. who read הָיָה; and contends that בֵּים never signifies lately.

Rosen.—*Die isto, de quo vs. 3.*

Ver. 12.

וַיֹּאמֶר מְנוּחַ עֵתָה יָבֹא דְבָרִיךָ מִיָּה

יְהוָה מִשְׁפָּט הַנֶּעַר וּמַעֲשָׂהּ :

καὶ εἶπε Μανωῆ. νῦν ἐλεύσεται ὁ λόγος, τίς ἔσται κρίσις τοῦ παιδίου καὶ τὰ ποιήματα αὐτοῦ;

Au. Ver.—12 And Manoah said, Now let thy words come to pass. How shall we order the [Heb., What shall be the manner of the] child, and how shall we do unto him [or, what shall he do? Heb., what shall be his work]?

Pool.—*Let thy words come to pass; or, thy words shall come to pass; I firmly believe that thy promises shall be fulfilled.*

How shall we order the child?

Bp. Patrick.—The Hebrew word *mishpat*, which we translate *order*, signifies here the rule whereby he should live.

Rosen.—12 *Nunc veniat verba tua, unumquodque verborum tuorum, i. e., eveniat quod prædixisti, ut Deut. xviii. 22. Nomen*

plurale in pluribus codicibus est defectivè scriptum, וְיָבֹא. — *Quid erit jus pueri et opus ejus? i. e., quænam erit ratio educationis pueri, et quomodo eum tractabimus?* Chaldæus: *Quid erit quod dignum infanti, et quid faciemus ei?* מִשְׁפָּט proprie *judicium*, hinc *quod legibus consentaneum est*, porro *modus agendi*. Hieronymus verba sic interpretatus est: *Quid vis ut faciat puer? aut a quo se observare debet?* Sed מִשְׁפָּט, *opus ejus* non est, quod Simson facturus sit, sed quod cum eo agi debeat, quomodo tractandus sit, ut angeli responsio ostendit. Similis pronominis suffixi usus observatur Genes. i. 4, ubi בְּרִי, *fletus ejus*, Josephi, est fletus de eo, propter eum.

Ver. 18.

וַיֹּאמֶר לוֹ מִלֵּאָה יְהוָה לְפָנָה זֶה

תִּשְׁמַר לְשִׁמִּי וְהָיָה פְּלִיא :

חֲרִי

καὶ εἶπεν αὐτῷ ὁ ἄγγελος κυρίου. εἰς τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ αὐτό ἐστι θαυμαστόν.

Au. Ver.—18 And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret [or, wonderful]? 13, 14, 15, 18, &c. *Angel of the Lord.*

Booth.—Angel Jehovah.

Secret. So Houb., Prof. Lee.

Ged., Booth.—It is a secret.

Pool.—Or, *hidden* from mortal men: or, *wonderful* [so Patrick, Horsley, Rosen., Gesen., Clarke], such as thou canst not comprehend; my nature or essence (which is oft signified by *name* in Scripture) is incomprehensible. This shows that this was the Angel of the covenant, the Son of God.

Bp. Horsley.—*Wonderful.* But for פְּלִיא, read with several MSS. פִּיא.

Rosen.—18 *Dixitque ei nuntius Jovæ? quare rogas nomen meum?* Additum voci לְפָנָה pronomen demonstrativum יְהוָה infert emphasin quandam, q. d., cur tam serio interrogas? cur tantopere meum nomen cognoscere urges? Vid. et Genes. xviii. 13; xxv. 22; xxxii. 30. וְהָיָה פְּלִיא, *Quum illud sit mirabile?* Pro פְּלִיא, quomodo in margine legi jubetur, in textu est פִּיא, aut פְּלִיא, a פִּיא, *mirum*, cum terminatione adjectivi. Est vero פְּלִיא non capiendum pro angeli nomine, quod forte alicui videri posset collato loco Jesaj. ix. 5, tum quia angelus responsione sua indicat, se nomen suum nolle revelare (cf. Genes. xxxii. 29), tum

quia in Hebræo non fuisse scriptum *וַיֵּרָא*, *et illud est mirabile*, i. e., quum illud sit mirabile, sed simpliciter *וַיֵּרָא*, *illud est Peli*. Multo minus verba *וַיֵּרָא* transferenda sunt: *et ipse*, angelus erat mirabilis, i. e., mirandum se præstabat factis suis; nam de eo in sequentibus adhuc verba fiunt. Sed *mirabile* dicitur nomen angeli quia est occultum, adeo ut nemo id intelligere queat. Chaldæus reddit *מִפְּסָה*, quod Kimchi exponit *מִפְּסָה וּמוֹרָל*, *separatum distinctumque a cognitione humana*. Syrus et Arabs *مَجْرُونٌ*, *laudatum, gloriosum* verterunt.

Ver. 19.

וַיֵּרָא מַלְאָךְ אֲתֵּנָהּ הָעֵצִים וְאֶת־
הַמִּנְחָה וַיַּעַל עַל־הַצֵּדָה לַיהוָה וּמִקְרָא
לַעֲשׂוֹת וּמִנִּיחָהּ וְאֶת־הָאֵשׁ וְרָאִים :

καὶ ἔλαβε Μανωὲ τὸν ἄρτον τῶν αἰγῶν καὶ τὴν θυσίαν, καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ κυρίῳ, καὶ διεχώρισε ποιῆσαι, καὶ Μανωὲ καὶ ἡ γυνὴ αὐτοῦ βλέποντες.

Au. Ver.—19 So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously; and Manoah and his wife looked on.

Bp. Patrick.—Offered it upon a rock.] He did not offer it, properly speaking, but laid it upon the rock, as on an altar, to be offered unto the Lord. And so the LXX, ἀνήνεγκε, "he brought it to be offered;" he laid τοὺς ἄρτους καὶ τὰ κρέα ἐπὶ τῆς πέτρας, "he laid the bread and the flesh upon the rock."

The angel—did wonderously.] The word *angel* is not in the Hebrew, and therefore this is to be referred unto Jehovah, immediately foregoing, who appeared in the form of an angel, and now acted suitable to his name *Pele*, wonderful; unto which the word *maphli* (*did wonderously*) plainly alludes, that is, he brought fire, it is probable, out of the rock, as in the days of Gideon.

Manoah and his wife looked on.] Which shows that Manoah was only a spectator of what was done, but did not offer the sacrifice.

Bp. Horsley.—the Lord: and the angel did wondrously, &c.; rather, to Jehovah, who did a wonderful thing, while Manoah and his wife looked on. For *וַיַּעַל*, a great number of Kennicott's best MSS. have *וַיַּעֲלֵה*. I have sometimes thought that the

true reading might be *וַיַּעֲלֵה*, to be in connexion with *לַיהוָה*, as a title of Jehovah, and that the words *וַיַּעֲלֵה* have crept in, improperly, in this place from the following verse. So that the whole of this 19th verse should stand thus:

19 So Manoah took a kid, with a meal-offering, and offered it upon a rock to Jehovah, who is wonderful in operation. 20 And it came to pass, &c.

Houb.—*Rem fecit Dominus admirabilem, Manue uxoreque ejus aspectantibus.*

וַיַּעֲלֵה, Quidam interpretantur, *Dominò, et fecit rem mirabilem*, quod prorsus alienum est ab Hebraici consuetudine sermonis, ut participium *וַיַּעֲלֵה* nullo nomine comitante subnixum, vim habeat præteriti. Atque hunc locum in mendo esse docent ipsi Veteres, dum alii aliter, aut legunt, aut interpretantur. Chaldæus similiter habet, ut *hod. Codex*, atque etiam similiter ob eam causam obscurus est. Syrus et Arabs vertunt *laudabat Dominum*. Divinabant, quia nihil certum habebant, quod sequerentur. Græci Intt. in Codice Rom. *διεχώρισε ποιῆσαι, discessit, vel divisit ad faciendum*; obscurum reddunt per obscurius. *Codex Alex.* τῷ θαυμασὰ ποιοῦντι κυρίῳ, *facienti mirabilia Domino*, quasi ex scripturâ *וַיַּעֲלֵה* sit legendum *וַיַּעֲלֵה*. Sed nec ego facile crediderim ita olim scriptum fuisse Hebr. in Codicibus. Nam, cum subsequatur, *et Manue uxoreque ejus erant videntes*, satis apparet, Scriptorem Sacrum hoc loco commemorare, non *mirabilia* quædam in genere, sed aliquid in specie ipsâ mirabile, quod quidem Manue ac uxor ejus suis oculis subjectum aspexerint; nempe id, quod inferiori versu narratur, Angelum mediâ holocausti flammâ se involvisse, atque ex oculis evanuisse. Ergò vix dubitandum quin, pro *וַיַּעֲלֵה* sit legendum *וַיַּעֲלֵה*, *et Dominus fecit rem mirabilem*, ut deinde subjungatur, *atque hanc videre Manue ac uxor ejus*. In quâ emendatione optimè quadrat membrum prius cum posteriori, ut quemadmodum in posteriori participium *וַיַּעֲלֵה*, *antecedente Manue et uxor ejus*, idem valet ac præteritum, id etiam contingat in priori, in quo nomen *וַיַּעֲלֵה* participium regit et antecedit.

Rosen.—*Et mirabiliter egit faciendo*, scil. angelus, ad eum enim hæc verba referenda esse, patet inde quod additur: *et Manoachus et uxor ejus conspicientes* erant mirum illud, quod angelus peregit; eduxit enim e petra

ignem, qui hœdum cum munere farreo consumsit. Hoc colligitur ex eo quod versu proximo legimus. In sensum plane alienum hæc verba detorsit Hieronymus, qui illa sic reddidit: *et posuit supra, offerens Domino, qui facit mirabilia*, quasi non Manoachus sacrificium obtulerit, sed illius oblationem demandaverit angelo, qui dixerat nomen suum פְּלִי, *mirabile*. Sed hic si sensus esset, debuisset ו ante פְּלִי omissum esse.

Ver. 23.

וְכָעֵת לֹא הִשְׁמִיעֵנו דְּבָרָתָא —

— καὶ καθὼς καρὸς οὐκ ἂν ἡκούτισεν ἡμᾶς ταῦτα.

Au. Ver.—23 But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

Nor would as at this time have told us such things as these.

Pool.—Or, at this time; the particle as noting here, not likeness, but the truth and reality of the thing, as it doth Numb. xi. 1; Deut. ix. 10, and elsewhere. This expression seems to have some emphasis in it, to enhance God's mercy to them, as being afforded them in a time of such public and grievous calamity: and in a time when the word of the Lord was precious, and there was no open vision, as it was afterwards, 1 Sam. iii. 1.

Bp. Horsley.—Rather, Nor would have revealed unto us what by the time has actually taken place. כִּנּוּחַ—כִּנּוּחַ. This conversation seems to have taken place at some little distance of time after the last appearance of the angel of Jehovah, when Manoah's wife found herself pregnant, and knew by the state of her pregnancy that her conception must have commenced since the time the angel of Jehovah first promised it. To the particular fact of her pregnancy she alludes by the word כִּנּוּחַ, and to the time of it by the word כִּנּוּחַ. These two things taken together, that she was now pregnant, and that her conception was posterior to the angel's promise, make a complete proof, that she and her husband were still objects of the angel's favour, and had nothing to apprehend.

Rosen.—*Et circa hoc tempus*, i. e., hoc

tempore, nunc (ut infra xxi. 22), *non audire nos fecisset secundum hoc*, nec prædixisset nobis hujusmodi. Hieronymus: *neque ea quæ sunt ventura dixisset*, ut de abstinencia matris Simsonis a vino et a cibis immundis, dum in utero gestaret filium, qui populum suum a Philistæorum tyrannide sit liberaturus, vs. 4, 5, 14.

Ver. 24.

Bp. Patrick.—*Samson.*] Which Josephus saith signifies ἰσχυρὸν, strong, or robust; but whence he derived it I cannot imagine. Some think from *Shemesh*, which signifies the sun, which is a body of mighty force. So St. Jerome, who thinks Samson is as much as *their sun*; a great "light of Israel," as David is called.

Gesen.—שִׁמְשׁוֹן (sun-like, denom. from שֶׁשׁ), *Shimshon, Samson*. Sept. Σαμψών, which Josephus (Ant. v. 10) explains by ἰσχυρὸς, but against the etymology; see *Gesch. der Hebr. Spr.*, p. 81, 82.

CHAP. XIV. 3.

Au. Ver.—3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? &c.

My people.

Dathe, Houb., Booth.—Thy people [Syr., Arab.].

Rosen.—וְאִמִּי לוֹ אֲבִיו וְאִמִּי בְּנִינָהוּ אֲדָהּ, וְיִבְלִי עִמִּי אֲדָהּ, *Dixitque ei pater ejus et mater ejus: nunquid non est inter filias fratrum tuorum*, i. e., popularium, *et in toto populo meo mulier, quam tibi uxorem eligere possis*. Pro עִמִּי Dathius legendum vult עִמִּי, *in populo tuo*, quia secundæ personæ pronomem suffixum præcedit. Sed referuntur verba solius patris, uti videtur. Syrus secundæ personæ suffixum posuit, ut cum præcedente conveniret; reliqui vero veteres primam personam expresserunt.

Of the uncircumcised Philistines.

Ged., Booth.—From among the daughters [three Hebrew and one Chald. MSS.] of the uncircumcised Philistines.

Ver. 4.

וְאִבִּיו וְאִמִּי לוֹ אֲבִיו וְאִמִּי בְּנִינָהוּ אֲדָהּ, וְיִבְלִי עִמִּי אֲדָהּ, *וְאִבִּיו וְאִמִּי לוֹ אֲבִיו וְאִמִּי בְּנִינָהוּ אֲדָהּ, וְיִבְלִי עִמִּי אֲדָהּ*, καὶ ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ οὐκ

ἔγνωσαν, ὅτι παρὰ κυρίου ἐστὶν, ὅτι ἐκδίκησιν αὐτὸς ζητεῖ ἐκ τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Rosen.—*Pater vero ejus et mater ejus nesciebant, quod a Jova hoc rem a Jova proficisci, injectam ei eam cogitationem a Deo esse.* פִּי־הַאֲבָהָה, *Nam occasionem ipse quærens erat a Philisthæis.*

Ver. 5.

Au. Ver.—5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him [Heb., in meeting him].

Rosen.—וְהָיָה כִּסְיָו אֲבִירֹה שָׁמַיָא לְקִרְאָתוֹ, *Et en! leunculus leonum rugiens obviam ei venit.* כִּסְיָו est *leo juvenis*, major catulo, quem Hebræi נִיָּר vocant, vid. *Ezech. xix. 2, 3, 6.* *Leunculus leonum* idem est dicendi modus qui נִיָּר חֶדְסִי, *hædus caprarum*, supra xiii. 15.

Ver. 10.

Au. Ver.—10 So his father went down unto the woman; and Samson made there a feast; for so used the young men to do.

Made there a feast.

Houb., Ged., Booth.—Made there a feast of seven days [LXX, Syr., Arab.].

Houb.—*Convivium.* Addunt Græci Intt., *ἡμέρας ἑπτὰ, septem dies*, atque eos sequuntur Syrus et Arabs. Quæ eos legisse id persuadet, quòd nulla necessitas erat cur hæc adderent, nisi et legerent. Imò hæc non fuisse omittenda, docet id quod sequitur, *nam sic facere juvenes solebant.* Nimirum causa erat, cur sacer scriptor legentes doceret ejusmodi convivia *dies septem* fuisse celebrata, non item, cur tantum *celebrata.* Nam nemo erat, qui nesciret in nuptiis adhiberi convivia: vide versum 12.

Ver. 12.

וְנָתַתִּי לָכֶם שְׁלֹשִׁים כִּדְיָיִם —
וְשְׁלֹשִׁים חֲלָצֹת בְּנָדָיִם :

— δώσω ὑμῖν τριάκοντα σινδόνας καὶ τριάκοντα στολὰς ἱματίων.

Au. Ver.—12 And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find

it out, then I will give you thirty sheets [or, shirts], and thirty change of garments.

Sheets.

Bp. Patrick.—Most take *sidinin* (from whence the word *sin don* seems to come) for such linen cloths as the whole body may be wrapped in; and therefore properly translated *sheets*: and *change of garments* signify new robes, which they might change for the old: but of the word *sin don*, see Braunius *De Vestitu Sacerd.* Hebr., lib. i., cap. 7, n. 7.

Dr. A. Clarke.—*Thirty sheets.*] I have no doubt that the Arab *hayk*, or *kyke*, is here meant; a dress in which the natives of the East wrap themselves, as a Scottish highlander does in his *plaid*. In Asiatic countries the dress scarcely ever changes; being nearly the same now that it was 2,000 years ago. Mr. Jackson, in his account of the Empire of Morocco, thus mentions the Moorish dress: "It resembles," says he, "that of the ancient patriarchs, as represented in paintings (*but the paintings are taken from Asiatic models*); that of the men consists of a red cap and turban, a (*kumja*) shirt, which hangs outside of the drawers, and comes down below the knee; a (*caflan*) coat, which buttons close before, and down to the bottom, with large open sleeves; over which, when they go out of doors, they throw carelessly, and sometimes elegantly, a *hayk*, or garment of white cotton, silk, or wool, five or six yards long, and five feet wide. The Arabs often dispense with the caflan, and even with the shirt, wearing nothing but the hayk." When an Arab does not choose to wrap himself in the hayk, he throws it over his left shoulder, where it hangs till the weather, &c., obliges him to wrap it round him. The hayk is either *mean* or *elegant*, according to the quality of the cloth, and of the person who wears it. I have myself seen the natives of Fez, with hayks or lykes, both elegant and costly. By the *changes of garments*, it is very likely that the *kumja* and *caflan* are meant, or at least the caflan; but most likely both: for the Hebrew has חֲלָצֹת בְּנָדָיִם, *changes or succession of garments.* Samson, therefore, engaged to *give or receive thirty haykes*, and thirty *kumjas* and *caflans*, on the issue of the interpretation or non-interpretation of his riddle: these were complete suits.

Gesen.—שָׂרִיִן, m. (ר. שָׂרִי), *indusium, shirt*, a wide under-garment of linen worn next the

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ τετάρτῃ, καὶ εἶπαν τῇ γυναικὶ Σαμφών. ἀπάτησον δὴ τὸν ἄνδρα σου καὶ ἀπαγγείλω σοι τὸ πρόβλημα, μὴ ποτε κατακάυσωμέν σε καὶ τὸν οἶκον τοῦ πατρὸς σου ἐν πυρὶ. ἥ ἐκβιάσαι ἡμᾶς κεκλήκατε;

Au. Ver.—15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have [Heb., to possess us, or, to impoverish us]? is it not so?

On the seventh day.

Houb., Dathe, Horsley, Ged., Booth.—On the fourth [LXX, Syr., Arab.] day.

Bp. Horsley.—The LXX say “the fourth,” which is more consistent with the context. The difference between the textual reading דרביש and דרביש, which must have been the reading of their copies, lies only in the letters ש and ר.

That he may declare unto us.

Houb., Horsley, Booth.—That he may declare unto thee [LXX, Vulg.].

Houb.—*Die septimo.* Noz, *die quarto*, ex scriptura דרביש quam sequuntur Græci Intt. Syrus et Arabs. Nam, cum mox dictum fuerit, convivii socios non potuisse ænigma solvere *per tres dies*, prope necessarium est, ut idem *die quarto* Samsonis uxorem de ænigmatē solvendo sollicitarint. Qui, si diem septimum expectassent, cum Sacra Pagina pugnarent mox narrante, Samsonis uxorem per eos septem dies plorasse apud maritum suum, donec *die septimo* Samson uxori ænigma declarasset. Id tam clarum est, ut explicandum fieri obscurum videatur. Sed superest explicandum, quomodo mulier per eos *septem dies* apud Samsonem flevit, si die tantum *quarto* eam sodales pellerent, ut eliceret ex marito ænigmatē interpretationem. Nam sequi videtur dies tantum *tres* uxorem apud maritum lacrymâsse. Itaque responderetur, *per eos septem dies*, idem valere, ac *per eam septimanam*, non autem *totam*, sed partem ejus eam, quæ restabat. Rem esse ita intelligendam videbit, si quis attentè legit versum 17, ubi *septem dies* attribuuntur convivii nuptialibus, non autem uxoris apud maritum fletibus. *Blandire marito tuo, ut indicet nobis (ænigma).* In promptu est ראי, *nobis*, esse in mendo positum, et legendum רי, *tibi*, ut legunt Græci Interpretes qui ἀπαγγείλω σοι, *renuntiet tibi.* Nam

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sodales Samsonis vincuntur, si eis Samson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis ænigma fuisse solutum..... הלא idem ac הלא, *huc*; nisi mendosum est, sine ה, *finali scriptum.* Ita rem accipiunt Veteres.

Rosen.—*Factumque est die septimo, ut dicerent juvenes Philisthæi ad uxorem Simsonis: blandire viro tuo, ut indicet, solvat nobis illud ænigma.* Pro *die septimo* Græcus Alexandrinus in codice Romano et Syrus ponunt *diem quartam*, quasi דרביש legissent, probantibus Hubiganto, Dathio, aliis, qui diem, quo Simsonis uxorem aggressi sunt Philisthæi, nuptialis convivii fuisse quantum contendunt, quum præcesserit vs. 14, per tres dies convivii eos ænigma solvere non potuisse. Sane recepto דרביש facilius procedit quæ sequitur narratio, quæ retento דרביש nonnihil implicatio fit. Attamen si דרביש genuinum esset, mirum esse debet, id seriei narrationis tam aptum e codicibus Hebraicis ita evanuisse, ut nec a Chaldæo nec a vetere Latino interprete lectum fuerit. In codice Regiomontano secundo verba דרביש ביום דרביש ex prima manu desunt, judicaturque Lillenthal in *Commentat. Crit. de Codd. Regiomont.*, p. 192, melius illa verba omitti. “Paranymphi enim,” inquit, “Simsonis, qui sensum ænigmatē conjectando assequi frustra tentarunt primis convivii nuptialis tribus diebus, non demum diem septimum expectasse, sed illico sollicitasse videntur noviter nuptam.” Neque tamen, re diligentius considerata, verba illa sollicitare necesse erit. Philisthæos juvenes jam primis nuptialis convivii diebus prope modum desperantes de ænigmatē solutione inveniendā credibile est jam tum aggressos esse Simsonis uxorem, et petiisse, ut blanditiis nova sponsa a novo sponso solutionem eliceret, levibus etiam forsā minis adjectis, ut faceret, sperantes tamen adhuc nonnihil fore, ut aliquid interea temporis alicui ipsorum occurreret, quod ad solutionem faceret, sponsamque ipsis operam suam promississe. At quum Simson usque ad diem septimum importunitatem mulieris rejecisset, eam denuo juvenes illi die septimo aggressi sunt, gravioribus minis adjectis, *ne comburemus te domumque patris tui igne*; unde mulier omnes quas potuit artes et blanditias adhibuit, ut quod volebat a marito extorqueret, quod et perfecit. Difficultatis quid est in verbis דרביש, *ut indicet nobis.* Nam

o o

juvenes vincuntur, si eis Simson ænigma interpretatur. Itaque agunt apud mulierem, ut urgeat maritum blanditiis, ut cum ea rem ipsis patefecerit, deinde fingant a se ipsis fuisse ænigma solutum. Græcus Alexandrinus et Hieronymus reddunt, *ut indicet tibi*. Nimirum sensum expresserunt verborum Hebræorum, qui hic est: tibi indicet, ut nobis aperias, vel, nobis per te indicet. *Num ad pauperes nos reddendos vocastis nos?* *Nonne?* הֲלִירְשֵׁנִי propr. *num ad occupandum nos*, i. e., res nostras, ad spoliandos nos, s. pauperes nos reddendos. Est infinitivum formæ Piel, significatione cum Hiphil convenientis, ut 1 Sam. ii. 7 מִרְשָׁע וּפְחָדִים, *qui pauperem et divitem reddit*. הִיא Chaldæus reddidit הִלְכָא, *huc*, eumque sequutus Jarchi exponit per הִלֵּם. Sed non est, cur vocem hac nova significatione hic capiamus.

Ver. 17.

וַתִּבְכֶּה עָלָיו שִׁבְעַת הַיָּמִים אַשֵּׁר
הָיָה לָהֶם חֲמִשָּׁתָה וַיְהִי וּ בְיָמָם
הַשְּׁבִיעִי וּגְו'

καὶ ἔκλαυσε πρὸς αὐτὸν ἐπὶ τὰς ἑπτὰ ἡμέρας,
ἀς ἦν αὐτοῖς ὁ πότος· καὶ ἐγένετο ἐν τῇ ἡμέρᾳ,
τῇ ἐβδόμῃ, κ.τ.λ.

Au. Ver.—17 And she wept before him the seven days [*or, the rest of the seven days*] while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

Pool.—*The seven days, while their feast lasted*, i. e., on the residue of the seven days [so Bp. Patrick], to wit, after the third day. It is a familiar synecdoche. Or, *on the seventh of the days on which the feast was*; and then the following clause, *on the seventh day*, is only the noun repeated for the pronoun, on that day; as is most frequent, as 1 Kings viii. 1, *Solomon assembled—unto Solomon*, i. e., unto himself.

Rosen.—*Septem dies minus accurate dictum esse patet pro intra septem dies, vel majore septem dierum parte, vel omnibus diebus qui residui erant usque ad diem septimum*. Nisi malis, mulierem jam initio septem dierum monitam fuisse, ut a sponso solutionem expiscaretur, idque ipsam fecisse, sed frigidius et languidius tribus primis diebus, quam postea; cf. quæ ad vs. 15, notavimus.

CHAP. XV. 4.

וַיִּלְכֹּד שְׁמֹשׁוֹן וַיִּלְכֹּד שְׁלֹש־מֵאוֹת
שׁוֹעָלִים וַיִּקַּח לַפְּדִים וַיִּפֹּן זָנָב אֶל-
זָנָב וַיִּשֶׂם לַפִּיד אֶחָד בֵּין-שְׁנֵי הַזָּנָבוֹת
בֵּתוּנָה :

καὶ ἐπορεύθη Σαμψὼν, καὶ συνέλαβε τρια-
κοσίας ἀλώπεκας, καὶ ἔλαβε λαμπάδας, καὶ
ἐπέστρεψε κέρκον πρὸς κέρκον, καὶ ἔθηκε λαμ-
πάδα μίαν ἀναμέσον τῶν δύο κέρκων καὶ ἔδησεν.

Au. Ver.—4 And Samson went and caught three hundred foxes, and took firebrands [*or, torches*], and turned tail to tail, and put a fire-brand in the midst between two tails.

Foxes.

Ken.—The 300 foxes, caught by Samson, have been so frequently the subject of banter and ridicule, that we should consider, whether the words may not admit a more rational interpretation. For, besides the improbability arising here from the *number* of these foxes, the *use* made of them is also very strange. If these animals were tied tail to tail, they would probably pull contrary ways, and consequently stand still: whereas a firebrand, tied to the tail of each fox singly, would have been far more likely to answer the purpose here intended. To obviate these difficulties, it has been well remarked that the word שְׁעָלִים, here translated foxes, signifies also *handfuls* (Ezek. xiii. 19, *handfuls of barley*), if we leave out that one letter י, which has been inserted or omitted elsewhere almost at pleasure. No less than seven Heb. MSS. want that letter here; and read שְׁעָלִים. Admitting this version, we see, that Samson took 300 *handfuls* (or sheaves) of corn and 150 *firebrands*, that he turned the sheaves *end to end*, and put a firebrand *between the two ends, in the midst*, and then, setting the brands on fire, *sent the fire into the standing corn* of the Philistines. The same word is now used twice in one chapter (Ezek. xiii. 4, 19) in the former verse signifying foxes, in the latter *handfuls*: and in 1 Kings xx. 10, where we render it *handfuls*, it is ἀλωπεξί in the Greek version. See "Memoirs of Literature," fol. 1712, p. 15.

Bagster's Bible.—Dr. Kennicott and others contend that for שְׁעָלִים, foxes, we should read שְׁעָלִים, *handfuls*, or sheaves of corn. But 1. The word לָכַד, rendered *caught*, never signifies simply to *get or take*, but always to *catch, seize, or take by assault* or

stratagem. 2. Though the proposed alteration is sanctioned by seven MSS., yet all the versions are on the other side. 3. Admitting this alteration, it will be difficult to prove that the word שֶׁל means either a *sheaf* or a *handful of corn in the ear and straw*. It occurs but thrice in Scripture (1 Kings xx. 10; Is. xl. 12; Ezek. xiii. 9): where it evidently means as much as can be contained in the *hollow of the hand*; but when *handfuls* of grain in the shock, or *sheaves* are intended, very different words are used. See Ruth ii. 15, 16, &c. 4. It is not hinted that Samson collected them *alone*, or in *one day*; he might have employed many hands and several days in the work. 5. The word שָׂרָא properly denotes the *jackal*, which travellers describe as an animal between the wolf and fox, gregarious, as many as 200 having been seen together, and the most numerous of any in eastern countries; so that Samson might have caught many of them together in nets.

Gesen.—שָׂרָא m. 1. *A fox*, Cant. ii. 15; Lam. v. 18; Ez. xiii. 4; Neh. iii. 35. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to *cough*, which he refers to its yelp,

comp. שָׂרָא, to cough. But more probably the animal has this name from its burrowing under ground, from ר. שָׂרָא, so that שָׂרָא denotes pp. *digger, burrower*, comp. שָׂרָא No. ii. But under the general name of *foxes* the Hebrews and other Orientals appear in common usage to have comprehended also *jackals*, Pers. شغال, *Shaghal*; see Niebuhr's "Description of Arabia," p. 166, Germ. Thus *jackals* seem to be meant in Judg. xv. 4, since the fox is with great difficulty taken alive; and also in Ps. lxiii. 11, inasmuch as foxes do not feed on dead bodies, which are a favourite repast for the jackal. See Bochart Hieroz., t. ii., p. 190 sq., ed. Lips.; Faber's Archæol. i., p. 140; Rosenm. Alterthumsk. IV. ii., p. 154.

Ver. 5.

וַיִּבְרֹךְ מִן־יָדָיו וַעֲדָה־לָּהֶם יְעִד־לָהֶם

זֵית :

— καὶ ἐκάησαν ἀπὸ ἄλωνος καὶ ἔως σταχύων ὄρθων, καὶ ἔως ἀμπελώνος καὶ ἐλαίας.

Au. Ver.—5 And when he had set the brands on fire, he let them go into the stand-

ing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

With the vineyards and olives.

Rosen.—Postrema versus verba, יְעִד־לָהֶם, Bochartus l. 1, p. 196 per ἀσύνδετον usque ad vineam et olivam interpretatur, cum Hieronymo, qui sic reddidit: in tantum, ut vineas quoque et oliveta flamma consumeret. Neque tamen ut h. l. ἀσύνδετον statuamus necesse est. Quum יְעִד a radice יָעַד, nobilis fuit proprie in universum terram nobiliorem in horti modum cultam significet; nihil obstat, quo minus יְעִד, terram olearum culturæ adaptatam, olivetum, reddamus.

Ver. 6.

Au. Ver.—6 Then the Philistines said, Who hath done this? and they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up and burnt her and her father with fire.

And they answered.

Rosen.—Dixerunt, dictum est iis.

Her and her father.

Ken., Ged., Booth.—Her and her father's house [LXX, Syr., Arab., and forty MSS.].

Ver. 7.

וַיֹּאמֶר לָהֶם שָׁמְשׁוֹן אֶם־תַּעֲשׂוּן כְּזָאֵר
כִּי אֶם־נִקְמָתִי בָכֶם וְאַחֵר אֲחַדְלָה :

καὶ εἶπεν αὐτοῖς Σαμψών. ἐὰν ποιήσῃτε οὕτως ταύτην, ὅτι ἡ μὴν ἐκδικήσω ἐν ὑμῖν, καὶ ἔσχατον κοπάσω.

Au. Ver.—7 And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Bp. Patrick.—*Though ye have done this.*] The words in the Hebrew are a concise form of speech, "If ye had done after this manner;" that is, punished them sooner for the injury done him, it might have seemed love of justice; but now they did it only out of love to themselves.

Yet will I be avenged of you.] Or, *but I will surely take a farther revenge of you.*

Dr. A. Clarke.—As they saw Samson had been unjustly treated both by his wife and her father; therefore they destroyed them both, that they might cause his wrath to cease from them. And this indeed seems intimated in verse 7: *And Samson said—Though ye have done this, yet will I be*

avenged of you; that is, I am not yet satisfied: ye have done me great wrongs, I must have proportionate redress; then I shall rest satisfied.

Bp. Horsley.—7 This verse is thus rendered by the LXX [Cod. Alex.] and Theodotion: *Και εἶπεν αὐτοῖς Σαμψών, ἔαν ποιήσῃτε οὕτως οὐκ εἰδοκῆσω, ἀλλὰ τὴν ἐκδίκησιν μου ἐξ ἑνὸς ἑκάστου ὑμῶν ποιησόμεαι.* Whence Houbigant conjectures that the words *אֵין הַפְּצָרִי* should be restored, as the reading of their MSS., between the words *וְכִי כִּי* and *וְכִי*. “Although ye have done this, I am not satisfied without I take my revenge upon you, and afterwards I will be quiet.” The agreement of the LXX and Theodotion gives great probability to the emendation.

Rosen.—7 Verba Simsonis, *Si faciatis secundum hoc*, i. e., ita, interpretum plures pro aposiopesi habent hominis irati, quam sic capiunt: si fecissetis tale quid initio, cum primum adempta mihi fuit uxor mea, fuisset placatus. In hunc sensum Hieronymus verba hæc cum iis quæ sequuntur sic reddidit: *licet hoc feceritis, tamen adhuc ex vobis repetam ultionem*; quasi Simson diceret, quamvis Philisthæi de socero et uxore pœnas sumsisset, sibi tamen nondum esse satis factum. Sed videtur sensus potius hic esse: *si hoc modo agitis*, scil. ego prouti commeruistis vobiscum agam; *אֵין הַפְּצָרִי* *כִּי אֵין הַפְּצָרִי*, *nam si ultionem meam in vobis explevero, postea demum desistam mala vobis inferre.*

Ver. 8.

וַיִּהְיֶה אֹתָם נָשׁוּק עַל-יָדָיו מִכָּח גְּדוֹלָה
וַיִּשָּׁב בְּפִסְעָיו כֶּלֶעַ עַיִמָּם *

καὶ ἐπάταξεν αὐτοὺς κνήμην ἐπὶ μὲν πλεῖστον μεγάλῃ. καὶ κατέβη καὶ ἐκάθισεν ἐν τρυμαλιᾷ τῆς πέτρας Ἠράμ.

Au. Ver.—8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Bishop Patrick.—*He smote them hip and thigh.*] It is hard to understand the meaning of this; of which Josephus only saith, that he slew many of them *ἐν πεδίῳ τῶν Παλαιστινῶν*, “in a field of the Philistines;” but saith not a word concerning the import of *hip and thigh*. But the Chaldee paraphrast interprets it, He smote both *footmen and horsemen*, the one resting on their legs (as the Hebrew word *shock* signifies), and the other on their thighs, as they sat close

to their horses. They that think this to be forced, take the meaning to be, that he smote them both on their legs and their thighs, as they fled away, so as to disable them from any service, though he did not kill them. I omit other interpretations.

With a great slaughter.] The word is “with a great stroke,” and so the LXX translate it, which agrees well with the last interpretation, that he sorely wounded them.

Dr. A. Clarke.—*He smote them hip and thigh.*] The general meaning seems plain; he appears to have had no kind of defensive weapon, therefore he was obliged to grapple with them: and, according to the custom of *wrestlers, trip up their feet*, and then bruise them to death. Some translate *heaps upon heaps*; others, *he smote horsemen and footmen*; others, *he wounded them from their legs to their thighs*, &c., &c. See the different Versions. Some think in their running away from him he *kicked* them down, and then trod them to death: thus his *leg* or *thigh* was against their *hip*; hence the expression.

Ged., Booth.—*Shoulder upon thigh.*] That is, so thickly, that the shoulder of the one fell upon the thigh of the other.

Gesen.—*And he smote them leg upon thigh*, Engl. Vers., *hip and thigh*, i. e., he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d., he totally destroyed them. Comp. the Germ. hyperbole: *er hieb den Feind in die Pfanne*; also: *er hieb ihm in Kochstücken*; Engl., “he made mince-meat of his enemies.”

Rosen.—*Percussitque eos crus super femur*, i. e., crura una cum femoribus, *plagā magnā*. Verba *עַל-יָדָיו* *שׁוּק*, quæ habent aliquid adagiale, Chaldaeus reddidit *עַל-יָדָיו* *פְּרָשִׁין*, *equites cum peditibus*. Sed vix intelligitur, cur *crure equites, femore pedites* designentur. Absonum est, quod Hebræi afferunt, quod pedites ambulando tibiis sustententur, equites vero in equo femore. Hieronymus: *percussit eos ingenti plagā, ut stupentes suram femori imponent*; quasi is gestus fit hominis mirantis ac stupentis magnam cladem. Clericus conjicit, apud Philisthæos ludos gymnicos in usu fuisse, ad quos quicumque luctari vellent e vicinia invitati fuerint; atque ad eos ivisse Simsonem, luctatoresque omnes Philisthæos prostravisse, eorumque femora solo ictu genuum aut tibiæ confregisse. Igitur *crus femori impingere* fuisse simile quid ei quod

Græci σκελίζειν et ὑποσκελίζειν dicunt, hoc est, impacto crure cruri luctatorem dejicere. Sed quis sibi persuadeat, jacturam aliquot luctatorum a scriptore vocari magnam cladem, quam Simson Philisthæis attulerit? Sed *crura et femora alicujus percutere* simpliciter dicere videtur: aliquem vehementer percutere eumque prosternere (*Arm und Bein entzweischlagen*). Gesenius in *Lex. man. Hebr. et Chald.*, p. 990, hanc loquendi formulam: *percussit eos crura super femora* ita: in frusta eos concidit, ita ut membra eorum, crura et femora, alia super aliis, disjecta jacerent, i. e., ad internecionem eos cecidit. Dubito tamen, hanc *in frusta concidendi* notionem phrasi Hebrææ inesse. Ceterum quænam, et quomodo illata hæc a Simsone Philisthæis plaga fuerit, non explicatur.

8, 9, 11, *In the top of the rock Etam.*
Horsley, *Ged.*, Booth., Rosen., Gesen., Lee.—In a cleft of the rock Etam.

Gesen.—סִדְּחָי m. (r. סִדְּחָי) 1. *A cleft, fissure*; סִדְּחָי הַסֵּלַע, *cleft of a rock*, Judg. xv. 8, 11. Plur. סִדְּחָיִם הַסֵּלַע, Is. ii. 21; lvii. 5. 2. *A branch, bough*, Is. xvii. 6; xxvii. 10.

Ver. 15.

וַיִּמְצֵא לְחֵי-הַחֲמֹר טְרִיָּה וּגו'

καὶ εὗρε σιαγόνα ὄνου ἐξεργυμένην, κ.τ.λ.

Au. Ver.—15 And he found a new [Heb., moist] jaw-bone of an ass and put forth his hand, and took it, and slew a thousand men therewith.

New. So Rosen., Gesen., Lee, and most commentators.

Dr. A. Clarke.—I rather think that the word טְרִיָּה, *teriyah*, which we translate *new*, and the margin *moist*, should be understood as signifying the *tabid* or *putrid state* of the ass from which this jawbone was taken. He found there a dead ass in a state of putrefaction; on which account he could the more easily separate the jaw from its integuments; this was a circumstance proper to be recorded by the historian, and a mark of the providence of God. But were we to understand it of a *fresh jawbone*, very lately separated from the head of an ass, the circumstance does not seem worthy of being recorded.

Ver. 16.

וַיִּזְמַר שְׁמֵשׁוֹן בְּלִחֵי הַחֲמֹר הַמֹּר

הַמֹּרְתִים בְּלִחֵי הַחֲמֹר הַבִּיתִי אֶלָּה
אִישׁ:

καὶ εἶπε Σαμψών. ἐν σιαγόνι ὄνον ἐξαλείφω ἐξήλειψα αὐτούς, ὅτι ἐν τῇ σιαγόνι τοῦ ὄνου ἐπάταξα χιλίους ἄνδρας.

Au. Ver.—16 And Samson said, With the jaw-bone of an ass, heaps upon heaps [Heb., an heap, two heaps], with the jaw of an ass have I slain a thousand men.

Bp. Patrick.—*With the jawbone of an ass, heaps upon heaps, &c.*] This seems to have been the beginning, and, perhaps, the end of the song. In which words, Belehi hachamor chamor chamorathaim, every one may observe a graceful allusion; *chamor* signifying both an *ass*, and also a *heap*.

Dr. A. Clarke.—*With the jawbone of an ass, heaps upon heaps.*] I cannot see the propriety of this rendering of the Hebrew words בְּלִחֵי הַחֲמֹר הַמֹּרְתִים. I believe they should be translated thus:

“With the jawbone of this ass, an ass (the foal) of two asses;

With the jawbone of this ass I have slain a thousand men.”

This appears to have been a triumphal song on the occasion; and the words are variously rendered, both by the Versions, and by expositors.

Bishop Horsley.—*Heaps upon heaps.*] Rather, *I have made havoc of them.* See LXX, Vulgate, Parkhurst, Houbigant. The text requires no emendation.

Ged., Booth.—I have utterly routed them.

Houb.—Mire hic allucinantur ex prava Judæorum punctatione novi Interpretes, quorum alii vertunt, *asinus duarum asinarum*; alii, *acervus duorum acervorum*, quia vocabulum חֲמֹרִים Judæi puncto eo affecerunt, quod notare solet numerum dualem, cum contra omnes Veteres verbum חֲמֹרִים sic acceperint, ut verbum persona in prima positum, cum affixo ם. Nos igitur, *disturbavi eos*, ex significato Vulgari חֲמֹר, *turbare*. Sic Græci Interpretes ἐξήλειψα αὐτούς, *delevi eos*; quos Sam. Bochartus sine caussa credidit legisse הֲרַבְתִּים, cum verbum חֲמֹר Græci Interpretes alibi vertant ἐξαλείφειν.

Rosen.—*Cum maxilla asini acervum, duos acervos, cum maxilla asini percussi mille viros.* Verba חֲמֹר הַמֹּר reddidit Chaldæus: וַיִּזְמַר שְׁמֵשׁוֹן, *projeci eos acervos*, Syrus: כִּמְלֹאִים, *cumulos*

cumulavi ex iis. Recte. Nam etsi *cumulus*, *acervus* alias est *רָמֵה*, hic tamen pro eo usurpatur *רָמֵה*, ut allusio sit in duplici nominis significatione. *רָמֵה* *רָמֵה* est eadem dicendi formula, quæ *רָמֵה* *רָמֵה* supra v. 30. *Acervo*, imo *acervis* duobus Simson designat multitudinem cæsorum, ex quibus non acervus tantum unus sed et duo fieri potuissent. Græcus Alexandrinus Hebræa transtulit: *ἐξ αλείφων ἐξήλειψα αὐτοῦς, delens delevi eos*, quasi *רָמֵה* *רָמֵה* legisset, a verbo *רָמֵה*, quod quum alias de *fermentatione vini*, et *æstuatione maris* (Ps. xli. 4; lxxv. 9) dicatur, intellexit h. l. de *turbandis*, *disturbandis*, *dispellendis* hostibus. J. D. Michaëlis in *Supplem.*, p. 831 existimat, Græcum interpretem verbum *רָמֵה* significatione *scabendi*, *radendi*, quam Arab.

حمر obtinet, accepisse, quasi diceret, *rasi*, i. e., *delevi* eos. Minus feliciter Hieronymus hunc versum reddidit ita: *Et ait, in maxilla asini, in mandibula pulli asinarum, delevi eos, et percussi mille viros.*

Ver. 17.

וַיְהִי כְּכַלְתּוֹ לְדַבֵּר וַיִּשְׁלַח הַלְחִי
מִיָּדוֹ וַיַּהֲרֹא לַמָּקוֹם הַהוּא רֶמֶת לְחִי :

καὶ ἐγένετο ὡς ἐπαύσατο λαλῶν, καὶ ἔρριψε τὴν σιαγόνα ἐκ τῆς χειρὸς αὐτοῦ. καὶ ἐκάλεσε τὸν τόπον ἐκεῖνον, Ἀναίρεσις σιαγόνος.

Au. Ver.—17 And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-Lehi [*that is*, the lifting up of the jaw-bone, *or*, casting away of the jaw-bone].

Bp. Patrick.—Ramath-lehi.] That is, the projection, or casting away, of the jaw-bone, as the Chaldee and Kimchi interpret it, for so the word *rama* signifies, to throw anything from one. It is called, ver. 9, and 14, simply *Lehi*: it being usual to leave out the beginning of names, as I have often observed, Salem being put for Jerusalem, and Shittim for Abel-shittim, &c.

Gesen.—רָמֵה, *height* or *hill* of the jaw-bone, probably so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see *פֶּן*. So too *jaw-bone* for a mountainous tract in the Chald. pr. n. *לְחִי* *מִזְבֵּחַ* for Heb. *מִזְבֵּחַ*, Michaëlis *Suppl.*, p. 1453. The sacred writer himself (v. 17) refers it to the *throwing away* of the jaw-bone, as if written *רָמֵה* *לְחִי*, from *רָמֵה*, to throw.

Rosen.—Et vocavit locum illum Ramath-lechi, i. e., projection maxillæ, quasi horum nominum prius esset a *רָמֵה*, *jecit*, unde tamen *רָמֵה* dicendum fuisset. Sed veteres Hebræos in explicandis etymologiis nominum priorum grammaticam ἀκριβείαν haud raro negligere constat. *רָמֵה* quum ad *רָמֵה*, *altum esse* sit referendum; nomen loci *excelsum* s. *collem maxillæ* denotat. Conjecit J. D. Michaëlis in *Supplem.*, p. 1435, uti *פֶּן*, *dens* singulus scopulus appellabatur (1 Sam. xiv. 4), ita *maxillæ* nomen inditum fuisse altiorum et asperiorum montium seriei. Sic metropolis Moabitum *מִזְבֵּחַ* *פֶּן* Num. xxi. 28. Onkeloso vocatur *לְחִי*. Sed hujus nominis alia ratio fuisse videtur; vid. Buxtorfii *Lexic. Chald.*, p. 1134. Quod hic legimus nomen *לְחִי* *רָמֵה* designat *collem maxillæ*. Ad radicem *רָמֵה* nomen prius et retulit Græcus Alexandrinus interpres, qui illud *ἀναίρεσις σιαγόνος*, eumque sequutus Hieronymus *elevatio maxillæ* vertit, a sublata asini maxilla.

Ver. 19.

וַיִּבְקַע אֶלְחִיִּים אֶת־הַמִּכְתָּשׁ אֲשֶׁר־
בְּלְחִי וַיֵּצֵאוּ מִמֶּנּוּ מַיִם וַיִּשְׁתֶּה וַתִּקְשֹׁב
רִיחֹו וַיְחִי עַל־כֵּן וַיִּקְרָא שְׁמָהּ עֵין
הַקִּיּוֹרָא אֲשֶׁר בְּלְחִי עַד הַיּוֹם הַזֶּה :

καὶ ἔρρηξεν ὁ θεὸς τὸν λάκκον τὸν ἐν τῇ σιαγόνῃ, καὶ ἐξῆλθεν ἐξ αὐτοῦ ὕδωρ, καὶ ἔπιε· καὶ ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἐξῆσε· διὰ τοῦτο ἐκλήθη τὸ ὄνομα αὐτῆς, πηγὴ τοῦ ἐπικαλουμένου, ἧ ἔστιν ἐν σιαγόνῃ, ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—19 But God clave an hollow place that was in the jaw [*or*, Lehi], and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof *En-hakkore* [*that is*, the well of him that called, *or*, cried], which is in Lehi unto this day.

Pool.—Clave an hollow place, i. e., by cleaving a place, made it hollow; an expression like that Isa. xlvii. 2, *grind meal*, i. e., grind corn into meal; and that Psal. lxxiv. 15, *thou didst cleave the fountain*, i. e., cleave the rock so as to make a fountain in it. *In the jaw*; in the jawbone which he had used, which God could easily effect, *or*, in that *Lehi* mentioned before, ver. 14; for *Lehi* is both the name of a place, and signifies a *jawbone*. *En-hakkore*, i. e., the

fountain of him that cried for thirst; or, that called upon God for deliverance; i. e., the fountain or well which was given in answer to my prayer. Which is in Lehi unto this day. According to this translation, Lehi is the name of a place, and not a jawbone, because it seems improbable that a jawbone should continue there so long, which every traveller might take away, and would be forward enough to carry a fountain with them in those hot countries; although it is not incredible that passengers would generally forbear to meddle with or remove so great a monument of God's power and goodness; or that the same God who made it instrumental to so great a wonder, should add one circumstance more, to wit, fix it in the earth, as a testimony to posterity of the truth of this glorious work. But these words may be otherwise rendered thus, *which fountain was in that jawbone; and for the following words, unto this day,* they may not be joined with the words next and immediately foregoing, as if the fountain was there to this day; but with the former words, *he called, &c.*, and so the sense may be this, that it was so called unto this day; and the place may be thus read, *he called the name thereof, or, the name thereof was called* (such active verbs being frequently put passively and impersonally), *The well or fountain of him that called or cried (which was in Lehi) unto this day.*

Bishop Patrick.—An hollow place.] The Hebrew word *males* properly signifies the socket in which the great teeth in the jaw are fastened (as Bochartus evidently proves, par. i. Hieroz., lib. ii., cap. 16), one of which teeth he made drop out, and then caused water to come forth out of that hollow place; but our great Primate follows those who think God made a cleft in some part of the earth, in that place called Lehi, from whence he made a fountain of water to spring up. And so Josephus saith, he brought it, *κατά τινος πέτρας*, "out of a certain rock."

En-hakkore, which is in Lehi.] Or, as Bochart, I think, more truly renders it, "En-hakkore-asher Belehi;" that is, the fountain of him that called, which is in the jaw (see him in the above-mentioned place, p. 205).

Unto this day.] Some have imagined, that the fountain continued in Lehi unto the time that this book was written: but Bochart

there observes, that these words, *unto this day*, are not to be joined with those next before; for they are separated by an accent which divides them: and therefore the meaning is, that it is called to this day by the name fore-mentioned.

Dr. A. Clarke.—אשר בלהי, that was in Lehi; that is, there was a hollow place in this Lehi, and God caused a fountain to spring up in it. Because the place was hollow it was capable of containing the water that rose up in it, and thus of becoming a well. En-hakkore.] The well of the explorer.—Which is in Lehi unto this day.] Consequently not in the *jawbone of the ass*, a most unfortunate rendering.

Bp. Horsley.—An hollow place that was in the jawbone; rather, the mortar-hole, which is in Lehi. See Parkhurst, כרה.

Gesen.—מִכְרֶשֶׁת m. (ר. כְּרֶשֶׁת) 1. A mortar, Prov. xxvii. 22. 2. In Judg. xv. 19 probably socket of a tooth, Lat. mortariolum, Gr. ὀλμίσκος. See Bocharti Hieroz., t. i., p. 202.

Prof. Lee.—מִכְרֶשֶׁת, Prov. xxvii. 22. A mortar. Aquila, Theod. ἐν ὀλμῶ. On Judg. xv. 19, see Bochart. Hieroz. i., p. 202, seq., who thinks that the sockets of the teeth, in the jaw bone, styled in the Gr. ὀλμίσκους mortariola, or little mortars, are meant: so also Gesen. All of which is grounded on an apparent similarity of terms in the Greek only; and which, therefore, appears scarcely worthy of belief. There is, however, enough in the context, I think, to make all clear. Whatever מִכְרֶשֶׁת may mean here, certain it is that the place from which the waters flowed, was situated in (the place called) Lehi, and received the name of "Fountain of the Caller," or "Crier out," צֶיֶן הַקּוֹרֵא. It is also certain, that this fountain or spring was in Lehi up to the time in which this event was recorded: it is added, וְאֵשֶׁר בְּלֵהִי עַד הַיּוֹם דָּקָה. If then this fountain had a local habitation and a name, independent of the jaw-bone, so must also מִכְרֶשֶׁת, the substitute of which it became, and ever afterwards remained. The text, moreover, says, וְאֵשֶׁר בְּלֵהִי עַד הַיּוֹם דָּקָה, the Maktesh which, &c., which could hardly signify such a thing situate in the jaw-bone; particularly as the spring above-mentioned remained permanent. But, if some tank, pond, well, or bason, was called "the mortar," from its resembling that vessel; and God caused water to flow from it on that occasion, all will be clear and

easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar.

Rosen.—*Fidilque Deus mortarium, quod in maxilla, s. in loco Lechi dicto, et exiverunt ex eo aqua.* כַּחַשׁ, *terere, contundere* est *mortarium* Prov. xxvii. 22. Hoc vero loco translate dicitur de loculamento maxillæ, in quo dens conditur, quod et Græcis δλμίσκος, *mortariolum*, dicitur, teste Polluce *Onomast.*, l. ii., c. 4, § 21. Sunt vero verba ita conformata, ut, si vocabula כַּחַשׁ et לֶחִי proprio suo significatu capias, e mortariolo maxillæ a Deo percussio aqua emanasse dicatur. Quodsi vero כַּחַשׁ translate usurpatum sumas de *scrobe, fissura* terræ aut petræ, et לֶחִי pro nomine proprio loci habeas, simpliciter hoc narrabitur, effecisse Deum, ut in loco, cui Lechi nomen erat, e fissura terræ aut petræ fons erumperet. Fieri potest, ut fontis scatebra jam ante Simsonem eo loco esset, quæ postquam per aliquod tempus defecisset, iterum manare cœperit, quod in calidis regionibus haud infrequens est; cf. Genes. xxi. 19; Exod. xvii. 6; Num. xx. 8, 11. Quo minus בְּלִי hic pro nomine proprio habeamus, non impedit articulus (pro בְּלִי); eum enim et nominibus propriis haud raro præfigi constat, ut בְּלִי, vid. Gesenii *Lehrgeb.*, p. 656; Roordæ *Gram. Hebr.*, vol. ii., p. 175, § 472. צִיָּן, *Propterea vocavit*, vocatur, impersonali loquendi formâ, *nomen ejus*, fontis: *fons vocantis* (i. e., ut Chaldaeus reddidit, בְּצִיָּן, *qui datus est per s. ob preces Simsonis*), qui in *Lechi*, usque ad hunc diem. Verba בְּלִי אֶשְׁכֶּחַ per accentum *Sakeph-katon* divelluntur ab iis quæ proxime sequuntur, ut sensus non sit, fontem exstare ad hunc diem, sed, ita vocari ad hunc diem. Neque tamen negatur, fontem illum eo tempore, quo hæc scripta sunt, adhuc exstitisse; hinc Chaldaeus post verba quæ adduximus addit: הָיָא קַמָּא בְּלִי, *is fons perdurat in Lechi* cet.

Houb.—שמה, *nomen ejus*, affixum femininum, etsi nullum nomen femininum, ad quod pertinere possit, antecedit. Antecedunt מַכַּחַשׁ et לֶחִי est מַכַּחַשׁ, *rupes*, masculinum, ut liquet ex מַכַּחַשׁ affixo masculino. Nec pertinet ad לֶחִי, *Lechi*, affixum ה. Nam datur nomen non loco, qui *Lechi*, sed *fonti*. Atqui fons non antecessit. Hæc incommoda vidit Vulgatus, cum converteret, *nomen loci illius*. Legitur in Codice Alex. τῆς πηγῆς corruptè pro πηγῆς, *fontis*. Quo ipso Lector satis monetur τὸ שמה esse

laciniam scriptionis antiquæ שם העין, *nomen fontis*, et legendum bis עין, hoc modo: שם העין עין הקריא, (*et vocavit*) *nomen fontis, fontem invocantis*.

Ver. 20.

וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל בִּימֵי פְלִשְׁתִּים עֶשְׂרִים שָׁנָה :

καὶ ἔκρινε τὸν Ἰσραὴλ ἐν ἡμέραις ἀλλοφύλων εἴκοσι ἔτη.

Au. Ver.—20 And he judged Israel in the days of the Philistines twenty years [He seems to have judged south-west Israel, during twenty years of their servitude of the Philistines].

Geddes and Boothroyd suppose that this verse is an interpolation from the end of chap. xvi.

Pool.—*Judged*, i. e., He pleaded their cause, and avenged them against the Philistines.

Dr. A. Clarke.—In the margin it is said, *He seems to have judged south-west Israel during twenty years of their servitude of the Philistines*, chap. xiii. 1. Instead of עשרים שנה *twenty years*, the Jerusalem Talmud has שנה ארבעים *forty years*; but this reading is not acknowledged by any MS. or Version. According to Calmet, the twenty years of the judicature of Samson began the eighteenth year of the subjection of Israel to the Philistines; and these twenty years are included in the judicature of the High-priest Eli.

Rosen.—20 *Judicavit Simson Israelem in diebus Philistæorum*, i. e., quo tempore Philisthæi Israelitis dominabantur, *viginti annos*. Sed nusquam legimus, Simsonem ab Israelitis constitutum esse, ut summum magistratum apud ipsos gereret. Fuere, qui Elin conjicerent illo tempore Judicis proprie dicti partes egisse, seu jus dixisse Israelitis; nec Simsonem quidquam egisse in commo- dum populi Hebræi, nisi quod male mulctavit aliquoties Philisthæos. Masius in *Commentar. ad Jos.* xxiv. 31, ita scribit: “De Samsonis principatu ego sic existimo, illum nunquam imperasse Israelitis, sed eos annos viginti, quibus ipse memoratur *judicasse Israelem*, sic enim S. narratio Jud. xv. 20; xii. 31, habet, cum eum fuisse illo tempore inter Israelitas virum fortissimum, quique unus sese Palæstinis hostibus opponere, eosque lacessere auderet, significare vult, eos ergo viginti annos dimidiato Pontificatui Eli esse adscribendos. Memoratur

enim Eli gubernasse Israellem quadraginta annos, 1 Sam. iv. 18." Id vero sine justa causa sumi, non est quod moneamus, sed in eo assentimus Masio, quod Simson Judicibus, qui dicuntur, non nisi hoc nomine accenseri videtur, quod, postquam Israelitæ a Philisthæis oppressi fuerint, primus ille esset, qui in populi sui hostes surgere auderet, illisque aliquoties clades quasdam, haud tamen insignes, afferret, easque ulciscendarum privatarum tantummodo injuriarum causa. Hinc ab angelo supra xiii. 5, populum suum liberare *inchoaturus* dicitur. Sed nec aperto bello Philisthæos aggressus est, nec ii quamdiu viveret Israelitis dominari cessabant. Ceterum quum Simson hic viginti annos Israellem judicasse dicatur, narratio de rebus ab eo gestis absoluta videri possit. Sed Capite sequente subjunguntur plura alia ab illo gesta, usque ad mortem suam; quibus enarratis xvi. 31, repetitur quod hic legimus, Simsonem viginti annos Israellem judicasse. Cujus repetitionis causa fortasse in eo posita fuerit quod quæ sequuntur serius ex alio fonte addita sint. Clericus tamen nullam aliam repetitionis causam esse existimat, nisi quod *canones rhetorici*, de narratione, in hisce libris minime servantur.

CHAP. XVI. 2.

Au. Ver.—2 And it was told the Gazites, saying, Simson is come hither, &c.

And it was told.

Rosen.—Initio versus vix dubium est excidisse גַּזִּי, *nuntiatum est* גַּזִּי, *Gazæis*. Exprimit illud Græcus Alexandrinus suo ἀναγγέλη, Chaldæus suo אַנְגִּלָּה, et Syrus suo ܐܢܓܠܐ, Hieronymus: quod quum audissent Philisthæi.

Ver. 3.

Au. Ver.—3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all [Heb., with the bar], and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

And went away with them, &c.

Rosen.—עִם הַבָּרִי, *Et evulsit eos una cum vecte transverso*, qui postibus immissus, seræ instar, ne valvæ introrsum aperiantur, impedit.

Gesen.—נָסַח inf. נָסַח, c. suff. נָסַח.

1. pp. i. q. Arab. نَرَعَ, *to pull up, to pluck or tear up or out* (kindr. נָסַח), c. g., a peg

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or pin from the wall, Judg. xvi. 14; the posts of a gate ver. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. xxxiii. 20.

Ver. 5.

Au. Ver.—Pieces of silver.

Pool, Rosen., &c.—Shekels of silver. שֶׁקֶל pro שֶׁקֶל ut plene exstat Levit. xxvii. 16. Sed prius nomen sæpe omittitur in numeralibus, præsertim si cum nominibus שֶׁקֶל, *aurum* et שֶׁקֶל, *argentum* conjungitur, e. c., Genes. xx. 16; Num. vii. 13, 14. Pro שֶׁקֶל, ut alias semper, hic שֶׁקֶל positum, vocali longa ob Makkeph in brevem mutata.—*Rosen.*

Ver. 7.

וַיֹּאמֶר אֵלֶיהָ שְׁמֵשׁוֹן אִם-וַיֹּאסְרֵנִי בְּשִׁבְעָה יִתְרִים לְחִים אֲשֶׁר לֹא-יֶחֱדָהוּ יִחְלִיתִי וְיִתְּתִי בְּאֶתֶר הָאֵדָם :

καὶ εἶπε πρὸς αὐτὴν Σαμψών. ἐὰν δήσωσί με ἐν ἑπτὰ νευραῖς ὑγραῖς μὴ διεφθαρμέναις, καὶ ἀσθενήσω καὶ ἔσομαι ὡς εἰς τῶν ἀνθρώπων.

Au. Ver.—7 And Samson said unto her, If they bind me with seven green withs [or, new cords; Heb., moist] that were never dried, then shall I be weak, and be as another [Heb., one] man.

Dr. A. Clarke.—Seven green withs.] That is, any kind of *pliant tough wood* twisted in the form of a cord or rope. Such are used in many countries formed out of *osiers*, *hazel*, &c. And in Ireland, very long and strong ropes are made of the *fibres of bog wood*, or the larger roots of the fir, which is often dug up in the bogs or mosses of that country. But the Septuagint, by translating the Hebrew יִתְרִים by νευραῖς ὑγραῖς, and the Vulgate by *nerviceis funibus*, understand these bonds to be *cords made of the nerves of cattle*, or, perhaps, rather out of *raw hides*; these also making an exceedingly strong cord. In some countries they take the skin of the horse, cut it lengthwise from the hide into thongs about two inches broad, and after having laid them in salt for some time, take them out for use. This practice is frequent in the country parts of Ireland; and both customs, the wooden cord, and that made of the raw or green hide, are among the most ancient perhaps in the world. Among the Irish peasantry, this latter species of cord is called the *tug*, and is chiefly used for agricultural purposes,

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particularly for drawing the plough and the harrow, instead of the iron chains used in other countries.

Gesen.—יָרִי, 1. *A cord, rope*, pp. something *hanging over*, redundant; see the root יָרִי, No. 1, Judg. xvi. 7, 8, 9.

Rosen.—*Dixitque ad eum Simson; si vincient me septem funibus humidis, qui non aridi facti sunt.* Nomen יָרִי Græcus Alexandrinus νευρὰς reddidit eumque sequutus Hieronymus *nerviceos funes*, i. e., e nervis animalium quorumcunque compositos, et in morem funium contortos. Sane יָרִי, Ps. xi. 2, de chorda arcus dicitur, quam Græci pariter et Latini *nervum* vocant. Idemque nerviceum funiculi genus Orientales gentes arcubus suis adaptasse, confirmat Plinius *Hist. Nat.*, l. xi., cap. 49. *Camelino*, inquit, *genitali* (quippe quod νευρῶδες esset, i. e., nervosum) *arcui intendere Orientis populis fidissimum.* Neque arcus solum, sed onagros etiam balistasque et cetera tormenta, funibus nervinis olim intendi solita prodit Vegetius *de re militari*, l. iii., cap. 9. Funes e nervis tortos memorat quoque Vitruvius *de architect.*, l. i., cap. 1, et l. x., cap. 15, 16. Non igitur dubium videri possit, ejusmodi funes tanquam vincula validissima, hic significari, nisi vehementer impediret, quod nostro loco additur, funes illos adhuc *humentes nec siccos* fuisse. Constat enim, nervos humore ad firmiter arctique adstringendum inhabiles reddi; nam eo laxantur debilitanturque, flaccescente protinus omni intentionis vi. Josephus l. 1 *ἀνέμωτα, palmites viteos* dicit. Sed ii non apti fuissent ad vinciendum hominem, quum facile lacerentur. Verum vidisse Kimchium haud dubito, qui nomine יָרִי, quod proprie *funes, restes* quoscunque (a יָרִי, *redundare*, hinc יָרִי quod redundans *dependet*) denotat, hoc loco speciatim funes e virgis virentibus humidisque, ac ita facilibus ad flectendum contortos, quales sunt viminei aut salignei, intelligendos esse dicit. Tales aridi facti fiunt fragiles.

Ver. 13, 14.

13 וְהָאִמֶּר דָּלִילָה אֶל-שִׁמְשׁוֹן עַד-
הֵנָּה חֲתָלָהּ בִּי וְהַדְבָּר אֵלַי כְּנֹזִים
חֲגִידָה לִּי בַּפֶּה הָאֶסֶר וַיֹּאמֶר אֵלֶיהָ
אִם-תֵּאָרְצִי אֶת-שִׁבְעַת מַחְלָפוֹת רֹאשִׁי
עַם-הַמִּסְכָּת: 14 וְהַחֲמַקַּע בִּיתְדוֹ וַיֹּאמֶר
אֵלַי פֶּלֶשֶׁתִּים עָלַי שִׁמְשׁוֹן וַיִּזְלַץ

מִשְׁנָתוֹ יִסְכֵּעַ אֶת-הַיָּתִד הָאֶרֶץ וְאֶת-
הַמִּסְכָּת:

13 καὶ εἶπε Δαλιδὰ πρὸς Σαμφών. ἰδοὺ ἐπλάνησάς με, καὶ ἐλάλησας πρὸς μέ ψευδῆ· ἀνάγγειλον δὴ μοι ἐν τίνι δεθήσῃ. καὶ εἶπε πρὸς αὐτήν. ἐὰν ὑφάνῃς τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς μου σὺν τῷ διάσματι, καὶ ἐγκρούσῃς τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ ἔσομαι ὡς εἷς τῶν ἀνθρώπων ἀσθενής. 14 καὶ ἐγένετο ἐν τῷ κοιμᾶσθαι αὐτὸν, καὶ ἔλαβε Δαλιδὰ τὰς ἐπτὰ σειρὰς τῆς κεφαλῆς αὐτοῦ, καὶ ὕφανεν ἐν τῷ διάσματι, καὶ ἔπρηνε τῷ πασσάλῳ εἰς τὸν τοίχον, καὶ εἶπεν. ἀλλόφυλοι ἐπὶ σέ Σαμφών. καὶ ἐξυπνίσθη ἀπὸ τοῦ ὕπνου αὐτοῦ, καὶ ἐξήρπε τὸν πάσσαλον τοῦ ὑφάσματος ἐκ τοῦ τοίχου.

Au. Ver.—13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies; tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

13 *If thou weavest the seven locks of my head with the web.*

14 *And she fastened it with the pin, &c.*

Houb., Ken., Horsley, Ged., Booth., Clarke.—If thou weavest the seven locks of my head with the web, and fastenest it with a pin unto the wall; then shall I be weak, and be as another man. And it came to pass when he slept, that Delilah took the seven locks of his head, and wove them with the web [LXX], and she fastened it with the pin, &c. Every person must see that this verse ends abruptly, and does not contain a full sense. The words preserved in the Septuagint are most obviously necessary to complete the sense; else Delilah appears to do something that she is not ordered to do, and to omit what she was commanded.—*Dr. A. Clarke.*

Houb.—Verba ipsa, ut nunc sunt, sic habent, *implexeris septem cincinnos capitis mei cum licio.* Et *fixit clavo...et Samson experrectus solvit clavum texturæ ac licium.* Difficile est non videre, esse quædam, quæ hic desiderentur. Nam 1o. omittitur Dalilam ligasse ad licium Samsonis capillos. 2o. Narratur Dalila *fixisse clavo*, quod tamen Samson non monuit esse faciendum. Itaque

peccatur in seriem orationis consuetam, et qualem vidimus supra 7, 8, 11, et 12, in quibus narratur, Dalila fecisse eadem, quæ esse facienda, Samson mox docuerat. Propterea nos contextum exhibemus talem, qualem habuere Græci Interpretes qui quidem bis legebant בִּירָה וְהִלִּיחַ quæ verba, in priori loco posita, significant, *et fixeris clavo*, in posteriori, *et clavo fixit*, et post utrumque בִּירָה similiter בִּיקַר, *in pariete*, quorum unum prope alterum ex similitudine facile omissum fuerit, deinde post בִּיקַר, hæc verba, וְהִלִּיחַ וְהִיָּיָה כְּאִדּוֹ הָאֵדָם, *et infirmus fiam et ero ut unus ex hominibus*: quæ ultima verba Græci Interpretes utpote non necessaria, non ponerent Græce, nisi Hebraice legerent. Idem dixeris de iis verbis, *et cum dormiret...* Itaque hunc locum sic restituendum esse judicamus: (v. 13) אֵדָם הָאֵדָם אֶת שֵׁבַע מַחְלָפוֹת (14) וְהִיָּיָה כְּאִדּוֹ הָאֵדָם, *et si texueris septem circinnos capitis mei cum licio, et clavo fixeris in pariete, fiam infirmus, et ero ut unus hominum; cum igitur dormiret, cepit Dalila septem circinnos capitis ejus, et implexit cum licio, et fixit clavo in pariete, et dixit...* Cur hæc, quæ non omittunt Græci Interpretes hodiernis in Codicibus omittentur, occasio erat in verbis iisdem, quæ recurrebant cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant, prætermitti non animadverteret. Clericus idem, qui ellipsin commentitiam mox repudiarat, nunc suo Marte falsam inducit, sic convertens, *atque id clavo fixeris. Quo facto dixit ei.* Addit *quo facto*, cum tamen ab indole Hebr. sermonis nihil tam sit alienum, quam omittere כֵּן וְהִנֵּשָׁה, *et sic fecit.* Vidit mancam esse orationem; itaque mirum esse non vidisse, esse eam supplendam ex codice eo, quo Græci Interpretes utebantur. Nam tutius est ad Veterum Codices adherere, ut ea, quæ suppleant, suppleas; quam sine exemplo, et sine autoritate, in orationem quædam introducere, quæ ne addantur, sermo Hebraicus recuset, quia non soleat hæc omittere, quæ adduntur.

Rosen.—Post Simsonis verba hoc versu relata subaudienda sunt quæ vss. 7, 11 habentur, וְהִלִּיחַ וְהִיָּיָה כְּאִדּוֹ הָאֵדָם, nam sine iis pendet sententia; sed ea repetere non necesse visum est scriptori. Expresserunt illa tamen Græcus Alexandrinus interpres et Hieronymus.

14 Verba בִּירָה וְהִלִּיחַ mirum est nonnullos

cum versu qui antecedit conjungere et in persona secunda reddere *et si affixeris clavo*; at persona secunda est וְהִלִּיחַ. Reddendum: *affixit* Delila Simsonis cæsariem eo quo ille dixit modo plexam *clavo* scil. *terræ*, ut supplet Hieronymus, vel, *parieti, eis τείχων*, ut habet Græcus Alexandrinus. Clavus intelligi potest vel ferreus, vel ligneus paxillus, qualibus utebantur ad funes tentorium figendos, ut supra iv. 21. Narratur Delila Simsonis comam clavo fixisse, quod tamen illa non præcepit faciendum; quum tamen in iis quæ antecedunt vss. 7, 8, et 11, 12 narretur, Delilam fecisse ea, quæ esse facienda Simson ante docuerat. Nec legimus Simsonem obdormisse, quod tamen factum esse intelligimus ex iis quæ statim subjiciuntur. Quare imperfectam esse narrationem patet. Eam integritati suæ restituit Græcus Alexandrinus interpres hoc modo: *Et factum est, cum ille dormiret, et sumisit Dalida septem circinnos capitis ejus, et intexuit in licio, et infixit paxillo in pariete, et dixit, cet.* Ea Hubigantus Hebraice translata textui inserenda judicavit, et quod in nostris codicibus omissa sunt occasionem esse putavit in verbis iisdem quæ recurrit, cum descriptor ex linea priori descenderet in posteriorem, et ea quæ in medio erant prætermitti non animadverteret. Sed vere monuit Dathius, ex aliis hujus libri locis constare, scriptorem interdum omittere quædam, quæ ex narrationis serie facile expleri possunt. Pertæsus iterum præmittere, quæ Simson jussit, et Delila exsequuta fuerit, statim quæ fecerit narrat. Similem βραχνυλογίαν vidimus in fine versus præcedentis. Græcum interpretem quæ apud eum legimus de suo addidisse; colligi potest inde, quod Hieronymus et Arabicus interpres narrationis lacunam aliis verbis explent. Et Hieronymus quidem postquam in fine versus antecedentis addiderat: *et (si) clavum his circumligatum terræ fixeris, infirmus ero*, hoc versu ita pergit: *quod quum fecisset Dalila, dixit ad eum: Philistiūm cet.* Arabs vero verba בִּירָה וְהִלִּיחַ sic interpretatur: *alligavit septem circinnos cæsariæ capitis ejus jugo tentorio.*

14 *The pin of the beam.*

Gesen.—אֵדָם m. 1. Any thing *plaited, a braid*, Judg. xvi. 14. R. אֵדָם No. 1.

Rosenmüller.—*At ille expergefactus e somno suo erulsit clavum texture, i. e., clavum qui plexæ suæ comæ infixus erat, et stamen.*

Ver. 19.

Au. Ver.—19 — and she began to afflict him, and his strength went from him.

To afflict him.

Pool.—i. e., to disturb, and awaken, and affright him.

Rosen.—לְעוֹרָהּ וְלִפְתָּהּ, *Cæpitque infirmare eum.*

Ver. 22.

וַיַּחַל שְׁעַר-רֹאשׁוֹ לְצִמְחָה בְּאִשֶּׁר גָּלַח :

καὶ ἤρξατο θρῖξ τῆς κεφαλῆς αὐτοῦ βλαστάνειν καθὼς ἐξυρήσατο.

Au. Ver.—22 Howbeit the hair of his head began to grow again after he was shaven [or, as when he was shaven].

Bp. Patrick.—*After he was shaven.*] Or (according to the marginal translation), “As when he was shaven.” That is, grew in time to the same length it was of before Delilah cut it off.

Rosen.—*Cæpitque crinis capitis ejus germinare, postquam rasmus erat, vel, sicut erat cum rasmus esset.*

Ver. 28.

— וַחֲזָנִי נָא אֵךְ הַפַּעַם הַזֶּה
הֲאֵלֶיהֶם וְאִקְרָמָהּ נָקִים-יָמֶיהָ מִשְׁחָי
עֵינַי מִפְּלִשְׁתִּים :

ה' רמא

— καὶ ἐνίσχυσόν με ἔτι τὸ ἀπαξ τοῦτο θεὲ καὶ ἀνταποδώσω ἀνταπόδοσιν μίαν περὶ τῶν δύο ὀφθαλμῶν μου τοῖς ἀλλοφύλοις.

Au. Ver.—28 And Samson called unto the Lord, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

Rosen.—אֵךְ הַפַּעַם הַזֶּה, *Tantummodo hac vice, O Deus!* Nomen פָּעַם, alias feminei generis, hoc solo loco masculine usurpatur. *Ut ulciscar me ultione unius e duobus oculis meis a Philisthæis.* Verba נָקִים-יָמֶיהָ plures interpretantur ultionem vicis unius, ut חָחָה sit pro אֵךְ, פָּעַם, ut Exod. xxx. 10 נִשְׁכָּה חָחָה, *semel in anno.* Alii: ultionem unius tantum e duobus oculis meis; ut sumam vindictam de amissione unius ex oculis meis. Quæ ratio potior videtur et commendatur a Jul. Fr. Böttcher in *der Zeitschrift für wissenschaftl. Theologie* edit. a Winero, vol. ii., part i., p. 56, seqq. In voce מִשְׁחָי plures codices literam ה cum Dagesch exhibent contra Masoram, quæ ה hic *raphatum* esse

monet. Nam etsi alias semper שָׁחַם, cum Dagesch leni in ה scribatur, quo significetur, legi debere, quasi scriptum esset שָׁחַם, sive שָׁחַם, hic tamen, ubi Schva mobile præcedit, Dagesch in ה non est ponendum. Cf. Roorda *Grammat.*, § 326, p. 264.

Ver. 29.

וַיִּלְפַּת שְׁמִשׁוֹן אֶחָד-שָׁנִי ו עַמּוּדֵי
הַתֶּנֶךְ אֲשֶׁר הָיוּ נִכּוֹן עֲלֵיהֶם וַיִּסְמְךְ
עֲלֵיהֶם אֶחָד בְּיָמִינוֹ וְאֶחָד בְּשִׁמְאָלּוֹ :

καὶ περιελαβε Σαμψὼν τοὺς δύο κίονας τοῦ οἴκου ἐφ' οὓς ὁ οἶκος εἰστήκει, καὶ ἐπεστηρίχθη ἐπ' αὐτοὺς, καὶ ἐκράτησεν ἓνα τῇ δεξιᾷ αὐτοῦ καὶ ἓνα τῇ ἀριστερᾷ αὐτοῦ.

Au. Ver.—29 And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up [or, he leaned on them], of the one with his right hand, and of the other with his left.

And on which it was borne up, of the one, &c.

Bishop Horsley.—Rather, “and strained against them, the one with his right hand, and the other with his left.”

Geddes.—And on which he was leaning.

Gesen.—נִסְמְךְ, Niph., *to be supported, upheld, seq.* יַעַל, Judg. xvi. 29; *to stay oneself, to rest upon,* Isa. xxxvi. 6; 2 Kings xviii. 21. *Metaph.* 2 Chron. xxxii. 8; *Psa.* lxxi. 6; *Isa.* xlviii. 2.

Rosen.—29 *Et inflexit Simson duas columnas mediæ, i. e., medias, quibus firmata erat domus.* וַיִּסְמְךְ עֲלֵיהֶם, *Et innisus est iis, uni cum dextra sua, et uni cum sinistra sua.*

CHAP. XVII. 2.

וַיֹּאמֶר לְאִמּוֹ אֵלֶּף וַיִּמָּאָה הַכֶּסֶף אֲשֶׁר
לָקַחְתִּיךָ וְאִתִּי אֵלֶּיָּה נָגַם אֲמַרְתָּ בְּאָזְנִי
הַגֵּה-הַכֶּסֶף אִתִּי אֲנִי לְקַחְתִּיו וְתִלְאָמֶר
אִמּוֹ בְּרוּךְ בָּנִי לַיהוָה :

וַיֹּאמֶר

καὶ εἶπε τῇ μητρὶ αὐτοῦ. οἱ χίλιοι καὶ ἑκατὸν οὓς ἔλαβες ἀργυρίου σεαυτῇ, καὶ με ἠράσω, καὶ προσείπας ἐν ὧσί μου, ἰδοὺ τὸ ἀργύριον παρ' ἐμοί, ἐγὼ ἔλαβον αὐτό. καὶ εἶπεν ἡ μήτηρ αὐτοῦ εὐλογητὸς ὁ υἱός μου τῷ κυρίῳ.

Au. Ver.—2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver *is* with me; I took it.

And his mother said, Blessed be thou of the Lord, my son.

Bp. Patrick.—*That were taken from thee.*] Of which she was robbed; or, as the Vulgar understands it, which she had separated, or set apart; that is, devoted and consecrated to a holy use, but somebody had stolen and perverted to their own use.

About which thou cursedst.] Abjured all her family to discover the money; with some sort of curse upon them, if they knew where it was, and concealed it (see Dr. Hammond upon St. Matt. xxvi., annot. 1).

Bp. Horsley.—The order is certainly disturbed. I would read, however, with less alteration than Houbigant proposes, in this manner:

אשר לקחך וגם אמרת באוני ואחי אלי
—“that were taken from thee, of which thou spakest also secretly unto me, and didst put me to my oath.”

Houb.—*Ille matri suæ dixit; quos mille et centum argenteos, audiente me, dixisti fuisse tibi ereptos, et propter quos tu me ad jusjurandum egeras, eos ego nunc habeo; istam enim pecuniam cepi. Dixit mater; benedictus sit Domino filius meus.*

Heb., (*Mille et centum sicli*) qui erepti sunt tibi, et me adjurasti, etiam dixisti in auribus meis (*en illi apud me sunt*). Hæc, quæ seriem prorsus nullam habent, si sic disponuntur אשר לקחך וגם אחי אלי, quos dixisti in auribus meis, tibi ereptos fuisse, et de quibus etiam ad jusjurandum egeras, seriem habent planam ac dilucidam. Eum ordinem sequitur Arabs, quatenus verbum אמרת, dixisti, jungit cum sequentibus verbis אשר לקחך nam interpretatur et dixisti.....quod hoc perierit à te, iterans אשר לקחך et אשר. Nos tantum אשר iteramus, et prius אשר habemus, ut relativum quod, quomodo et Arabs, qui אילי; posterius verò ut adverbium quod, quod etiam fecit Arabs. Sed hæc verba ואחי אלי, et me adjurasti, in fine hujus membri collocamus, præpositâ conjunctione וגם, quia ultimo loco id ponendum, quod augeat sententiam; et liquet וגם אמרת, etiam dixisti, ordine præpostero esse, ubi non additur, quid dixerit Michæ mater. Hæc sentiens Vulgatus omisit verbum אמרת quod non fuit omittendum, sed suum in locum restituendum.

Rosen.—2 Dixitque matri suæ: undecies centeni sicli argentei, qui surrepti tibi fuerant. Verba אשר לקחך, quod captum, i. e., ablatum est tibi scil. furto, in versionis

Alexandrinæ codice Alexandrino recte ita sunt reddita: τοὺς λεησθέντας σοι sublato tibi furto. Sed in codice Vaticano legitur: οὓς ἔλαβες σεαυτῇ, quos ceperas tibi. Quod sequutus Vulgatus, vel Hieronymus reddidit: quos separaveras tibi, vel in certos usus, vel ad incertos casus. Verum id iis quæ protinus narrantur nequaquam convenit. Verbum לקח in singulari esse positum, quod mille et centum siclorum summa ut unum aliquod menti loquentis aut scribentis obversatur. Quod sequitur, ואחי אלי, et tu jurasti explicant exsecrata es, diris devovisti scil. eum qui pecuniam illam abstulisset. Sed malim jurare hic pro adjurare capere, i. e., per adjurationem veritatis confessionem ab alio exigere, quum Micha addat: et etiam dixisti in auribus meis, i. e., me audiente. Cf. Lev. v. 1. Si quis peccaverit, והשמעתי קול אצלה, et audiverit vocem adjurationis, i. e., dum jusjurandum ab eo exigitur, in testimonium rei cujusdam, quam vidit aut novit, cet. Quare quæ hic habentur verba hoc dicent: et cum tu, etiam me audiente, adjurasti eos, qui præsentem aderant, quo tempore furto tibi sublatam pecuniam intellexisti. Ita Græcus Alexandrinus in codice Vaticano: καὶ με ἡπάσω, et me cum exsecratione adjurasti, quasi pro ואחי legisset ואחי. In codice Alexandrino: καὶ ἐξώρκισας, et adjurasti.

Ver. 3.

וַיָּשָׁב אֶת־הַכֶּסֶף הַהוּא אֶת־הַקֶּסֶף
וְהָאִמָּה אָמְרוּ הַקֶּסֶף הַהוּא אֶת־הַקֶּסֶף
לְהוֹנֵה מִדְּרֹי לְבָנִי לַעֲשׂוֹת פֶּסֶל וַיִּמְסְכָה
וַעֲתָה אֲשִׁיבָנִי לָהּ :

καὶ ἀπέδωκε τοὺς χίλους καὶ ἑκατὸν τοῦ ἀργυρίου τῇ μητρὶ αὐτοῦ. καὶ εἶπεν ἡ μήτηρ αὐτοῦ. ἀγιάξουσά ἡγίασα τὸ ἀργύριον τῷ κυρίῳ ἐκ τῆς χειρὸς μου τῷ νῖφ μου τοῦ ποιῆσαι γλυπτὸν καὶ χωρευτὸν, καὶ νῦν ἀποδώσω αὐτό σοι.

Au. Fer.—3 And when he had restored the eleven hundred shekels of silver to his mother, his mother said, I had wholly dedicated the silver unto the Lord from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

Bishop Horsley.—*And he had restored; rather, and he restored.*—*His mother said.* It should seem from all the circumstances of the story, that the son, not the mother, had devoted this money to religious uses. When



it was restored to the mother, she applied a small part of it for her son, to the purposes of his vow. For וַיֹּאמֶר אָמִי, therefore, I would read וַיֹּאמֶר לְאָמִי, and he said unto his mother —For my son. The man had a son, whom he made his priest, verse 5. But for לְבִנִי, the LXX here read לְבִרִי, καταμονας. — Now therefore, rather, now however, or but now.

Pool.—The Lord; in the Hebrew it is Jehovah, the incommunicable name of God; whereby it is apparent that neither she nor her son intended to forsake the true God or his worship, but only to worship God by an image; which also it is apparent that both the Israelites, Exod. xxxii. 1, &c., and Jeroboam afterwards, designed to do. For my son; either, first, For the honour and benefit of thyself and family; that you need not be continually going to Shiloh to worship, but may do it as well at home by these images [so Patrick]. Or, secondly, That thou mayst cause these things to be made. A graven image and a molten image; many think this was but one image, partly graven, and partly molten [so Ged., Booth]. But it seems more probable that they were two distinct images [so Patrick, Rosen.], because they are so plainly distinguished, Judg. xviii. 17, 18, where also some other words come between them. It is true, the graven image alone is mentioned, Judg. xviii. 20, 30, 31, not exclusively to the other, as appears from what is said just before; but by a common synecdoche, whereby one is put for all, especially where that one is esteemed the chief. I will restore it unto thee, to dispose of, as I say.

Bp. Patrick.—A graven image and a molten image.] Some are of opinion, that her meaning was, her son might make either a graven or a molten image, which he pleased; but it is manifest he made both, from xviii. 18, where they are evidently mentioned as distinct.

Ged., Booth.—An engraved molten image.

Rosen.—Reddidit tunc Micha mille et centum siclos argenti matri suæ, dixitque mater ejus: consecrando consecravi argentum illud Jovæ, in ejus cultum et honorem. Fortasse voverat eam pecuniam Deo, si eam recuperaret. Sin minus, hæc verba essent in tempore præsentis vertenda: consecro hanc pecuniam Jovæ. מִיָּדִי E manu mea, i. e., ut e manu mea exeat, ut sit Jovæ, et non

amplius in libera mea manu, et ut in cultum divinum, non in usum profanum, adhibeatur. לְבִנִי Filio meo, i. e., tibi; Nomen loco Pronominis; nam alloquitur filium, ut ex fine Versus patet. לַעֲשׂוֹת פָּסֶל וּמִסְכָּה Facere, i. e., ut fieri cures sculptile et fusile simulacrum. Sunt, qui existiment, intelligi unum tantum simulacrum ex argento aut alio metallo fusum, et cælo vel stilo efformatum et exsculptum, ut Aaronis vitulus, Exod. xxxii. 4, eo ut sic statuatur permoti, quod vs. 4, in Singulari dicitur: quod fuit in domo Michæ, et quod xviii. 30, 31, tantummodo sculptilis, פָּסֶל, fit mentio. Sed xviii. 14, 17, 18, פָּסֶל et מִסְכָּה, tam manifeste distinguuntur, ut non dubitari possit, mulierem voluisse duo simulacra, alterum lapideum, vel ligneum, alterum e metallo fabricari.

Ver. 4.

Au. Ver.—4 Yet he restored the money unto his mother, &c.

Bp. Horsley.—Yet. Rather, so.

Bp. Patrick.—These words seem to signify, that at the first he only brought the money to her, offering to restore it; but she bid him keep it: which he refused to do; but would have her take it again into her hands, which she did.

Ver. 5.

וְהָיָה מִיכָה לוֹ בֵּית אֱלֹהִים וַיַּעַשׂ אֶפֶד וְתֵרָפִים וַיִּמְלֵא אֶת־יָדוֹ אֶחָד מִבָּנָיו וַיְהִי־לוֹ לִכְהֵן :

καὶ ὁ οἶκος Μιχαῖα αὐτοῦ οἶκος θεοῦ· καὶ ἐποίησεν Ἐφῶδ καὶ Θεραφῖν· καὶ ἐπλήρωσε τὴν χεῖρα αὐτοῦ ἐνὸς υἱῶν αὐτοῦ, καὶ ἐγένετο αὐτῷ εἰς ἱερέα.

Au. Ver.—5 And the man Michah had an house of gods, and made an ephod, and teraphim, and consecrated [Heb., filled the hand] one of his sons, who became his priest.

Had an house of gods.

Bp. Patrick.—The Hebrew words *beth Elohim* may well be translated "a house of God" [so Houb., Horsley, Rosen., Clarke]; as Peter Martyr here understands it. And so the phrase is used in other places, Gen. xxviii. 22, and in the next chapter of this book, ver. 31. For his intention was to make an imitation of the house of God at Shiloh at his own home; which may also be truly called "a house of gods" (as we translate it), because, whatsoever his intention



was, to worship God by images, was accounted by him the worshipping of other gods.

Bp. Horsley.—I think Houbigant's conjecture very probable, that ידאש at the beginning of this verse is a corruption of ידש. "And Micah made for himself a house of God."

Rosen.—*Et virum illum, Micham, quod attinet, erat ei domus Dei, sacellum, ædícula Dei, uti recte Vulgatus habet.*

Teraphim. See notes on Gen. xxxi. 19, vol. i., p. 50.

Ver. 7.

וַיְהִי־נָעַר מִבֵּית לָחֶם יְהוּדָה
מִשְׁפַּחַת יְהוֹנָדָה וְהוּא לֵוִי וְהוּא גֶר־
נָשִׁים :

καὶ ἐγενήθη νεανίας ἐκ Βηθλεέμ δήμου Ἰουδα,
καὶ αὐτὸς Λευίτης, καὶ οὗτος παρῴκει ἐκεῖ.

Au. Ver.—7 And there was a young man out of Beth-lehem-judah of the family of Judah, who was a Levite, and he sojourned there.

Of the family of Judah, who was a Levite.

Bp. Horsley.—A Levite could not be of the family of Judah. The words therefore מִשְׁפַּחַת יְהוּדָה are properly expunged by Houbigant as a manifest interpolation. I have sometimes suspected that they belong to another place, and should stand at the end of the 1st verse of chapter xix., after the word יְהוּדָה, as part of the account of the Levite's concubine.

Pool.—*Of the family of Judah, i. e., of or belonging to the tribe of Judah: not by birth, for he was a Levite; nor by his mother, for though that might be true, the mother's side is not regarded in genealogies; but by his habitation and ministration. For the Levites, especially in times of confusion and irreligion, were dispersed among all the tribes; and this man's lot fell into the tribe of Judah; which seems to be here noted by way of reflection upon that tribe, and as an evidence of the general defection, that a Levite could not find entertainment in that great and famous tribe, which God had put so much honour upon, Gen. xlix. 8—11, and therefore was forced to wander and seek for subsistence elsewhere. He sojourned there; so he expresseth it, because this was not the proper nor usual place of his abode, this being no Levitical city.*

Bp. Patrick.—*Of the family of Judah,*

who was a Levite.] By his mother's side he was of the tribe of Judah. Which is the most easy explication, notwithstanding what Kimchi saith to show that the genealogies are not derived from the mother. For here is no account of his genealogy, which is mentioned afterward, xviii. 30, from his father; but it is noted that his mother was of the tribe of Judah, to show how he came to live at Beth-lehem, which was no Levitical city.

Dathe.—מִשְׁפַּחַת יְהוּדָה. Verba textus prorsus redundant, sive ad Bethlehemum sive ad Levitam referantur. Ab altero Bethlehem in tribu Sebulon jam satis distinctum est, quod Bethlehem Judæ vocatur. Levita autem non potuit esse e tribu Juda, et quod nonnullis interpretibus in mentem venit, ejus matrem fortasse ex illa tribu fuisse, est contra usum loquendi Hebræorum, qui non solent de materno genere origines derivare. Videntur esse glossema quacunque de causa margini adscriptum, et deinde, ut alia, textui insertum. Omittit ea Syrus et *oi o* in Cod. Vat., sed habet Cod. Alex.

Rosen.—*Fuit autem vir juvenis ex Bethlehem Judæ, ad distinctionem alterius Bethlehem, quæ erat in sorte tribus Sebulon, Jos. xxix. 15. Additur מִשְׁפַּחַת יְהוּדָה, e familia Judæ, quod volunt subjici ad accuratorem urbis descriptionem, ne quis illam Sebuloniticam Bethlehemum crederet. Sed ab ea jam satis distincta erat addito יְהוּדָה, in verbis quæ præcedunt. Hinc Houbigantus et Dathius verba מִשְׁפַּחַת יְהוּדָה pro glossemate habent, quacunque de causa margini adscripto, et deinde, ut alia, textui inserto. Desunt hæc verba a prima manu in codice a de Rossio numero 440 signata, seculi decimi tertii. Nec expressa sunt a Syro, nec in versionis Alexandrinæ codice Vaticano, sed exstant in cod. Alexandrino.*

Ver. 10.

וַאֲנֹכִי אֶתְּנֶנָּה לְךָ עֶשְׂרֵת כֶּסֶף
לְיָמִים וְעַדָּה בְּנָדִים וּמִחְיָתָה וְגִלְגָּה
חֲלָקִי :

— καὶ ἐγὼ δώσω σοι δέκα ἀργυρίου εἰς ἡμέραν, καὶ στολὴν ἱματίων, καὶ τὰ πρὸς ζωῇ σου.

Au. Ver.—10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels*

of silver by the year, and a suit of apparel [or, a double suit, &c.; Heb., an order of garments], and thy victuals. So the Levite went in.

Bp. Patrick.—*A suit of apparel.*] Or, as it is in the margin, a “double suit.” For so the LXX and the Vulgar, ζευγος ἱματίων, “a couple of garments.” And there being something of order signified in the word *herech*, which we translate *suit*, many understand hereby a winter and a summer suit of clothes; and De Dieu hath justified this interpretation of a double garment out of the Ethiopic language, where this word signifies a companion; whence it may be probably concluded, that here is intended not one suit only, but two at least. With whom agrees Hottinger in his *Smegma Orientale*, cap. v., p. 88, where he observes, that all, in a manner, are of opinion, that more suits of apparel than one are signified by this word; but whence to fetch that signification is not to be found but in the Ethiopic language, where it signifies a companion, a friend, another self, as his words are.

Gesen.—עָרַךְ m. c. suff. עָרַךְ. 1. *Row, pile.* 2. *Preparation, equipment*, pp. a putting in order, *apparatus*, especially of clothes, arms, etc. Judg. xvii. 10 עָרַךְ בגָדִים, *Equipment of clothing*, i. e., all necessary clothing. Sept. Vat. well, στολή ἱματίων, since στολή is the word appropriate to this idea, comp. Lat. *stola*; Alex., ζευγος ἱματίων, whence Vulg., *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.

Rosen.—עָרַךְ בגָדִים. Chald. עָרַךְ לְבָשִׁים, *Et par vestium*, Hieronymus *et duplicem vestem*. Intelligent plerique æstivam et hyemalem. Alii ordinem, synthesin vestium interpretantur, tam ad usum proprium, quam ad ministerium. *Par vestium* significari censet et Ludov. de Dieu *Crit. S.* ad loc., et commendat eo, quod Æthiopicum עָרַךְ pro socio et amico usurpatur Matth. xi. 18, ut עָרַךְ בגָדִים, *societas vestium* sit. Sed Hebræis illa nominis עָרַךְ significatio haud videtur usitata fuisse. Alii ordinem vestium dici volunt, quidquid facit ad plenum et integrum vestitum, apparatus vestium, quem forsán indicat, quod in Græcæ Alexandrinæ versionis codice Vaticano legitur, στολήν ἱματίων. Apud Hiesychium στολή inter alia exponitur ἔνδυμα καὶ περὶβόλαιον, *indumentum et amictus*. Sed quum עָרַךְ et æstimationem rei alicujus, hinc pretium ejus denotet (vid. not. ad Job. xxviii. 13); velim verba nostra

pretium vestium interpretari. Pollicebatur Micha Levitæ præter annum illud decem siclorum salarium et pecuniam ad comparandas vestes. עָרַךְ הָלֵךְ, *ivitque Levita*, Kimchi exponit: *abivit ad obeunda negotia, quæ Micha ei præcepit*. Jarchi אָרַךְ אַחֲרֵי עֲשֵׂהוּ, *ivit post ejus*, Michæ, *consilium*, id sequutus est. Alii: *ivit* scil. cum Micha in ejus domum. Sed vix est credibile, Micham cum Levita ante ostium domus transexisse. Sunt, qui verba ita capiant: *abibat Levita* secum reputans, velletne munus sibi oblatum propositis conditionibus in se suscipere. Sed videntur illa verba nonnisi continuandæ narrationi inservire, et cum iis quæ sequuntur conjungenda hoc modo: *ivitque Levita et cepit* rel.

CHAP. XVIII. 1.

בְּיָמֵים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל
וּבְיָמֵים הָהֵם שָׁבַט הַדָּנִי מִבְּקֶשְׁלֹו
נַחֲלָה לְשִׁבְתָּהּ כִּי לֹא־נָפְלָה לֹו עֲדֵרֵהוֹן
הָהוּא בְּתוֹךְ שְׁבַט־יִשְׂרָאֵל בְּנַחֲלָה :

ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς ἐν Ἰσραὴλ· καὶ ἐν ταῖς ἡμέραις ἐκείναις ἡ φυλὴ Δὰν ἐζήτει ἑαυτῇ κληρονομίαν κατοικήσαι, ὅτι οὐκ ἐνέπεσεν αὐτῇ ἕως τῆς ἡμέρας ἐκείνης ἐν μέσῳ φυλῶν υἱῶν Ἰσραὴλ κληρονομία.

Au. Fer.—1 In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day *all their inheritance* had not fallen unto them among the tribes of Israel.

Pool.—*The tribe of the Danites*; a part or branch of that tribe, consisting only of six hundred men of war, verse 16, with their families, verse 21: or, a family [so *Bp. Patrick*, Ludov. De Dieu, *Rosen.*] of the Danites; for the word *schebet*, which properly signifies a *tribe*, is sometimes taken for a *family*, as Judg. xx. 12, as elsewhere *family* is put for a *tribe*, as Zech. xii. 13. *All their inheritance* had not fallen unto them; the lot had fallen to them before this time, Josh. ix. 40, &c., but not the actual possession of their lot, because therein the Philistines and Amorites opposed them, not without success. See Josh. xix. 40; Judg. i. 34.

Bp. Patrick.—*The tribe of the Danites.*] Rather, a tribe, &c. For so the word *schebet* is sometimes used for a *family* in a tribe; as in the twentieth chapter of this book, ver. 12

it is said, "the tribes of Israel sent messengers to all the tribes of Benjamin," i. e., to all the families of the tribe of Benjamin; and in Isa. xix. 13. De Dieu observes the same: who also truly notes, that when the whole tribe is spoken of, it is not said *shebet hadani*, as it is here, but *shebet Dan*. Therefore *hadani* here, and in other places, signifies a family derived from that tribe [so Rosen.].

Houb.—בנחלה... כי לא נפלה לו, *quia non ceciderat ei in hæreditatem*. Oratio claudicat ex mendo; nam desideratur nominativus verbi נפלה, *ceciderat*; qui quidem restituitur, si pro נפלה legitur נחלה, *sufficientia hæreditatis*, seu tantum hæreditatis, quantum eis satis esset. Clericus, *ager qui satis esset*, quia flagitat oratio talem sententiam, sed contra interpretationis leges; quia nefas suppleri, *qui satis esset*, ubi hæc non nascuntur ex ante-dictis. Itaque et Clericus et illi interpretes, quos hic sequebatur, fuerunt falsi interpretes hodiernæ scriptiois, quæ interpretationem habere nullam bonam poterat, non emendata.

Rosen.—*Et in diebus illis tribus Danitæ, i. e., Danitarum, quæsiuit sibi possessionem ad habitandum; non enim ceciderat ei usque ad diem illum in medio Israelis, i. e., inter ceteras tribus, in possessionem, scil. ארץ, coll. Num. xxxiv. 2. ואם הארץ אשר לא יצא לא יבא, hæc est terra, quæ cecidit vobis in possessionem*. Difficultatem habet hic versus, quod contra historiæ fidem negata videtur tribui Dan assignata hereditas. Hinc verba לא יבא לא יצא nonnulli interpretantur: non satis ceciderat ei. Sed dura tamen et inusitata est ellipsis, ubi absolute dicitur, *non ceciderat*, interpretari; non satis ceciderat. Recte vero Ludov. de Dieu in *Crit. S.* ad h. l. observavit, שבת non semper integram tribum sed interdum unius tribus familiam designare, et idem esse quod משפחה, ut infra xx. 12, dicuntur ישראל שבטי, *tribus Israelis misisse legatos בנימן שבטי, in omnes familias Benjamin*. Vid. et Num. iv. 18; 1 Sam. ix. 21. Ita hoc loco *familia* quædam *Danitica*, שבט דן, *quæsiuisse sibi possessionem ad habitandum* dicitur. Quum enim, ut vidimus, ex libro Josuæ constet, tribui Dan sortem accidisse minorem quam par erat, non est mirum, familiam quandam, et forsan e majoribus, fuisse, quæ possessionem adhuc nullam inuenisset, sed quasi precario inter alias habitasset. Certe versu 11 dicitur exiisse sexcenti solummodo viri,

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משפחת דן, *e familia Danitica, iidemque vocantur* vs. 30 שבט דן. At vs. 19 vocantur simul שבט et משפחה, ajunt enim, præstare sacerdoti Michæ, ut tribui et familiæ, i. e., totius tribus familiæ sacerdos sit, quam unius viri domui. Observetur porro, de integra tribu non dicitur שבט דן, sed semper דן שבט, aut דן משפחה. At דן de eo dicitur, qui a tribu ista denominatur, ut supra xiii. 2. Manoach dicitur fuisse משפחת דן, ut et infra vs. 11. משפחת דן non sunt omnes Danitæ constituentes tribum; sed eorum familia quædam: sic שבט דן non sunt Danitæ in genere, sed eorum quædam prosapia.

Ver. 2.

וישלחו בני דן ו משפחתם חמשה אנשים מקצותם וכו'

καὶ ἀπέστειλαν οἱ υἱοὶ Δὰν ἀπὸ δῆμων αὐτῶν πέντε ἄνδρας, κ.τ.λ.

Au. Ver.—2 And the children of Dan sent of their family five men from their coasts, &c.

From their coasts.

Bp. Horsley.—Of their body.

Houb.—Interpretamur, *delictos ex sententiâ*. Ex verbo interpreteris, *de parte eorum*, nam מקצה sic sæpe accipitur; cum contrà, *è finibus suis*, quod habet Clericus, Hebr. verbo parum respondeat.

Rosen.—*Et miserunt Danitæ e familia sua quinque ex extremilatibus suis, i. e., ex omnibus partem quandam.*

Ver. 4.

Au. Ver.—4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

And I am.

Rosen.—ויצטרף אליהם, *Et mercede me conduxit, ut ei sim in sacerdotem.*

Ver. 7.

ויגלכו חמשת האנשים ויבאו לישב ויראו את-העם אשר-בחרבם וישבת לבטח כמשפט צידנים שקט ו ובזבח ואיומכלים דבר בארץ יורש עמר ורחוקים המה מצידנים ודבר איזלהם עמ-האדם :

καὶ ἐπορεύθησαν οἱ πέντε ἄνδρες, καὶ ἦλθον εἰς Λαισά· καὶ εἶδον τὸν λαὸν τὸν ἐν μέσῳ αὐτῆς καθήμενον ἐπ' ἐλπίδι, ὡς κρίσις Σιδωνίων

Q Q

ἡσυχάζουσα, καὶ οὐκ ἔστι διατρέπων ἡ κατασχυνων λόγον ἐν τῇ γῇ, κληρονόμος ἐκπιέζων θησαυρούς, καὶ μακράν εἰσι Σιδωνίων, καὶ λόγον οὐκ ἔχονσι πρὸς ἄνθρωπον.

Au. Ver.—7 Then the five men departed, and came to Laish [Josh. xix. 47, called Leshem], and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure: and *there was* no magistrate [Heb., possessor, or, heir of restraint] in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

Pool.—That might put them to shame in any thing, or, that might rebuke or punish any thing, i. e., any crime; Heb., that might put any thing to shame, or, make any thing shameful. Putting to shame seems to be used metonymically for inflicting civil punishment, because shame is generally the adjunct or effect of it. They were far from the Zidonians, who otherwise could have succoured them, and would have been ready to do it. Had no business with any man; no league of confederacy, nor much converse with other cities, it being in a pleasant and plentiful soil, between the two rivulets of Jor and Dan, not needing supplies from others, and therefore minding only their own ease and pleasure.

Bp. Horsley.—And saw the people, &c.] Read thus, ויראו את העם אשר בקרבה יושב לבטח, כמשש צידים שקט ובטח ואין מלים דבר בארץ יורש "עיר ודחוקים ויר", "And saw the people that was therein, living in security, with the manners and customs [כמשש] of the Sidonians, quiet and secure, and no one offered them harm in any thing, confined within the land of [their] inheritance; and they were far from the Sidonians, and had no business with any man." *Living.* With Le Clerc and Houbigant, I expunge the ה at the end of the word יושב. Offered them harm. See 1 Sam. xxv. 7, 15. Confined, i. e., confining themselves; staying at home; engaging in no enterprise of war or commerce.

Ged., Booth.—7 Then the five men departed, and came to Leshem [Josh. xix. 47]; and they saw that the people who dwelt in it were careless; after the manner of the Sidonians, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint [Ged., living in affluence]. And they were far

from the Sidonians, and had no intercourse with other men.

Dr. A. Clarke.—After the manner of the Zidonians.] Probably the people of Laish or Leshem were originally a colony of the Sidonians, who, it appears, were an opulent people; and, being in possession of a strong city, lived in a state of security, not being afraid of their neighbours.

They were far from the Zidonians.] Being, as above supposed, a Sidonian colony, they might naturally expect help from their countrymen; but, as they dwelt a considerable distance from Sidon, the Danites saw that they could strike the blow before the news of invasion could reach Sidon; and, consequently, before the people of Laish could receive any succours from that city.

And had no business with any man.] In the most correct copies of the Septuagint, this clause is thus translated: Καὶ λόγος οὐκ ἦν αὐτοῖς μετὰ Συρίας; and they had no transactions with SYRIA. Now it is most evident that, instead of אדם, adam, MAN, they read ארם, aram, SYRIA; words which are so nearly similar that the difference which exists is only between the ו and ד, and this, both in MSS. and printed books, is often indiscernible. This reading is found in the Codex Alexandrinus, in the Complutensian Polyglot, in the Spanish Polyglot, and in the edition of the Septuagint published by Aldus. It may be proper to observe, that Laish was on the frontiers of Syria; but as they had no intercourse with the Syrians, from whom they might have received the promptest assistance, this was an additional reason why the Danites might expect success.

Houb.—Quinque homines profecti venerunt Laish, et populum, qui in eâ erat, viderunt securè agentem, quemadmodùm Sidonii tunc agebant. Tranquilla erant et secunda omnia. Nemo erat in terrâ, qui eis negotium facesset, nemo qui agileret aut affligeret; et cum à Sidoniis longè remoti erant, tum nullus homo erat, quicum in societate essent.

עם יושב, populum.....sedentem, delendum est in הַם יושב, ut sit masculini generis, ut postulat nomen עם, et reliqua participia ejusdem generis. Sequitur יורש עיר.....אין, quod legendum יורש ועיר.....אין, nemo (negotium facessens) aut expellens, aut affligens, vel opprimens. Ita Syrus, qui לא ימעיך, דאלץ נעמו, qui urgeret, aut opprimeret. Plerique convertère, nemo...pos-

sidens imperium, sententiā in seriem parum accommodatā. Nam Laienses erant Sidoniorum coloni, atque adeo Sidoniorum legibus obtemperabant, quorum armis protegabantur. Quod ne ita esset, non video, cur hic diceretur, *nemo possidebat imperium*, tanquam ea causa esset, propter quam securi essent Laienses. Legunt *אזני*, *thesaurus*, Græci Intt. Chaldæus *צני*, *parvus*, scripturā utrobique mendosā.

Rosen.—*Abierunt ergo quinque illi viri, iter suum proseguunt, et venerunt Laischam, et viderunt populum, qui in medio ejus, in ea, habitantem secure.* Nomini *עץ*, masculini generis, jungitur femininum *יוצרה*, quod scriptoris menti proxime præcedens *urbis* nomen, feminei generis, obversaretur. Vel potuit nomen *עץ* ut femininum tractari, quod *coetus* notionem habet, unde Exod. v. 16 *וְיוצְרָהּ עֵץ*, et Jerem. viii. 5 *שִׁוְרָהּ הָעֵץ*, ad quem loc. cf. not. Cf. Gesenii *Lehrgeb.*, p. 718, not. *Secundum morem Zidoniorum*, qui divites et mari potentes nihil sibi timebant a reliquis Cananæis, imo ne ab Israelitis quidem, qui nunquam eorum agros invaserunt. Præterea maritimæ mercaturæ dediti bellum cum nemine vicinorum, agri ampliandi causa, gerebant. Ita et populus Laischensis *נִשְׁכַּח גִּבְעָתוֹ*, *tranquillus et securus erat*, s. *ignominia afficeret quoad rem aliquam in terra possidens coërcitionem*, imperium, i. e., nullus qui potestatem haberet in terra circumjecta eos læsit, iis mali quid intulit. Nomen *עָצָר*, quod nonnisi hoc loco legitur, a verbo *עָצַר*, *clausit, cohibuit, coërcuit imperio*, 1 Sam. ix. 17 non dubium est *imperium* significare. Sunt interpretes, qui repetito *אִי* ante *יִשְׂרָאֵל*, sic explicant: *nec hereditario jure capiens imperium*, ut dicatur, Laischenses rempublicam liberam habuisse, nec regiam aliquam familiam. Græcus Alexandrinus in codice Romano et Complutensi habet: *κληρονόμος ἐκπιέζων θησαυρούς*, *possessor exprimens thesauros*, in codice Alexandrino: *κληρονόμος θησαυροῦ*, *possessor thesauri*. Hinc Vulgatus: *magnarum opum*. Videtur Græcus interpres pro *עָצָר* legisse *אוצר*, *thesaurus*, aut *עָצָר* idem significare putasse. Plane contrario sensu Chaldæus: *נְדָרָן וְנִדְרָן*, *possidentes parva*. Hisce omnibus melius Syr.: *ܠܟܝܢ ܥܕܡܐ*, *ܠܟܝܢ ܥܕܡܐ*, *nec erat, qui læderet in terra, nec qui molestiam et*

negotium faceretur. *הָרַךְ אֶת־לֵבָם עִם־אָדָם*, *Et res non erat iis cum homine*, i. e., nihil eis negotii erat cum aliis, cum nemine foedere erant juncti, ideoque non metuendi. Græca Alexandrina horum verborum interpretatio in codice Alexandrino Aldino et Complutensi est hæc: *λόγος οὐκ ἦν αὐτοῖς μετὰ Συρίας*, *res non erat iis cum Syria*, ac si interpreter pro *אדם* legisset *ארים*, per Resch.

Ver. 9.

וַיִּאמְרוּ הַקָּמָה וְנִבְעֲלָה עֲלֵיהֶם וְגו'
καὶ εἶπαν· ἀνάστητε καὶ ἀναβῶμεν ἐπ' αὐ-
τοὺς, κ.τ.λ.

Au. Ver.—9 And they said, Arise, that we may go up against them, &c.

Houb.—*קומה*, *Surge*, legendum *קומי surgite*. Ita Chald., Syr., Ar., Vulg., et LXX.

Rosen.—*קומה*, *Surge!* age! ut interjectio ponitur singularis pro plurali, ut *קמה* Genes. xi. 3, 4, 7 eodem sensu. In pluribus codicibus exstat *קומי*, quod non est probandum.

Ver. 11.

וַיִּסְעוּ מִשָּׁם מִמִּשְׁפַּחַת הַדָּנִי וְגו'
וַיִּמְאֲזֶהוּ אֱלֹהִים שְׁש־מֵאוֹת אִישׁ הַגִּבּוֹר כָּלִי
מִלְחָמָה

καὶ ἀπῆραν ἐκείθεν ἀπὸ δῆμων τοῦ Δὰν ἀπὸ Σαραὰ καὶ ἀπὸ Ἑσθαὸλ ἑξακόσιοι ἄνδρες ἐξωσμένοι σκεύη παρατάξεως.

Au. Ver.—11 And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed [Heb., girded] with weapons of war.

Bp. Patrick.—*Of the family of the Danites.* Either family is here put for a tribe, or the singular number for the plural; there going out of some of the families of the Danites, the following number.

Rosen.—*Et profecti sunt tunc e familiis Danitarum, e Zora et Eschtaol, sexcenti viri.* *כִּשְׁפָּה*, *Inde* hic est temporis nota, valetque *tunc*, postquam exploratores illa dixerant. Cf. not. ad Hos. ii. 14 (al. 17). *Cinctus quisque eorum suppellectili belli.*

Ver. 12.

Au. Ver.—Wherefore they called that place Mahaneh-dan unto this day, &c.

Gesen.—*מַחֲנֵה־דָן* (camp of Dan) *Mahaneh-Dan*, pr. n. of a place at Kirjath-yearim in the tribe of Judah.

Ver. 14, 17, 18, 20.

Au. Ver.—*Teraphim.* See notes on Gen. xxxi. 19, vol. i., p. 50.

Au. Ver.—A graven image, and a molten image. See notes on xvii. 3.

Ver. 21.

וְאֶת־הַכְּבֹדָה לַפְּנִיָּהִם : —

הו"ד ברגש

— καὶ τὸ βάρος ἔμπροσθεν αὐτῶν.

Au. Ver.—21 So they turned and departed, and put the little ones and the cattle and the carriage before them.

The carriage.

Gesen.—בְּנִדָּה. R. כְּבֹד. 1. Adj. fem. *splendid, magnificent.* 2. Subst. *precious things, wealth*, Judg. xviii. 21; i. q. כְּבֹד No. 1, in Is. x. 3; Gen. xxxi. 1.

Rosen.—וְאֶת־הַכְּבֹדָה Græcus Alexandrinus in codice Alexandrino καὶ τὴν κατῆσιν αὐτῶν τὴν ἔνδοξον reddidit, et hinc Hieronymus: *omne quod erat pretiosum. Sed præstare videtur Græca codicis Romani interpretatio, τὸ βάρος, a כְּבֹד, grave esse, ut significetur sarcinæ et impedimenta.* R. Jesajas explicat: *omne onus grave, quod habebant, secumque domo abstulerunt.* Nam e Michæ domo nonnisi sacrum apparatus sumserant, vs. 18. Jarchi vocem Hebraicam interpretatur obsoleto Franco-Gallico *pesantume, a pèsant.*

Ver. 30.

וַיָּקִימוּ לָהֶם בְּנֵיהֶן אֶת־הַפֶּסֶל
וַיְהִינָתָן בְּיָגֶרֶשׁם בְּיָמֵי־לֵשָׁע הוּא וּבָנָיו
הָיָה קְהָלָם לְשֹׁבֵט הַדָּנִי עַד־יוֹם זָלוֹת
הָאָרֶץ :

נ" חליוה

καὶ ἔστησαν ἑαυτοῖς οἱ υἱοὶ Δὰν τὸ γλυπτόν· καὶ Ἰωνάθαν υἱὸς Γερσὼν υἱὸς Μανασσῆ αὐτὸς καὶ οἱ υἱοὶ αὐτοῦ ἦσαν ἱερεῖς τῇ φυλῇ Δὰν ἕως ἡμέρας τῆς ἀποικίας τῆς γῆς.

Au. Ver.—30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

30 *Manasseh.* So Houb., Dathe, Patrick, Rosen.

Michaëlis, Ken., Clarke, Ged., Booth.—Moses [Vulg.]. See note of Ken. on Deut. xxvii. 4, vol. i., p. 731—733.

Dr. A. Clarke.—*The son of Manasseh.*] Who this Manasseh was, none can tell; nor

does the reading appear to be genuine. He could not be Manasseh the son of Joseph, for he had no son called Gershom; nor could it be Manasseh king of Israel, for he lived *eight hundred years* afterwards. Instead of מַנַּשֶׁה, *Manasseh*, the word should be read מֹשֶׁה, *Mosheh*, *MOSES*, as it is found in some MSS., in the Vulgate and in the *concessions* of the most intelligent Jews. The Jews, as R. D. Kimchi acknowledges, have suspended the letter נ over the word

מֹשֶׁה, *Mosheh*, thus, מֹשֶׁה—which, by the addition of the *points*, they have changed into MANASSEH, because they think it would be a great reproach to their legislator to have had a grandson who was an idolater. That Gershom the son of Moses is here intended, is very probable. See the arguments urged by Dr. Kennicott, *Dissertation i.*, p. 55, &c.; and see the Var. Lect. of De Rossi on this place.

Bp. Patrick.—*Son of Gershom, the son of Manasseh.*] So not only the Hebrew, but the Chaldee, and the LXX (both in the Roman edition, and in that of Basil, and in the Palatine MS. as Hottinger observes), which will not let us doubt it is the true reading: though the Vulgar hath put Moses instead of Manasseh, according to an idle conceit of some of the rabbins, who say, the letter *nun*, in the middle of the word, is not written even with the rest, but suspended above the rest of the letters, to show, that though he was indeed the son of Moses, yet he should rather be called the son of Manasseh, because he did the works of Manasseh, and not of Moses; that is, was an idolater. So Kimchi (as the same Hottinger observes), who therein follows the Talmudists, in Bava Bathra. (See his *Thesaurus Philologicus*, lib. i., cap. 2, quæst. 4, and Bartolocci, in his *Kirjath-sepher*, tom. i., p. 114). And thus they made this Jonathan to be the grandchild of Moses, for Gershom was his son: but it is not likely he would have been left in so poor a condition, if he had been so nearly related to their great lawgiver; nor would he have had so ill an education. And, being now but a youth, it is not probable that he was the son of that Gershom, but of some other, who had the name of his famous ancestor given him, though his father's name was Manasseh: but it is wholly uncertain from what family of the Levites this man was derived; and these names, no

doubt, were common to more than those who first bare them.

Houb.—מן מנשה, *fili Manasse*. Sic legunt veteres, solus Vulgatus, *fili Mosis*, quasi legeret משה. Consentiant cum veteribus Judæi recentiores, qui quidem hoc in verbo נ suspensum posuere. Neque enim illi suspendunt litteras, nisi eas, quas ad ipsum verbum pertinere arbitrantur. Sed ideò id hoc loco fecerunt, ut intelligatur esse alium quemdam *Menasse* de tribu Levi, non autem ipsum *Manasse* cognominis tribus principem.

Rosen.—In voce מנשה littera Nun paulum supra lineam elata est, sive הניח, ut Masorethæ loquuntur, ut significetur, pronuncian- dum esse מנשה, litera illa omissa. Cujus scriptionis jam in tractatu Talmudico *Baba Bathra* fol. 109, col. 2 fit mentio, ubi hæc affertur ratio, scriptorem studio noluisse Gersonem appellare filium Mosis quia ignominiosum fuisset Mosis, habuisse filium impium, sed vocare eum filium Manassis, litera tamen נ sursum elevatâ, in signum, eam vel adesse vel abesse posse; ut sit vel filius Manassis, vel Mosis; Manassis, studio et imitatione impietatis, Mosis, prosapia. Quæ ratio quam sit inutilis, non est quod moneamus. Probabilior est Matth. Hilleri in *Arcano Keri et Kethib*, p. 187 sententia, Nun suspensum præviæ vocis transpositionem significare, ut legendum sit: יהונתן בן קנניש. Ex qua ratione explicari posset genealogia illa, quam exhibet Theodoretus *Quæst.* xxvi. in hunc librum, quæ hæc est: Ἰωάννης υἱὸς Μανασσή, υἱοῦ Γερσῶμ, υἱοῦ Μωσῆ. Nam si librarius forsitan utramque lectionem conjungere voluit, Græcus interpres Nun suspensum tanquam ad textum non pertinens facile negligere, et verba ita reddere potuit, ut indicavimus. Fieri etiam potuit, ut Nun illud olim a librario quodam, ex oscitantia omissum deinde superscriptum esset. Tales enim vocum vel literarum correctiones in codd. MSS. sæpe reperiuntur, et ab ipsis Judæorum doctoribus pro licitis declarantur; vid. Wagenseilii *Sota*, p. 23. In pluribus vero codicibus et editionibus a de Rossio enumeratis Nun non suspensum, sed loco suo in linea recta insertum est. Interpretes veteres consentiunt in exprimendo nomine מנשה, Vulgatum, sive Hieronymum, si excipias, qui *Gersam filii Moysi* habet. Sed Mosis nepotem usque ad illud tempus, quo ea, quæ duobus hisce capitibus enarrantur, contigerunt, vitam produxisse, vix est credibile. Cf. Lilienthalii *Commentatt.*

crit. de duobus codd. Regiomontanis, p. 194, seqq.

Of the land.

Bp. Horsley.—For הָאָרֶץ, read, with Houbigant, הָאָרֶץ. The verse immediately following sufficiently justifies, demands indeed, the emendation.

Houb.—*Ad diem, quo terra migraret.* Æstuant hoc loco Interpretes, ut planum, si possint, faciant, quomodo apud Danitas sculptile manserit, *donec transmigraret terra* quorum Commentarios piget referre. Nam, sive intelligunt, donec in captivitatem abducerentur Danitæ a regibus Syris, contradicitur huic commentario ab inferiore versu, in quo deserte declaratur, hoc sculptile apud Danitas tamdiu solum mansisse, *donec domus Dei fuit in Silo*; sive intelligunt captivitatem *terræ* Danitarum sub Philistæis tempore Heli sacerdotis factam, altum est apud sacras paginas de illa Danitarum captivitate silentium. Confitentur omnes Judæi recentiores, tangi hoc loco captivitatem arcæ fœderis, eam, quæ contigit, postquam Israelitas Philistæi prælio superassent. Itaque maxime mirandum, eos non vidisse, pro הָאָרֶץ, legendum esse הָאָרֶץ, *arcam*, cum præsertim addatur versu ultimo, explicationis causa, Danitas sculptile apud se habuisse, *donec domus Dei fuit in Silo*. Etenim arca tum in Silo erat, cum capta fuit a Philistæis.

Rosen.—*Usque ad diem migrationis illius terræ.* Ambigua est postrema vox, הָאָרֶץ, *terra illa*, quæ vel certum aliquem tractum, eumque minorem, qualis fuit tractus, quem occuparunt Danitæ, ad montem Libanum, aut totam Palæstinam, quam Israelitæ incolebant, significare potest. Nec minus ambigua est vox גִּלְיָה, *deportatio, exilium*, quia in libris historicis V. T. non unius deportationis fit mentio, qua abducti sunt tractus septentrionalis incolæ; de ejusmodi enim migratione hic sermo est, qua Danitæ, qui hæc loca habitabant, sedes suas relinquere coacti sunt. Bis vero Danitæ, Jordanis accolæ, solum mutare coacti sunt; primum a Tiglath-pileare, Assyriæ rege, qui Naphtalitidem, Gileaditidem, et Galilæam invasit, earumque regionum incolas captivos in Assyriam abduxit, 2 Reg. xv. 29. Quum vicini omnes abducerentur, non est credibile Danitas migrationis immunes fuisse. Quodsi evaserint eo tempore, non evaserunt, cum aliquanto post Salmanassar, Assyriæ rex, decem Israeliticis tribus deportare jussit, 2 Reg. xvii. 6, seqq. Et ea quidem migratio hic

videtur intelligenda. Sunt quidem, qui obvertant, credibile non esse, Samuelem, Davidem, ac Salomonem, initio regni, simulacra Danitarum tolerasse; nam postea sub Salomone, idolorum cultore, et regibus decem tribuum, coli illa potuisse, nemo negat. Sed non mirum esse potest, in ultimo septentrionalis Palæstinæ angulo neglectam fuisse urbis unius, nec magni momenti, idololatricam. Davides Kimchi eumque sequuti interpretes ex Christianis haud pauci דאָרץ, ob Siluntis mentionem, versu proximo, hic designari illud tempus existimant, quo arca sacra Silunte a Philisthæis abducta est, 1 Sam. iv. 11, 22. Quæ clades Ps. lxxviii. 61 שָׁבַי, *captivitas* vocatur. Sed si abducta erat arca, non legimus abductos fuisse ullos Danitarum, accolarum Jordanis, qui nimium erant a Philisthæis remoti. Et licet, ut fit in bellis omnibus, ex devictis Israelitis nonnulli captivi a Philisthæis tunc temporis abducti sint, tamen talem paucorum captivitatem phrasi Hebræa non designari, manifestum est, sed agitur de communi aliqua deportatione, qua tota illa tribus alio transmigraare coacta est. Ceterum hunc versum a manu superiore insertum esse, colligere est e versu proximo.

31 Hubigantur, ut hosce versus secum consentientes redderet, pro דאָרץ in fine vs. 30 legendum דאָרץ conjecit, ut צדוק נָזִיר significaret: *usque ad tempus, quo deportata* est arca scil. a Philisthæis. Sed ut taceamus, hanc conjecturam nec vetere ullo interprete, nec codice confirmari, usurpatur נָזִיר nonnisi de singulis hominibus, vel de populis, qui e patrio solo in alias terras abducuntur. Alii duobus hisce versibus duo tempora indicari observant, prius, quamdiu Jonathan cum posteris apud Danitas sacerdotio functus fuerit, etiam postquam loco idoli Michæ a Jeroboamo vituli simulacrum collocatum est, quod usque ad decem tribuum deportationem illic permansit, versu 31 vero significari, quamdiu Michæ idolum in urbe Dan steterit. Sed eundem scriptorem utrumque versum eo quo legimus modo incepisse, et versu 31 repetisse, quod vs. 30 dixerat, Danitas Michæ idolum apud se collocasse, mihi quidem non est verisimile. Quare vs. 30 ab eo, qui hunc librum ex antiquioribus monumentis composuit, insertum existimamus.

CHAP. XIX. 1.

וַיְהִי בַּיָּמִים הָהֵם וַיִּמְלֹךְ אֵין בִּישְׁרָאֵל
וַיְהִי אִישׁ לְזֵי גָר בְּיִרְבְּתֵי חֶרֶב אֶפְרַיִם

וַיְהִי לֵזֶה אִשָּׁה פִּילָגֶשׁ מִבֵּית לָחֶם
: וַיְהִי :

καὶ ἐγένετο ἀνὴρ Λευίτης παροικῶν ἐν μηροῖς
ἔθρους Ἐφραΐμ, καὶ ἔλαβεν αὐτῷ γυναῖκα παλ-
λακὴν ἀπὸ Βηθλὲμ Ἰούδα.

Au. Ver.—1 And it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine [Heb., a woman a concubine, *or*, a wife a concubine] out of Bethlehem-judah.

Rosen.—*Et rex non fuit in Israele*, temporis notatione vid. ad xvii. 6; xviii. 1. Sunt autem hæc verba quasi per parenthesis inserta, et quæ sequuntur, וַיְהִי אִשָּׁה עִמָּו, cum initio versus ita jungenda: *factum est*, contigit, ut *Levita quidam esset* rel. *Qui commorabatur in lateribus montis Ephraim*, i. e., in extremis montanorum Ephraim partibus. וַיִּפְתֵּי, *duo femora*, latera, usurpatur de postremis, extremis, loci alicujus partibus, veluti domus, Ps. cxxviii. 3, templi, 1 Reg. vi. 16, Libani, Jesaj. xxxvii. 24. Chaldaeus: *in finibus montis domus*, tribus Ephraim.

A concubine.

Bp. Patrick.—That is, a wife of the secondary sort, without such solemn espousals, or a dowry, as those called *wives* had. So the Talmudists generally think. But Abarbinel, following Rasi, thinks, that a *concubine* was taken with espousals, and only wanted a dowry, or a jointure (as we speak). Certain it is, such persons were really wives; and it was adultery in any other person that lay with them, but he who had married them. As this man had this woman, for he is expressly called her husband in the next chapter (xx. 4), and her father is called his father-in-law in this chapter (ver. 47). See Selden, lib. v. De Jure Nat. et Gent., cap. 7, and Buxtorf. De Sponsal. et Divortiis, p. 11, &c. where the opinion of Abarbinel is largely represented.

Dr. A. Clarke.—The word פִּילָגֶשׁ, *concubine*, is supposed by Mr. Parkhurst to be compounded of פָּלַג, “to divide, or share;” and נָגַשׁ, “to approach;” because the husband *shared* or *divided* his attention and affections between her and the real wife; from whom she differed in nothing material, except in her posterity not *inheriting*.

Prof. Lee.—פִּילָגֶשׁ, and פִּילָגֶשׁ, *A concubine, secondary wife*. The etymology is doubtful.

Castell gives פֶּלֶג אִשָּׁה, *uxor divisa, dimidiata*. Comp. παλλακή.

Gesen.—The word seems not to be of Semitic origin, but may come from Gr. πάλλαξ, or perhaps from the Persian. Fully פֶּלֶג אִשָּׁה פִּלְגָה.

Ver. 2.

וַתִּזְנֶה עָלָיו פִּלְגָה וַתֵּלֶךְ מֵאִתּוֹ אֶל-בֵּית אֲחִיהָ אֶל-בֵּית לָחֶם יְהוּדָה וַתְּהִי שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים :

καὶ ἐπορεύθη ἀπ' αὐτοῦ ἡ παλλακὴ αὐτοῦ, καὶ ἀπῆλθε παρ' αὐτοῦ εἰς οἶκον πατρὸς αὐτῆς εἰς Βηθλεέμ Ἰούδα, καὶ ἦν ἐκεῖ ἡμέρας μηνῶν τεσσάρων.

Au. Ver.—2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months [*or, a year and four months*; Heb., days four months].

Played the whore against him.

Bp. Horsley, Ged., Booth.—Disliked him. LXX, ὤργισθη αὐτῷ. For וַתִּזְנֶה, it should seem their copies of the Hebrew gave וַתִּזְנֶה; “took a dislike to him,” or, “became indifferent to him.” See Parkhurst, וַתִּזְנֶה, viii. This is far more consistent with the sequel of the story than the sense which the textual reading gives. The emendation differs from the present text in a single letter only, and is for that reason preferable to Houbigant's, though his is to the same effect.—*Bp. Horsley.*

Bp. Patrick.—*Went away from him.*] To escape the punishment unto which she was liable as an adulteress: but there are those who, by the word *tizneh*, which we translate “played the whore,” will have no more to be meant, but that she was froward and contumaciously disobedient; so that she could not endure his company, but forsook him: the Chaldee plainly inclines this way; and the LXX translate it, “She carried herself like a fury to him;” and Josephus, ἀλλοτριῶς εἵχε, “She behaved herself untowardly.”

Houb.—וַתִּזְנֶה עָלָיו, *Nos, cum ab eo alienata esset, vel irata in eum esset, ex scripturā hanc, quam sequitur Chaldaeus, qui וַתִּזְנֶה, et contempsit; nam וַתִּזְנֶה est aliquandō contemnere.* Ita etiam Græci Intt. in codice Alex. ὤργισθη, *irata est.* Sed iidem omittunt in codice Rom. duo verba וַתִּזְנֶה, *scortata est apud eum, omittit etiam Vulgatus, quia mendum forsan caverent, quod quale esset,*

et quomodō corrigendum, non viderent. Mendum autem suspicabantur ob eam causam, ut videtur, quod hæc sententia, *scortata est apud eum*, parū conveniat cum eis quæ antecedunt, et quæ subsequuntur. Nam quod uxor apud maritum *scortata esset*, causa hæc non fuit cur ab eo discederet, nisi additur fuisse in adulterio deprehensam, aut certè pudicitiae ejus maritum parū fidsse, ac eam à se dimisisse. Et quæ sequuntur, *profectus est post eam, ut ad cor ejus loqueretur*, seu ut eam demulceret, satis declarant fuisse iratam marito uxorem, et eā de causa maritum reliquisse. Nam in potestate erat uxoris dimittere maritum, ut mariti uxorem.

Rosen.—*Et scortata est super eum, s. juxta eum peller ejus, i. e., quum tamen maritum haberet, spreto marito, ut Chaldaeus reddidit, וַתִּזְנֶה עָלָיו, et sprevit eum, non quod וַתִּזְנֶה legit, ut Dathius conjecit, sed ut sensum exprimeret.*

Four whole months.

Bp. Patrick.—Or, as the others take it, “A year and four months.” For *days* in Scripture frequently signify a year: but the LXX and Josephus take it for so many days as made four months.

Rosen.—*Et fuit ibi dies, i. e., per annum* (vid. ad xvii. 10) *et quatuor menses, asyndeton, cf. 1 Sam. xxvii. 7, וַיֵּשְׁבוּ יְהוֹשֻׁעַ וְכָל יִשְׂרָאֵל אֶת-יָמֵי יְהוֹשֻׁעַ, h. l. tempus valere censent, ut verendum sit tempus quatuor mensium. Ita Hieronymus: mansitque apud eum quatuor mensibus. Græcus Alexandrinus ἡμέρας τετραμήνων, dies, tempus, quatuor mensium.*

Ver. 8.

וַתִּזְנֶה עָלָיו פִּלְגָה וַתֵּלֶךְ מֵאִתּוֹ אֶל-בֵּית אֲחִיהָ אֶל-בֵּית לָחֶם יְהוּדָה וַתְּהִי שָׁם יָמִים אַרְבָּעָה חֳדָשִׁים :

— καὶ σπράτευσον ἕως κλίνει τὴν ἡμέραν, καὶ ἔφαγον οἱ δύο.

Au. Ver.—1 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon [Heb., till the day declined], and they did eat both of them.

And they tarried.

Rosen.—*Et tardate usque inclinet se dies, quando sol ad plagam occidentalem deflectit. וַתִּזְנֶה עָלָיו, sunt qui pro tertia pluralis persona habent, et tardarunt, ut scriptoris narrantis sit. Sed Jes. xxix. 9 hoc vocabulum est imperativus, moram nectite, ut sit socii Levitæ. Ita Chaldaeus: וַתִּזְנֶה עָלָיו, et morabimini, Græ-*

cus Alexandrinus in singulari *στράτευσον*, sive, ut est in codice Alexandrino, *στρατεύθητι*, quæ vox militaris est, et significat, *ad expeditionem militarem accingi*, sed hic per metaphoram transfertur, ut idem sit, quod *accingere se ad iter*. Sed in codice vetustissimo Coisliniano, et in nonnullis aliis, quos Parsons enumeravit, legitur *σπαραγγεύθητι*, quod a Cyrillo in Lexico MS. apud Bielium explicatur *νοθρεύθητι, διάτριψον, tardare, morare*: proprie verbum denotat *guttatim exprimere*, a *σπράγξ gutta*, hinc *cunctari*.

Ver. 10.

Au. Ver.—10 But the man would not tarry that night, but he rose up and departed, and came over against [Heb., to over against] Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.

Jerusalem. See notes on Josh. xi., p. 57.

Bp. Horsley.—Saddled; rather, laden.

Rosen.—יָבֹואַ עַד-נֶבֶחַ יְבוּס הָיָא יְרֵשָׁלַם, *Venitque usque ad locum qui est e regione urbis Jebus, hæc est Hierosolyma.* יָבֹואַ עִמּוֹ קִמְרוֹרִים הַבָּשִׁים, *Et cum eo par asinorum ligatorum*, i. e., quibus sarcinæ impositæ alligatæ erant. Græcus Alexandrinus: ζεύγος ὄνων ἐπισεσαγμένων, *jugum asinorum superstratorum.* Hieronymus: *duos asinos onustos.*

Ver. 13.

וַיֹּאמֶר לְנַעֲרֹו לֵךְ וַיְנַחֲרָהּ בְּאַחַד הַמְּקֹמֹות וְלָנִי בְּנֶבֶחָהּ אִי בְּרָמָה :

καὶ εἶπε τῷ νεανίᾳ αὐτοῦ, Δεῦρο καὶ ἐγγύσωμεν ἐνὶ τῶν τόπων, καὶ αὐλισθησόμεθα ἐν Γαβαᾷ ἢ ἐν Ῥαμᾷ.

Au. Ver.—13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

Ged., Booth.—13 And he said unto his servant, Go on, until we reach one of those places, and let us lodge in Gibeah, or in Ramah.

Rosen.—לֵךְ pro לָךְ, *ito*, omisso הַ παραγωγico, ut Num. xxiii. 13. *Et accedamus in unum horum locorum*, quæ statim nominat. *Et pernoctemus in Gibeah aut in Rama.*

Ver. 29.

וַיָּבֹא אֶל-בֵּיתוֹ וַיְנַחֵם אֶת-הַמַּאֲכָלָת וַיַּחֲזֹק בְּקִלְגָּשׁוֹ וַיְנַתְּהֶהּ לַעֲצָמֶיהָ לְשָׁנִים עָשָׂר נְתָחִים וַיִּשְׁלַחָהּ בְּבֶל בְּבוֹל יִשְׂרָאֵל :

καὶ ἔλαβε τὴν ῥομφαίαν, καὶ ἐκράτησε τὴν παλλακὴν αὐτοῦ· καὶ ἐμέλισεν αὐτὴν εἰς δώδεκα μέλη, καὶ ἀπέστειλεν αὐτὰ ἐν παντὶ ὁρίῳ Ἰσραὴλ.

Au. Ver.—29 And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel.

Pool.—*Together with her bones*, or, *according to her bones*; according to the joints of her body, for there he made a division.

Rosen.—29 *Et in frusta concidit eam ad ossa sua, membra sua, in duodecim frusta. Et misit eam in omnem terminum Israelis*, i. e., ad singulas tribus. Pronomen suffixum femininum vocis יָשְׁתְּהָ referendum vel ad mulierem, i. e., cadaver ejus membratim dissectum, vel ad עַצָּם, feminei generis, ut sit: unumquodque membrorum ejus, singula membra.

Ver. 30.

וַתֵּיךְ כָּל-הָרָעָה וַאֲמַר לֹא-יִתְּנָהּ וְלֹא-יִנְרָתָהּ כִּזְזָת לְמִיּוֹם עַלֹות בְּנֵי-יִשְׂרָאֵל מֵאָרֶץ מִצְרַיִם עַד הַיּוֹם הַזֶּה קִיְמוּ-לָכֶם עָלֶיהָ עֲצָה וַיִּבְרֹר :

καὶ ἐγένετο πᾶς ὁ βλέπων ἔλεγεν, Οὐκ ἐγένετο καὶ οὐχ ἑώραται ἀπὸ ἡμέρας ἀναβάσεως νύκτων Ἰσραὴλ ἐκ γῆς Αἰγύπτου ἕως τῆς ἡμέρας ταύτης ὡς αὕτη· θέσθε ὑμῖν αὐτοῖς βουλὴν ἐπ' αὐτήν, καὶ λαλήσατε.

Au. Ver.—30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: consider of it, take advice, and speak your minds.

Rosen.—30 Initio hujus versus subaudiendum est לְאָמֵר, *dicendo*. Nam verba Levitæ hoc versu referri, ostendunt imperativi in ejus fine, quos ad tribus eorumve principes directos esse patet. Illud לְאָמֵר haud raro omittitur, ubi lector e tenore orationis intelligere potest, referri verba alius loquentis. Ita Exod. viii. 5 (al. 9) post verba לְאָמֵר הַחֲפֹצֶר לְךָ supplementum est רָא, *ostende te excellentiorem supra me*, dicendo, quando pro te intercessurus sim, rel., coll. Jud. vii. 2 ubi לְאָמֵר exprimitur. Plura loca, quibus hæc vox omittitur vid. in Waltheri *Ellipss. Hebr.* ed. Schulz, p. 108. וַתֵּיךְ כָּל-הָרָעָה וַאֲמַר, *Fietque omnis qui videt ut dicat.* Præterito הָהָ utitur scriptor, quia quod futurum esse

prævidebat tanquam factum animo suo obversabatur. Vide quæ de hoc præteriti usu disseruit Roorda *Grammat. Hebr.*, vol. ii., p. 12, seqq., §§ 357, 358. *Non factum est, nec conspectum est secundum hoc*, tale quid, inde a die ascensus Israelitarum e terra *Ægypti usque ad hunc diem*. Ad לָמִיס ob-servandum, præpositioni כִּן præmitti particulam ל, quod locum habet, quando post complementum præpositionis כִּן sequitur וְ sive וְכִן; cujus loquendi modi rationem explicuit Roorda l. 1., p. 212. Cf. xx. 1. Ejusmodi compositæ præpositiones Latinis sunt *desub, exante, inante*. *Ponite vobis super hoc* scil. לֵב, *cor*; nam *ponere cor super aliqua re* dicunt Hebræi pro eo quod est *considerare*, qui plenus loquendi modus exstat 1 Sam. xxv. 25; 2 Sam. xviii. 3. Cf. Jesaj. xli. 20, 22. Vocis עֵלֶי pronomen suffixum femininum est neutraliter capiendum, ut Gen. xv. 6 וְהִשָּׁהוּ, *et imputavit illud ei in justitiam*. Vid. et Num. xxiii. 19; Proverb. vi. 32.

CHAP. XX. 1—3.

וַיֵּצְאוּ כָּל־בְּנֵי יִשְׂרָאֵל וַתִּקְהַל
הָעֵדָה כָּאִישׁ אֶחָד לְמִדָּן וְעֵדֵי־בְאֵר
שֶׁבַע וְאֶרֶץ הַגִּלְעָד אֶל־יְהוָה הַמִּשְׁפָּחָה:
וַיָּתִיצְבוּ בְּנֵי־יִשְׂרָאֵל בְּקֶהֱל עִם הָאֱלֹהִים אֶרְבַּע
מֵאוֹת אֶלֶף אִישׁ רִגְלֵי שְׁלֹף חֶרֶב:
וַיִּשְׁמְעוּ בְּנֵי בְנֵימִן כִּי־עָלוּ בְנֵי־יִשְׂרָאֵל
דְּבָרֵי אִיכָה נְהִיחָה חֶרֶב הָאֵת:

1 καὶ ἐξῆλθον πάντες οἱ υἱοὶ Ἰσραὴλ, καὶ ἐξεκκλησιάσθη ἡ συναγωγὴ ὡς ἀνὴρ εἰς ἀπὸ Δάν καὶ ἔως Βηρσαβεε, καὶ γῆ τοῦ Γαλαὰδ πρὸς κύριον εἰς Μασσηφά. 2 καὶ ἐστάθησαν κατὰ πρόσωπον κυρίου πᾶσαι αἱ φυλαὶ τοῦ Ἰσραὴλ ἐν ἐκκλησίᾳ τοῦ λαοῦ τοῦ θεοῦ τετρακόσιοι χιλιάδες ἀνδρῶν πεζῶν ἔλκοντες ῥομφαίαν. 3 καὶ ἤκουσαν οἱ υἱοὶ Βενιαμὴν, ὅτι ἀνέβησαν οἱ υἱοὶ Ἰσραὴλ εἰς Μασσηφά. καὶ ἐλθόντες εἶπαν οἱ υἱοὶ Ἰσραὴλ, λαλήσατε ποῦ ἐγένετο ἡ πονηρία αὕτη;

Au. Ver.—1 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the Lord in Mizpeh.

2 And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

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3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell us, how was this wickedness?

Houb.—1 *Postea omnes filii Israel, relictis sedibus, à Dan usque ad Bersabee et de terrâ Galaad domum Domini in Maspha unanimiter convenerunt, pedites sexcenta millia, gladio armati. 2 Simul filii Benjamin resciverunt filios Israel in Maspha convenisse. 3 Sed universarum tribuum Israel procures cùm in cœtu ante Deum adstissent, filii Israel hæc dixerunt; nunciate, ut tantum scelus patratum fuit.*

אֶרְבַּע מֵאוֹת אֶלֶף, *quadringenta millia*. Hæc, et quæ sequuntur versu 3 usque ad וַיֵּאמְרוּ, collocamus proxime post versum 1 quia seriem vix habent ullam eo in ordine, in quo nunc sunt. Ordinis permutandi materia fuit duplex illud הַמִּשְׁפָּחָה, quorum alterum claudit versum 1 alterum versu 3 legitur ante וַיֵּאמְרוּ. Posuerunt librarii, post prius הַמִּשְׁפָּחָה, hæc quæ habet versu 2 usque ad אֶרְבַּע, quæ post הַמִּשְׁפָּחָה posterius scribenda fuerant, atque id fecerunt, postquam nativo loco jam mota essent verba ea, quæ ab אֶרְבַּע usque ad finem versu 2 leguntur, quæque olim exstabant in fine versu 1, vide interpretationem. Adstabant ante Dominum populi procures in cœtum vocati, et ex tribubus singulis missi; nec statui potest cœtum eum, qui ante Dominum adstabat, fuisse hominum quadringenta millium. Itaque ordine præpostero est *quadringenta millia, post ante Dominum*. Et cœtus, si hominum fuisset quadringenta millium, frustra diceretur fuisse in cœtu *populi angulos, vel procures*.

Bp. Horsley.—1—3 The transposition of the clauses proposed by Houbigant might make the narrative somewhat more orderly and distinct, but seems not absolutely necessary, and has not the authority of any of the antient versions to support it.

1 *Unto the Lord in Mizpeh*. Compare chap. xi. 11. If the tabernacle at Shiloh was within sight of the town of Mizpeh (which I take to have been the case), the people resorting to or assembled at Mizpeh might be said to go to, or to be before, Jehovah. The like remark will apply to Shechem. See Josh. xxiv. 1, and the notes there.

Pool.—2 *The chief*, Heb., *the corners*, i. e., the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole

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building. *Four hundred thousand*, or, and *four hundred thousand*. It is an ellipsis of the particle [and], of which examples have been given before: for the chief of the people were not so many; but the common soldiers, and these were all footmen; whereas many of the rulers rode upon horses, or asses, Judg. v. 10; x. 4; xii. 14.

Rosen.—3 *Audiverunt Benjaminitæ, ascendisse Israelitas Mizpam*, sed nihil curarunt. Sunt hæc verba per parenthesin secludenda. *Et dixerunt Israelitæ: proloquimini, quomodo hoc malum contigerit*, quicumque vestrum certius quid exploratum habetis de enormi quod commissum est flagitio, id nobis referte. Kimchi hæc conjungit cum versus 2 initio et verba *ישראל* capit in vocativo, hoc sensu: *primores populi in concione proclamantur: Israelitæ! narrate, quomodo facinus illud contigerit*. Sed isti vocis *ישראל* accentus distinctivus appositus esse deberet.

Ver. 9.

וַעֲתָה זֶה הַדָּבָר אֲשֶׁר נַעֲשֶׂה לַבְּרִיעָה
עֲלֵיךָ בְּגִבְעָה :

καὶ νῦν τοῦτο τὸ ῥῆμα, ὃ ποιηθήσεται τῇ Γαββᾷ· ἀναβησόμεθα ἐπ' αὐτὴν ἐν κλήρῳ.

Au. Ver.—9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it.

Bp. Horsley.—“We will go up by lot against it.” Read with LXX, נעלה עֲלֵיךָ. The similitude of the two words נעלה and עליה occasioned the omission of the former.

Houb.—עליה בטרל, *Contra eam in sorte*. Oratio manca, quam supplevere veteres. Græci Intt. legebant נעלה, nam convertunt, *ascendemus*. Melius convertas, *ascendere faciamus*, ut postea sequatur בטרל עליה, *contra eam sortes*; nam sic adjungi solet verbum עליה ad nomen בטרל; vide Levit. xvii. 9, 10. Delendum verò est punctum majus, quod positum fuit post בטרל: nam oratio continuatur in וְלָקַחְתִּי, et *sumamus*. Propterea sortes mittuntur, ut sorte eligantur illi homines, qui rei frumentariæ providere debeant.

Rosen.—9 *Et nunc hæc sit res, quam faciemus Gibeæ*, hoc modo instituamus expeditionem ad castigandos Gibeenses. עֲלֵיךָ בְּנִיחָה, *Contra eam per sortem* scil. נַעֲשֶׂה, *ascendamus*, ἀναβησόμεθα, ut recte Græcus Alexandrinus supplevit. Chaldaeus: נַחֲמֵנִי, *numerabimus nos*, s. *constituamus nos* per

sortem. Alii repetito נַחֲמֵנִי: *agamus contra eum cum sorte, sive per sortem*. Sensus non est dubius: missis sortibus videbimus, quoniam sint pugnaturi, quique commeatum pro exercitu deferant, ut sequitur. Hieronymus: *hoc contra Gabaa in commune faciamus*, qui sensus plane diversus est.

Ver. 10.

וְלָקַחְנוּ עִשְׂרָה אַנְשִׁים לְמֵאָה לְכָל
שִׁבְטֵי יִשְׂרָאֵל וּמֵאָה לְלֶאֱלֶיךָ וְאַלְף
לְרִבְבָּהּ לָקַחְתָּ צִדָּה לָעָם לַעֲשׂוֹת
לְבוֹאֵם לִבְנֵי בְנִימִן בְּכָל־הַבָּיְלָה אֲשֶׁר
עָשָׂה בְּיִשְׂרָאֵל :

πλήν ληψόμεθα δέκα ἄνδρας τοῖς ἑκατὸν εἰς πάσας φυλὰς Ἰσραὴλ, καὶ ἑκατὸν τοῖς χιλίοις, καὶ χιλίους τοῖς μυρίοις, λαβεῖν ἐπιστισμόν τοῦ ποιῆσαι ἐλθεῖν αὐτοὺς εἰς Γαββὰ Βενιαμὴν, ποιῆσαι αὐτῇ κατὰ πᾶν τὸ ἀπόπτωμα, ὃ ἐποίησεν ἐν Ἰσραὴλ.

Au. Ver.—10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

That they may do, when they come to Gibeah of Benjamin, &c.

Bp. Horsley.—For לַעֲשׂוֹת לְבוֹאֵם, read, by transposition, לְבוֹאֵם לַעֲשׂוֹת, “while they go to do unto Gibeah of Benjamin.”

Houb.—10 *Sumamusque de omnibus tribus Israel ex centum decem, ex mille centum, ex decem millibus mille, per quos exercitus commeatus parentur. Postea adversus Gabaa Benjamin proficiscemur, et scelus quod admissum est in Israel, ulciscemur.*

Ordo hic perturbatus, quem restituit Codex Alex. in quo legitur, τῷ λαῷ τοῖς εἰσπορευομένοις ἐπιτελέσαι, *populo euntibus, sive eunti ad faciendum*. Eundem ordinem iidem servant in Codice Rom. Sed cum scripture להביאם, *ad ducendum eos*. Hodierna לבואם bona est, in veniendo ipsos, seu cum venient.

Rosen.—לַעֲשׂוֹת לְבוֹאֵם וגו', *Ut faciat populus, ut venirent ad Gebam Benjaminis secundum omne flagitium quod fecit Benjamin in Israel*, i.e., ut reddant Israelitæ illis, quod merentur pro tanto scelere admissio. Verba בְּכָל־הַבָּיְלָה sunt cum לַעֲשׂוֹת jungenda.

Ver. 12.

וַיִּשְׁלְחוּ נְשָׁבִי יִשְׂרָאֵל אֲנָשִׁים בְּכָל-
נְשָׁבִי בְנֵימִן וְגו'

καὶ ἀπέστειλαν αἱ φυλαὶ Ἰσραὴλ ἄνδρας ἐν
πάσῃ φυλῇ Βενιαμὴν, κ.τ.λ.

Au. Ver.—12 And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

Through all the tribe of Benjamin.

Dathe.—Pro שבני בנין *haud dubie* legendum est שב. Sic omnes antiqui interpretes legerunt. Michaëlis vertit: *an alle Geschlechter Benjamin.* Sed dubito an unquam שב sic dicatur. So Houb.

Rosen.—*Et miserunt tribus Israel viros in omnes tribus, i. e., familias Benjaminis.* שבני posterior hic pro שבני, familiæ positum esse patet, ut Num. iv. 18. Hebræi observant, tribum Benjamin constitisse decem familiis, pro numero filiorum Benjaminis, qui Genes. xlv. 21 recensentur.

Ver. 15, 16.

15 וַיִּהְיוּ בְנֵימִן בְּיוֹם הַהוּא
מֵהַעֲרִים עֶשְׂרִים וְשֵׁשָׁה אֶלֶף אִישׁ שְׁלֹף
חֶרֶב לְבַד מִיִּשְׁבֵּי הַבְּצֻעָה הַרְפָּקוֹדִי
שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר : 16 מִכָּל
הָעָם הַזֶּה שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר אֶמְרָ
יְדֵימִינוּ כִּלְיֹת חַלְעַת בְּאֶזְנוֹ אֶל-הַשְּׁעָרָה
וְלֹא יִחָמָא :

15 καὶ ἐπεσκέπησαν οἱ υἱοὶ Βενιαμὴν ἐν τῇ
ἡμέρᾳ ἐκείνῃ ἀπὸ τῶν πόλεων εἰκοσιτρεῖς χιλι-
άδες ἀνὴρ ἑλκων ῥομφαίαν, ἐκτὸς τῶν οἰκούν-
των τὴν Γαβαὰ, 16 οἱ ἐπεσκέπησαν ἑπτα-
κόσιοι ἄνδρες ἐκλεκτοὶ ἐκ παντὸς λαοῦ ἀμφο-
τεροῦ ἐξῆνοι πάντες οὗτοι σφενδονῶνται ἐν λίθοις
πρὸς τρίχα, καὶ οὐκ ἐξαμαρτάνοντες.

Au. Ver.—15 And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16 Among all this people there were seven hundred chosen men left-handed; every one could sling stones at an hair-breadth, and not miss.

15 *Twenty and six thousand.*

Pool.—*Object.* This agrees not with the following numbers; for all that were slain of

Benjamin were 25,100 men, ver. 35, and there were only 600 that survived, ver. 47, which make only 25,700. *Answ.* The other thousand men were either left in some of their cities, where they were slain, ver. 48, or were cut off in the two first battles [so Houb., Rosen.], wherein it is unreasonable to think they had an unbloody victory; and as for these 25,100 men, they were all slain in *that day*, i. e., the day of the third battle, as is affirmed, ver. 35.

Rosen.—15 Pro *viginti et sex millibus* Græcus Alexandrinus in codice Vaticano exhibet εἴκοσι τρεῖς χιλιάδας, *viginti et tria millia*; sed in codice Alexandrino et aliis legitur εἴκοσι καὶ πέντε χιλιάδες, *viginti quinque millia*, quod et Hieronymus exprimit. Josephus quoque *Archæol.*, l. v., cap. 2, § 10. Βενιαμινῶν δ' ὅπλιτων δις-μυρίων καὶ πεντακισχιλίων, *Benjaminitarum arma ferentium viginti quinque millia*, posuit. Sed Chaldæus et Syrus cum Arabe cum Hebræo textu consentiunt. Nec numerum in eo expressum non esse mutandum observat Hubigantus, quia cum iis, quæ porro narrantur, facile conciliatur. "Referitur infra vs. 46, periisse de Benjaminitis die tertio viginti quinque millia hominum; vs. 47, superfuisset e clade tantum sexcentos. Qui duo numeri efficiunt homines viginti et quinque millia et sexcenta. Supersunt igitur usque ad numerum viginti et sex millia, qui in censu habitus est, homines quadringenta, et præterea Gaboatenses, qui in censum non venerant. Illi homines periisse intelligendi sunt in duabus pugnis diei primæ ac secundæ, in quibus pugnis superiores fuerant Benjaminitæ. Neque enim Sacra Pagina commemorat, quot perierint homines in exercitu victore, sed tantum quot in devicto." לְבַד מִיִּשְׁבֵּי הַבְּצֻעָה וְגו' *Seorsim ab habitatoribus Gibeæ, qui recensiti erant, constituebantque numerum septingentorum virorum electorum, ad pugnandum idoneorum.*

15 *Of Gibeah, which were numbered seven hundred chosen men.* 16 *Among all this people there were seven hundred chosen men, &c.* So Rosen.

Bp. Horsley.—Read,

הַגִּבְעָה : וְהַתְּפָקֹדִי מִכָּל הָעָם הַזֶּה שִׁבְעַת מֵאוֹת אִישׁ בְּחֹרֶר אֶמְרָ יְדֵימִינוּ וְגו' &c.

15 —"of Gibeah. 16 And of all this people were mustered seven hundred, every one a choice man, left-handed," &c.

Left-handed. See notes on chap. iii. 15, p. 177.

Ver. 18.

Au. Ver.—18 And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

Bp. Horsley.—18, 26, 31 *To the house of God*; rather, *to Bethel*. It seems probable that Shiloh was at this time a district belonging to the town of Bethel, and contiguous to it, so that the tabernacle being pitched in Shiloh, was said to be in Shiloh or at Bethel indifferently. See Josh. xxiv. 1, and the notes there.

Rosen.—18 וַיִּשְׁאֲלוּ בִיהוָה וַיִּשְׁאֲלוּ בִיהוָה, *Tum surrexerunt et ascenderunt Bethalem, ut interrogarent Deum, ut oraculum Urim et Thummim consulerent de bello, quod adversus Beniaminitas suscipiebant. De Bethel vid. ad Jos. xvi. 2. Eo arcam sacram, quæ exercitum comitari solebat, e Mizpa translata esse, ex hoc loco patet. Cf. ad vs. 1. Hieronymus verba Hebræa sic reddidit: qui surgentes venerunt in domum Dei, hoc est, in Silo, quæ postrema verba addidit de suo, explicationis causa, quum בִּיהוָה non pro nomine proprio urbis, sed pro nomine appellativo, domum Dei, i. e., tabernaculo, haberet. Sed de sacro tentorio constanter בִּיהוָה, nusquam בִּיהוָה usurpari constat. Nomen urbis hic esse Bethel, patet et e vs. 27 ubi arca sacra illis diebus fuisse dicitur ibi, פֶּשֶׁל, i. e., eo loco qui vs. 26 commemoratus erat, videlicet Bethel. Pro nomine proprio בִּיהוָה h. l. habent interpretes, præter Vulgatum, veteres omnes, et Josephus. וַיִּשְׁאֲלוּ בִּיהוָה מִי יֵלֶךְ לָנוּ בְּחֶזֶק, *Et dixerunt Israelitæ oraculum scitantes, quis ascendet nobis initio ad bellum cum Beniaminitis?* i. e., quis primam aciem habebit? Cf. ad i. 1. וַיִּשְׁאֲלוּ בִּיהוָה, *Dixitque Jova: Juda tribus præeat initio. Judas sit dux vester, reddidit Hieronymus.**

Ver. 22, 23.

Au. Ver.—22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the Lord until even, and asked counsel of the Lord, saying, Shall I go up again to battle against the children of Benjamin my brother? And the Lord said, Go up against him.)

Booth.—22 This comma is out of its place; and modern critics transpose after the next, where it properly belongs. The order of the narrative requires this change. Can it be supposed that the men of Israel were encouraged to set the battle in order, before they had consulted God, and received his command to go up again before Gibeah? By transposing the two commas all is natural and easy.

Ver. 31—33.

וַיִּשְׁאֲלוּ בִּיהוָה בְּנֵי בִנְיָמִן לְרִאֲתָה הָעָם וַיִּתְּנוּ מִן־הָעִיר וַיַּחֲלֹהוּ לְהַכּוֹת מִהָעָם חֲלָלִים כַּפֶּסַע וּכְפֶסַע בְּמַסְלֹת אֲשֶׁר אָחַז עָלָה בִּיהוָה וַאֲחָז בְּכַעֲתָהּ בַּשָּׂדֶה בְּשֵׁלֶשִׁים אִישׁ בִּישְׁרָאֵל : וַיֵּלְאֻמוּ בְּנֵי בִנְיָמִן נִפְתָּם הָם לִפְנֵינוּ בְּבִרְאשֹׁנָה וַיִּבְּנוּ יִשְׂרָאֵל אֲמָרוּ נִכְסְפָה וְנִתְּקָנוּהָ מִן־הָעִיר אֶל־הַמַּסְלֹת : וְכָל־אִישׁ יִשְׂרָאֵל קָמוּ מִמְּקוֹמוֹ וַיַּעֲרֹכוּ בְּכַעֲל הָאָמָר וַאֲבָרָה יִשְׂרָאֵל מִיָּחִיד מִמְּלִיכָה מִמַּעֲרָה־נֶבֶע :

v. 31. דגושה ה"ל

v. 32. דגושה ה"ק

31 καὶ ἐξῆλθον οἱ υἱοὶ Βενιαμὴν εἰς συνάντησιν τοῦ λαοῦ, καὶ ἐξεκινώθησαν ἐκ τῆς πόλεως, καὶ ἤρξαντο πατάσσειν ἀπὸ τοῦ λαοῦ τραυματίας ὡς ἄπαξ καὶ ἄπαξ ἐν ταῖς ὁδοῖς, ἥ ἐστι μία ἀναβαίνουσα εἰς Βαιθὴλ, καὶ μία εἰς Γαβὰ ἐν ἄγρῳ, ὡς τριάκοντα ἄνδρας ἐν Ἰσραὴλ. 32 καὶ εἶπαν οἱ υἱοὶ Βενιαμὴν, Πίπτουσιν ἐνώπιον ἡμῶν ὡς τὸ πρῶτον· καὶ οἱ υἱοὶ Ἰσραὴλ εἶπαν, Φύγωμεν, καὶ ἐκκινώσωμεν αὐτοὺς ἀπὸ τῆς πόλεως εἰς τὰς ὁδοὺς· καὶ ἐποίησαν οὕτω. 33 καὶ πᾶς ἀνὴρ ἀνέστη ἐκ τοῦ τόπου αὐτῶν, καὶ συνήψαν ἐν Βάαλ Θαμάρ· καὶ τὸ ἐνεδρὸν Ἰσραὴλ ἐπήραχετο ἐκ τοῦ τόπου αὐτοῦ ἀπὸ Μαρααβέ.

Au. Ver.—31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at [Heb., to smite of the people wounded, as at; &c.] other times, in the highways, of which one goeth up to the house of God [or, Beth-el], and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.

31 *To the house of God.* See notes on verse 18.

Bishop Horsley.—31—33 The matter of these verses seems to lie in great disorder. Perhaps it should be arranged thus,

31 ויצאו בני בנימין לקראת העם ובני ישראל אחרו ננוסה ונתקדו מן העיר אל המסלות:

32 הנהגו כן העיר ויהיו לחזות מהעם כפעם בפעם הולכים בשדה במסלות אשר אדחת מלה ביהראל ואחת גבעה כשלישים איש בישראל:

33 ויאכרו בני בנימין נפשים הם לפנינו כנראשנה וכל איש ישראל קמו &c.

31 “And the children of Benjamin went out against the people: And the children of Israel said, Let us flee, and draw them away from the city, to the highways.

32 “They were drawn away from the city, and they began to smite of the people, as before, repeatedly. The slain in the open field, in the highways, of which the one goeth up to Bethel, and the other to Gibeah, were about thirty men of Israel.

33 “Then the children of Benjamin said, They are smitten before us, as at the first: But all the men of Israel rose up,” &c.

Rose up out of their place.] The word *קם* sometimes signifies to stand firm, to maintain his ground. This I take to be its sense here. —“stood firm every one in his station.” When the Benjaminites began to exult in their supposed victory, the Israelites suddenly halted, faced about, and presented an orderly line to their pursuers. *Out of the meadows of Gibeah.* *מכסדה*. Meadows could afford no situation for an ambushade. The word must bear some other sense, if it be the true reading. Houbigant’s emendation of *מכסדה* is not easily to be admitted, though it is supported by the versions of the LXX and Vulgate, because the ambushade was not placed on any particular side of the town, but all around it. See ver. 29.

Gesen.—33 *מִצֵּדָה* m. (r. *צד*) *naked place*, i. e., a field or plain without trees and dwell-

ings, Judg. xx. 33. Comp. Arab. *عرة*, environs of a city, pp. a naked tract around it.

Houb.—33 *מכסדה* גבע, Nos, *ab occidentali parte Gabaa*, ex scripturâ לגבע, quam exhibet Codex Alex. qui ἀπὸ δυσμῶν τῆς Γαβαά, *ab occidente Gabaa*. Quam scrip-

turam si non sequeris, erit nomine proprio interpretandum. *מכסדה* גבע, *Maragabe*, ut fecit Codex Rom. qui *Μαπαγαβέ*. Etenim lectorem ludit Buxtorfius, qui Lexico in suo minore sic habet, *post denudationem Gabaa, id est, postquam urbs Gabaa præsidio denudata esset, cum constet locum hic designari, unde insidiæ erumpant*. Nec felicius idem ex R. Levi, *ex valle*, seu *speluncâ*. Nam inducit *vallis* significatum falsum, quomodò et Clericus falsum *graminei campi*. Nec *spelunca* quadrat insidiis illis, quæ *circum Gabaa* fuerunt collocatæ, quæque nunc partem erumpunt, nempe ex latere Gabaa occidentali.

Rosen.—33 *Et insidians Israel, insidiæ Israelitarum, prorumpens erat, prorumpabant, e loco suo, e campo Gabæ, i. e., Gibeæ urbis.* *קָצַר* ab *צד*, *nudum esse videtur locum arboribus nudum, campum, et quidem graminosum, quales in vallibus vicinis fuisse credibile est, denotare*. Chaldæus reddidit *כִּמְיֵי שְׂדֵי פְּלָנִיָּה*, *e planitie Gibeæ*. Kimchi confert *צִדָּה*, *loca nuda, i. e., arva pascua ad flumen Nilum*, Jes. xix. 7. Buxtorfius in *Lex. Hebr.* sic interpretatur: *post denudationem Gibeæ, i. e., postquam urbs Gibeæ præsidio denudata erat. Parum id quidem probabile; nam verbis illis non dubium est declarari locum, e quo insidiæ Israelitarum eruperint. Sunt, qui קָצַר significatione non differre existiment a קָצַר, spelunca. Ita e veteribus Syrus: ex antro quod in Geba. Pro quibus verbis Arabicus interpres hæc dedit: et erant insidiæ in speluncis Gabæ, prospectarunt e locis suis. Posuit pluralem, speluncas, quod unam speluncam non sufficere existimaret ad capiendos insidiatores, qui partem exercitus effecerunt. Græcus Alexandrinus in codice Vaticano pro קָצַר exhibet Μαπαγαβέ. Sed in codice Alexandrino est ἀπὸ δυσμῶν τῆς Γαβαά, ac si קָצַר legisset. Quod sequutus Hieronymus locum sic explicavit: insidiæ quoque, quæ circa urbem erant, paulatim se aperire cæperunt, et ab occidentali urbis parte procedere. Sed non est, cur scripturam Masorethicam, quam reliqui veteres tumentur, mutemus.*

Ver. 34.

וַיִּבְאֵהוּ מִפֶּגַע לִבְבָּעָה עֶשְׂרֵת אֲלָפִים
אִישׁ בְּחוּב מִפְּלִי-יִשְׂרָאֵל וְגו'

καὶ ἦλθον ἐξεναντίας Γαβαά δέκα χιλιάδες
ἀνδρῶν ἐκλεκτῶν ἐκ παντὸς Ἰσραὴλ, κ.τ.λ.

Au. Ver.—34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

Against.

Bp. Horsley.—Rather, from over against. These 10,000 seem to be a third body, distinct both from the ambuscade, and from the army engaged with the Benjaminites in Baal-Thamar.

Bp. Patrick.—34 Some look upon these as a detachment (as they now speak) from the main body at Baal-Tamar, who marched to assault the city on one side, while the liers in wait assaulted it on the other.

Rosen.—*Venerunt autem e regione Gibeæ decem millia virorum electorum e toto Israele.* Addit Hieronymus, explicationis causa: *habitatores urbis ad certamina provocabant.* Pro *מִנֵּי* in pluribus libris *מִנֵּי*, ab austro scriptum reperitur, quod inter veteres et Chaldaeus suo *כְּדִרִים* expressit.

Ver. 36.

וַיֵּרְאוּ בְנֵי־בִנְיָמִן כִּי נִגְפּוּ וַיָּתְנוּ אִישׁ־
יִשְׂרָאֵל מְקוֹם לְבִנְיָמִן כִּי בָּטְחוּ אֵל־
הָאֱלֹהִים אֲשֶׁר שָׁמוּ עַל־הַבְּצָעָה :

καὶ εἶδον οἱ υἱοὶ Βενιαμὴν ὅτι ἐπλήγησαν· καὶ ἔδωκεν ἀνὴρ Ἰσραὴλ τῷ Βενιαμὴν τόπον, ὅτι ἤλπισαν πρὸς τὸ ἔνεδρον ὃ ἔθηκεν ἐπὶ τῇ Γαβαὰ.

Au. Ver.—36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

Ged., Booth.—36 For the Benjamites saw that the Israelites were smitten, &c.

Gave place.

Bp. Horsley.—Had given place.

Rosen.—36 Postquam summatim relatum esset, quis belli exitus fuerit, exponitur nunc accuratius, qui factum sit, ut Israelitæ in Benjaminitis tantam stragem facerent. *Viderant scilicet Benjaminitæ, quod percussi essent Israelitæ terga dantes, vss. 31, 32.* *וַיֵּרְאוּ בְנֵי־בִנְיָמִן מְקוֹם לְבִנְיָמִן, וַיָּתְנוּ אִישׁ־יִשְׂרָאֵל מְקוֹם לְבִנְיָמִן, Dederantque Israelitæ locum Benjaminitis, coeperunt retrogredi, ut Benjaminitas longius ab urbe abstraherent, quia confisi sunt insidiatoribus, quos posuerant ad Gibeam.* Pro *אֵל* in pluribus codicibus legitur *עַל*, nullâ sensus differentiâ. Præterea pro *אִישׁ־יִשְׂרָאֵל* codices nonnulli *יִשְׂרָאֵל בְּנֵי* exhibent, quod vix dubium

est positum esse ob præcedens plurale *וַיָּתְנוּ*. Sed cf. not. ad Jos. ix. 7.

Ver. 37.

וְהָאֲרָב הַחִישּׁוּ וַיִּפְשְׁטוּ אֶל־הַבְּצָעָה
וַיִּמְשְׁוּ הָאֲרָב וְגו'

καὶ ἐν τῷ αὐτοῦς ὑποχωρήσαι, καὶ τὸ ἔνεδρον ἐκινήθη· καὶ ἐξέτειναν ἐπὶ τὴν Γαβαὰ, καὶ ἐξέχυσθη τὸ ἔνεδρον, κ.τ.λ.

Au. Ver.—37 And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along [or, made a long sound with the trumpets], and smote all the city with the edge of the sword.

Bishop Horsley.—*Drew themselves along;* rather, "advanced."

Pool.—*Drew themselves along*, or, *extended themselves*, i.e., whereas before they lay close and contracted into a narrow compass, now they spread themselves, and marched in rank and file, as armies do. Or, *marched or went*, Heb., *drew their feet*. So this verb is oft used, as Gen. xxxvii. 28; Exod. xii. 21; Judg. iv. 6; Job xxi. 33.

Gesen., Rosen.—See notes on iv. 6, p. 188.

Prof. Lee.—*מָשְׁכוּ*, Took hold of, drew. (a) Stretched out the hand, immed. (b) Took hold of. (c) Seized as spoil. (d) Drew. (e) Drew a bow, *א*. (f) Drew a yoke, *א*. (g) Drew a net, *א*. (h) Scattered seed, immed. (i) Lengthened a sound. (k) Continued in a thing towards a person, with two accus., also with acc. of thing, and *ל*, or *עַל*, before the person. (l) Kept or reckoned among, *עַם*. (m) Cheered. (c) Judg. xx. 37; Ezek. xxxii. 20.

Rosen.—*Insidiatores vero festinarunt, accelerarunt opus suum* (cf. Jes. v. 19), *et diffuderunt se ad Gibeam.* *וַיִּפְשְׁטוּ הָאֲרָב, Et protraxit se insidiator, extendit se agmine facto contra urbem.* Verbum *מָשְׁכוּ* sunt qui de *protracto tubæ* sono capiant, quod signum datum fuerit ad urbem aggrediendam. Sed vid. not. ad iv. 6. Hoc loco illud patet sensu, qui dicitur, reflexivo, sive reciproco capiendum esse. Recte Chaldaeus dedit *אַתְּנִיךְ, protraxit se.*

Ver. 38.

וְהַמִּזְעָד הָיָה לְאִישׁ יִשְׂרָאֵל עִם־
הָאֲרָב הָרֵב לְהַעֲלוֹתָם מִשְׁאֵת הָעֵצָה
מִן־הָעֵיר :

καὶ σημεῖον ἦν τοῖς υἱοῖς Ἰσραὴλ μετὰ τοῦ

ἐνέδρον τῆς μάχης ἀνενέγκαι αὐτοὺς σύσσημον καπνοῦ ἀπὸ τῆς πόλεως.

Au. Ver.—38 Now there was an appointed sign [or, time] between the men of Israel and [Heb., with] the liers in wait, that they should make a great flame [Heb., elevation] with smoke rise up out of the city.

Flame with smoke.

Ged., Booth.—Cloud of smoke.

Bp. Horsley.—The words הרב להעלות משאח הרב are not easily reduced to any regular construction. Perhaps the original reading may have been thus, הרבונה משאח להעלות עשן. "Now it had been agreed upon between the men of Israel and the ambuscade, that they [the persons of the ambuscade] should make a large pile, to send up smoke from the city."

Houb.—38 *Erāt autem signum datum Israelitis ab insidiatoribus, ut acies converterent, cum extollerent ex urbe fumum.*

הרבה. Solus Chaldæus legit הרב, quod non expedit: cæteri aut id omittunt, aut aliter legunt, puta Græci Intt. qui τῆς μάχης pugnae, cum legerent הרב. Videtur הרב derivatum ex להפך, ut converterent se; nam huic להפך oppositum est ויפך, versu subsequente. Signum datur exercitui, ut sese converterat, nec fugam simulet, cum videbit tolli in auras fumum.

Rosenmüller.—38 *Et conventio erat viro Israelitæ, i. e., reliquis Israelitis, cum iis qui in insidiis locati essent.* Sequitur id quod inter ipsos conventum erat: הרב להפך, multiplica, ut ascendere facerent elationem, s. columnam fumi ex urbe, i. e., da operam, ut milites quam maximum poterunt excitent incendium. הרב est imperativus apocopatus Hiphil verbi רָבָה; cf. Gesenii *Lehrg.*, p. 431. Verba sunt ad ducem insidiarum directa. Græca Alexandrina hujus versus interpretatio in codice Vaticano est hæc: *Et signum erat filiis Israel cum insidiis pugnae, ut extollerent signum fumi a civitate.* Nomen הפיץ interpres intellexit de signo militari. Ita et Hieronymus: *signum autem dederant filii Israel his, quos in insidiis collocaverant, ut postquam urbem cepissent, ignem accenderent, ut ascendente in altum fumo captam urbem demonstrarent.* Pro הרב in codicibus nonnullis et editionibus veteribus a De-Rossio enumeratis scriptum est הרב (per *Cheth*) *gladius*, idemque expressum est in Græca versione, quæ in codice Alexandrino legitur: καὶ ἡ συνταγή ἦν ἀνδρὶ Ἰσραὴλ πρὸς τὸ

ἐνέδρον μάχαιρα τοῦ ἀνενέγκαι αὐτοὺς πύργον τοῦ καπνοῦ τῆς πόλεως, *et constitutio erat viro Israel ad insidias gladius, ut ascendere facerent illi signum fumi de urbe.* Sed הרב h. l. sensum nullum dare, non est quod moneamus.

Ver. 39.

וַיִּחַדְדוּ אִישׁ יִשְׂרָאֵל בְּמַלְחָמָה וּבְנִימָן הִחֵל לְהִצּוֹת בְּאִישׁ יִשְׂרָאֵל בְּשִׁלְשִׁים אִישׁ וְנֹ

καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ, ὅτι προκατελάβετο τὸ ἐνέδρον τὴν Γαθαὰ, καὶ ἔστησαν ἐν τῇ παρατάξει· καὶ Βενιαμὴν ἤρξατο πατάσσειν τραυματίας ἐν ἀνδράσιν Ἰσραὴλ ὡς τριάκοντα ἀνδρας, κ.τ.λ.

Au. Ver.—39 And when the men of Israel retired in the battle, Benjamin began to smite and kill [Hebrew, to smite the wounded] of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

Retired. So Houb., Pool, Patrick.

Rosen.—39 *Tum convertit se vir Israel in prælium.* Hieronymus: *quod quum cernebant filii Israel in ipso certamine positi.* Sed verba hoc potius dicunt, eos Israelitarum, qui per alteram semitam (vs. 30) fugâ si mulatâ Benjaminitas ipsos persequentes longius ab urbe abstraxerant, jam viso fumo ab urbe incensa ascendente, se subito convertisse ad redintegrandam pugnam. *Et Benjamin cæpit in pugna instaurata percutere confossos in Israelitis circiter triginta viros, vid. vs. 30.* Nam quum nondum animadverterent urbem suam ab insidiis occupatam et incensam esse, pugnarunt cum Israelitis, dixerunt apud se: *profecto plane cæsus est Israel ante nos, sicut in prælio priore.* Singularis est pro plurali; nam facta fuerant duo secunda prælia a Benjaminitis, vss. 21, 25.

Ver. 40.

וַיַּחַדְדוּ אִישׁ יִשְׂרָאֵל לְצִלּוֹת בְּנִימָן וַיִּחַדְדוּ אִישׁ יִשְׂרָאֵל לְצִלּוֹת בְּנִימָן וַיִּחַדְדוּ אִישׁ יִשְׂרָאֵל לְצִלּוֹת בְּנִימָן וַיִּחַדְדוּ אִישׁ יִשְׂרָאֵל לְצִלּוֹת בְּנִימָן

καὶ τὸ σύσσημον ἀνέβη ἐπὶ πλείον ἐπὶ τῆς πόλεως ὥς στύλος καπνοῦ· καὶ ἐπέβλεψε Βενιαμὴν ὀπίσω αὐτοῦ, καὶ ἰδοὺ ἀνέβη συντέλεια τῆς πόλεως ἕως οὐρανοῦ.

Au. Ver.—40 But when the flame began to arise up out of the city with a pillar of smoke, the Benjaminites looked behind

them, and, behold, the flame of the city [Heb., the whole consumption] ascended up to heaven.

Bp. Horsley.—40 *But when the flame began to arise up out of the city with a pillar of smoke; rather, But when the pile began to send up from the city a pillar of smoke. The flame; rather, the conflagration.*

Ged., Booth.—40 But when the cloud of smoke began to rise out of the city like a pillar, the Benjamites looked behind them, and, behold the flame [Ged., conflagration] of the city ascended up to the heavens.

Rosen.—40 *Et elatio flammæ cœpit ascendere ex urbe, columna fumi.* מַשְׁחָה Hebræi hic observant denotare שֹׁרֵפֶה, incendium, sive לֶהֱבֵא, flammam, quæ sursum fertur. *Convertitque se Benjamin post se, retro, et ecce! ascendit totum urbis cælum versus, incensæ totius urbis flamma ad cælum ascendit.*

Ver. 41.

וַאִישׁ יִשְׂרָאֵל הָפֵךְ וַיִּבְהַל אִישׁ בְּבִנְיָמִן
כִּי רָאָה כִּי־נִנְעָה עָלָיו הָרָעָה :

καὶ ἀνὴρ Ἰσραὴλ ἐπέστρεψε· καὶ ἔσπευσαν ἄνδρες Βενιαμὴν, ὅτι εἶδον ὅτι συνήντησεν ἐπ' αὐτοὺς ἡ πονηρία.

Au. Ver.—41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them [Heb., touched them].

Bp. Horsley.—*But when the men of Israel—the men of Benjamin were amazed; rather, “And the men of Israel faced about, and the men of Benjamin were panic-struck.”*

Rosen.—41 *Israelitæ vero quoque se converterunt* (vs. 39), *et sic Benjaminitæ perturbati sunt: quia vidit, quod attingeret super se malum, intellexerunt sibi impendere interitum.*

Ver. 42, 43.

42 וַיִּפְּנוּ לִפְנֵי אִישׁ וִישְׂרָאֵל אֶל־דֶּרֶךְ
הַמִּדְבָּר וַהֲמַלְחָמָה הַדְּבִיחָהּוּ וַיִּאָּשְׁר
מִהַעֲרִים מִשְׁחִיתִים אוֹתוֹ בְּתוֹכוֹ :
43 בְּתָרֵי אֶת־בְּנֵימִן הִדְרִיכָהּ מִנוֹקָה
הַדְּרִיכָהּ עַד לִבָּהּ הַגִּבְעָה כְּמוֹזֶרֶחַ
שָׁמָּה :

42 καὶ ἐπέβλεψαν ἐνώπιον ὡδὼν Ἰσραὴλ εἰς τὴν ὁδὸν τῆς ἐρήμου, καὶ ἔφθγγον· καὶ ἡ παράταξις ἔφθασεν ἐπ' αὐτοὺς, καὶ οἱ ἀπὸ τῶν πόλεων διέφθειρον αὐτοὺς ἐν μέσῳ αὐτῶν.

43 καὶ κατέκοπτον τὸν Βενιαμὴν, καὶ ἐδίωξαν αὐτὸν ἀπὸ Νουὰ κατὰ πόδα αὐτοῦ ἕως ἀπέαντι Γαβαὰ πρὸς ἀνατολὰς ἡλίου.

Au. Ver.—42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43 *Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease* [or, from Menuchah, &c.] *over against* [Heb., unto over against] Gibeah toward the sun-rising.

Bp. Horsley.—42, 43 *But the battle overtook them—and them—Thus they inclosed—round about, and chased them, &c.* Read בְּרוּחָהּ. “But the army pressed hard upon them, and the people from the cities, destroying them in the midst. They surrounded the Benjamites without ceasing, they trode them down,” &c. The change of יוֹרֵד into בְּרוּחָהּ has the authority of a MSS.

Pool.—*Them which came out of the cities they destroyed in the midst of them:* so the sense may seem to be this, That the Israelites did not only kill the inhabitants of Gibeah, and all the Benjamites that came into the field against them, six hundred excepted; but in the midst of them, or together with them, they killed also the rest of the Benjamites, who, when they saw their army was wholly destroyed, made haste to flee out of their several cities or towns, that so they might escape the sword, which was coming towards them. But the words may be rendered thus: *And them who were of the other cities, to wit, of Benjamin, i. e., who abode in their own cities, and did not go up to Gibeah, they destroyed in the midst of them, i. e., in their several cities; or, in the midst of it, i. e., of every city; for so it is said, ver. 48, where it is said that they smote the men of every city.* But this I submit to the learned.

Bp. Patrick.—*Them which came out of the cities they destroyed.* Or, “they that came out of the cities,” viz., of Israel, helped to cut them off.

Ged., Booth.—42 They, therefore, retreated before the men of Israel by the way of the wilderness; but the battle overtook them: and they who came out of their own city destroyed them in the mid-way. 43 Thus they surrounded the Benjamites [Ged., thus they surrounded the Benjamites were surrounded, &c.], and

chased them, and trod them down with ease, over against Gibeah, towards the sunrising.

Houb.—42 *Diffugerunt igitur coram filiis Israel in deserti viam. Sed pugna eis instabat ex insidiis, quæ advenierant, quæque eos cinxerunt, et circumventos undique conciderunt.* 43 *Quin etiam persecuti eos sunt, et pedibus conculcaverunt ab usque Noa usque ad latus Gabaa orientale.*

ואשר מהרים, *Et qui ex urbibus.* Hoc non faciles habet explicatus. Nempe *urbes* urbis Gabaa vicinæ ex tribu Benjamin erant, neque eas filii Israel antea occupaverant, ut nunc ex illis erumpere possent, ad occidendos Beniaminitas. Neque ipsi Beniaminitæ antea dicti sunt fugere ad urbes vicinas. Illi enim tantum fugiunt versus Gabaa, ver. 43 et ad rupem Remmon, ver. 45. Mendum demonstrat Chaldæus sic παραφραζων, ut scripturam bonam cum pravâ מהרים conjugat, sic vertens כמו מקריהו, *viri autem insidiarum surrexerunt de civitatibus suis.* Jam דם כתר quod sequitur, non suo loco esse facile est videre. Itaque id Syrus retroactum ponit ante משדחים: vide ipsum. Legitimus ordo est ואשר מהארב כתר אה בנימין ומשדחים אה בחוכי והרדפוהו והריתוהו מנהה עד ... נכח הגבעה, *et qui ex insidiis erant, cinxerunt Benjamin, stragem ejus edentes in medio ipsorum, et persecuti sunt eum, et eum conculcaverunt ab Noa usque adversus Gabaa: vide versionem.*

Rosen.—42 *Converterunt igitur Beniaminitæ agmen in conspectu Israelitarum ad viam deserti, ejus, intellige, quod proximum erat, et quod postea desertum Judææ dictum est.* ובמלחמה הרבקה, *Et bellum adhærebat ei, Beniamini, i.e., praeliantes Israelitæ asséquuti sunt eos.* Hieronymus: *illuc quoque eos adversariis persequentibus ואשר מהרים, משדחים אותו בחוכי, Et qui ex urbibus perdescentes, occidentes eum, Beniaminem, erant in medio sui, i.e., quemque eorum in medio ejus urbis, unde erant, aut in medio exercitus eorum.* Chald.: ואגש קמו כתר יהוהו קטלן, *et homines insidiarum surrexerunt ex urbibus suis, occidentes ex illis hinc et hinc.* Hieronymus: *sed et hi, qui urbem succederunt, occurrerunt eis.* Neuter sensum Hebraicorum verborum recte expressit. Ea simpliciter hoc dicunt: cum confugerent Beniaminitæ in urbes aliorum Israelitarum, ab iis in suis urbibus occidebantur.

43 *Cinxerunt Beniaminitas. Persequuti sunt eum, Beniaminitam.* Alii: *persequi fecerunt eum, i.e., hortati*

sunt alios, ut Beniaminitas persequerentur. Sed constat, Hiphil sæpe retinere significationem formæ Kal. כיתה הרקדה, *Cum quiete, i.e., sine labore, facili negotio, conculcarunt eum, Beniaminem.* Ante כיתה est ב, in, cum subaudiendum, ut sæpe, v. c. Ps. ii. 12 ירך pro ירך, in via. Aut adverbialiter capi potest: *quiete.* הרקדה sunt qui reddant: *fecerunt calcare eum, i.e., tot homines occiderunt, ut calcarentur cadavera.* Sed Hiphil verbi ירך simpliciter idem est quod Kal Jerem. ix. 2; li. 33. *Calcere hic est conterere, prorsus conficere.* Alii: *Assequuti sunt eum, ex usu formæ Aphel apud*

Syros, et conjugationis quarti ארץ apud Arabes. Cui interpretationi tamen non satis convenit quod proxime sequitur: עד נכח, והגבעה כמקדח שקיש, *usque ad locum qui e regione est Gibeā ab ortu solis, orientem versus.* Pro כיתה Græcus Alexandrinus in codice Vaticano exhibet ἀπὸ Novâ, quasi נטה loci alicujus nomen esset. Similiter Lutherus כיתה pro nomine proprio loci habuit, sed conjunxit cum verbo præcedente, subaudita particulâ עד, *usque ad, et sequens הרקדה retulit ad posterius membrum; unde hæc prodiit interpretatio: und sie umringten Benjamin, und jagten ihm nach bis gen Menuah, und zertraten sie bis vor Gibeam, rel.* Sed huic interpretationi adversantur accentus. Nam voci הרקדה impositus accentus major Sakeph katon discernit eam a כיתה. Plurale כיתהו nomen proprium loci est 1 Chron. ii. 52. Eorum, qui כיתה h. l. pro nomine appellativo capiunt, nonnulli interpretantur: *in loco quietis, i.e., ubi quiescere Israelitæ volebant.* Alii, כיתה pro כיתהו, *viri quietis, i.e., quieti, positum rati, verba ita capiunt: quanquam quiescere vellent depositis armis, tamen conculcarunt eos sine misericordia.* Hieronymus: *nec erat ulla requies morientium.* Videtur כיתהו, *absque requie legisse.*

Ver. 45.

Au. Fer.—Gidom. So most of the versions and commentators.

Geddes, Booth.—Gibeon [Syr., Arab.]. This place was at no great distance from גב, but we never read elsewhere of such a place as גרים.—Booth.

Ver. 48.

ואיש ישראל שבו אל-בני בנימן ויגדו לפי-הקרב מעיר מתם עד-בהמה

עַד כָּל־הַנִּמְצָאִים בָּם כָּל־הָעָרִים הַנִּמְצָאֹת
נִשְׁלְחוּ בָּאֵשׁ :

καὶ οἱ υἱοὶ Ἰσραὴλ ἐπέστρεψαν πρὸς υἱοὺς
Βενιαμὴν, καὶ ἐπάταξαν αὐτοὺς ἐν στόματι ῥομ-
φαίας ἀπὸ πόλεως Μεθὰ καὶ ἕως κτήνους, καὶ
ἕως παντὸς τοῦ εὐρισκομένου εἰς πάσας τὰς
πόλεις, κ.τ.λ.

Au. Ver.—48 And the men of Israel
turned again upon the children of Benjamin,
and smote them with the edge of the sword,
as well the men of every city, as the
beast, and all that came to hand [Hebrew,
was found]: also they set on fire all the
cities that they came to [Hebrew, were
found].

Houb.—48 *E civitate.* Melius מערים, ex
urbibus, ut Syrus, vel מעריהם, ex urbibus
eorum, ut et Chaldæus. Nec dubium, quin,
pro מהם, legendum sit מהם: ab homine, ut
legit Syrus; ut præpositio מ respondeat
præpositioni עד, quæ sequitur: una enim
alterius desiderat societatem. Similiter pro
כל melius ועד כל non sine conjunctione, ut
Græci Interpretes καὶ ἕως, et usque ad.

Rosen.—48 וַיָּשׁוּ וַיִּשְׂרָאֵל שְׁבִי אֶל־בְּנֵי בִנְיָמִן, *Is-
raelitæ vero reversi sunt ad Benjaminitas, e
cæsis et fugitivis reliquos, senes, impuberes,
mulieres, atque imbelles, לְשֵׁי הָרֶבֶךְ, et
percusserunt eos ad os gladii, vs. 37.* Verba
עַד מִצֵּר ad verbum sonant ex urbe, i. e.,
ex urbibus integrum (vid. Jes. i. 6; Psal.
xxxviii. 4, 8), quod interpretantur ex urbi-
bus omnes, scil. homines, quum sequatur
עַד־בְּרֶחֱקָה, usque ad pecus. Sed ille dicendi
modus quum sit insolitus; pro מהם legendum
esse מהם, defective pro מהם, viros, quod
ipsum plures codices et editiones veteres
exhibent. Ita inter veteres Hieronymus:
a viris usque ad jumenta. Cf. Deut.
ii. 34: *devovimus מהם, totam urbem,
viros, et mulieres parvulosque non re-
liquimus superstites.* Sed quum מהם, viros,
mares duntaxat denotet, hic vero omnis
generis et ætatis homines in urbibus Ben-
jaminiticis occisos esse significetur addito
עַד־בְּרֶחֱקָה; non plane rejicienda videtur inter-
pretatio, quam antea posuimus. עַד־כָּל־הַנִּמְצָאִים
Usque ad omne quod inventum est præter
animalia delerunt.

CHAP. XXI. 2.

Au. Ver.—2 And the people came to the
house of God, and abode there till even
before God, and lifted up their voices, and
wept sore.

Bishop Horsley.—To the house of God.]
Rather, to Bethel. See chap. xx. 18.

Dr. A. Clarke.—Literally, the people came
ביתא, to Bethel; this is considered as the
name of a place by the Chaldee, Syriac,
Arabic, and Septuagint.

Ver. 11.

Au. Ver.—11 And this is the thing that
ye shall do, Ye shall utterly destroy every
male, and every woman that hath lain by
man [Heb., knoweth the lying with man].

Ged., Booth.—And every woman that
hath lain with man; but the virgins ye shall
preserve alive [LXX, Vulg.].

Dathe.—Hoc additamentum non alienum
videtur, quoniam in sequenti versu narratur,
has virgines in castra esse deductas. Sed
Syrus, Chaldæus et Arabs illa non legerunt.

Rosen.—Græcus Alexandrinus addit: τὰς
δὲ παρθένους περιποιήσεσθε, et Hieronymus:
virgines autem reserrate. Supplevit hoc
Græcus interpres ex eo quod versu proximo
legitur, ut supra xiv. 10. Non tamen in
textum recipiendum est illud additamentum.

Ver. 15.

Au. Ver.—15 And the people repented
them for Benjamin, because that the Lord
had made a breach in the tribes of Israel.

Rosen.—וַהֲעֵם נָחַם לְבִנְיָמִן, *Et populus doluit
propter Benjaminem, vs. 6.* בִּרְעֵשָׁה הָיָה פָּרָץ
בְּשִׁפְטֵי יִשְׂרָאֵל, *Nam fecit Jova rupturam in
tribubus Israelitis.*

Gesen.—נָחַם, in Kal not used, pp. ono-
matopœt. to draw the breath forcibly, to
pant, to sigh, to groan, like Arab. نَحِمَ.

Kindred roots are נָחַם, הָחָה, q. v. Niph.
נָחַם, 1. to lament, to grieve, for the use of
the passive and middle in verbs of emotion,
comp. נָחַח, δδύρομαι, contristari, also נָחַח,
Niph. Spoken: a) In regard to others,
whence to pity, to have compassion, absol.
Jer. xv. 6, נִיִּיאִי הָחָה, I am weary of having
compassion; seq. נָחַח, Ps. xc. 13; נָחַח, Judg.
xxi. 6; נָחַח, v. 15; נָחַח, Judg. ii. 18. b) In
regard to one's own doings, to grieve; hence
to repent (comp. Germ. reuen, which in
Switzerland means to grieve, Engl. to
rue), Exod. xlii. 17; Job xlii. 6; Ps. cx. 4;
seq. נָחַח, Gen. vi. 6, 7; 1 Sam. xv. 11. Often
of one who repents, grieves, for the evil he
has brought upon another, Ps. cvi. 45. &c.;
seq. נָחַח, Exod. xxxii. 12, 14; Jer. viii. 6;
xviii. 8, 10; נָחַח, 2 Sam. xxiv. 16; Jeremiah
xxvi. 3.

Ver. 17.

וַיֹּאמְרוּ יְרֵשֶׁת פְּלִיטָה לְבִנְיָמִן וְלֹא
יִמָּחָה שְׁבֵט מִיִּשְׂרָאֵל :

καὶ εἶπαν. κληρονομία διασωζομένων τῶν Βενιαμίν, καὶ οὐκ ἐξαλειφθήσεται φυλὴ ἀπὸ Ἰσραὴλ,

Au. Ver.—17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

Bp. Patrick.—These words, “there must be,” are not in the Hebrew, where the words run thus, “The inheritance of them that are escaped, is for Benjamin,” &c. That is, the children of Benjamin must have that part of the country which was given them by the Divine lot for their inheritance, and we must not give it to any other persons; for then a tribe would be lost in Israel. This was all that some in the council said, who proposed no means whereby this tribe should be restored, but only asserted it must be done, leaving others to consider how.

Pool.—Heb. *the inheritance* (to wit, belonging to the whole tribe of Benjamin) is or belongs to *them that be escaped of Benjamin*.

Bp. Horsley.—17 *There must be an inheritance, &c.* Rather, *The right of inheritance to Benjamin belongs to them that are escaped; or, The escaped have the right of inheritance to Benjamin, and a tribe must not be abolished in Israel.* The sense is, that the few that remain were the rightful heirs of the possessions of the whole tribe, and that it would not be lawful to suffer the tribe to become extinct, and to divide its property among the rest.

Geddes.—The Benjaminites, who have escaped, must be kept in their inheritance, that a tribe be not destroyed out of Israel.

Booth.—The inheritance of Benjamin must be kept for those who have escaped, that a tribe be not destroyed out of Israel.

Rosen.—Porro dixerunt seniores (vs. 16): *hereditas evasionis Benjaminini*, i. e., curandum nobis est, ut Benjaminitis qui evaserunt hereditaria sua possessio maneat, nec in aliam tribum transferatur; unde et reliquis de uxoribus erit prospiciendum. וְלֹא יִמָּחָה שְׁבֵט מִיִּשְׂרָאֵל, *Et ne deleatur tribus ex Israele*, ut Deut. xxv. 6.

Ver. 19.

וַיֹּאמְרוּ הִנֵּה חֲגִי יְהוָה בְּשָׁלוֹ מִיָּמִינוּ

וַיִּמְחָה אֲשֶׁר מִצְּפוֹנָה לְבֵית־אֵל מִזְרְחָה
הַשָּׁמֶשׁ לַמִּסְלָה הָעֹלָה מִבֵּית־אֵל
שְׁכֶמָה וּמִנֶּגֶב לְלִבְנָה :

καὶ εἶπαν. ἰδοὺ δὴ ἑορτὴ κυρίου ἐν Σηλὼμ ἀφ' ἡμερῶν εἰς ἡμέρας, ἥ ἐστὶν ἀπὸ βορρᾶ τῆς Βαιθὴλ κατ' ἀνατολὰς ἡλίου ἐπὶ τῆς ὁδοῦ τῆς ἀναβαυνούσης ἀπὸ Βαιθὴλ εἰς Συχέμ, καὶ ἀπὸ νότου τῆς Δεβωνᾶ.

Au. Ver.—19 Then they said, Behold, *there is* a feast of the Lord in Shiloh yearly [Heb., from year to year] *in a place* which is on the north side of Beth-el, on the east side [or, toward the sunrising] of [or, on] the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

In a place.

Houb.—Relativum אשר nihil habet de quo efferri possit; propter quam causam Syrus et Arabs id omisere. Maximè adducor ut credam, post מִיָּמִינוּ, omissum fuisse בְּיָמֵינוּ, ob nonnullam utriusque verbi similitudinem; itaque olim scriptum fuisse בְּיָמֵינוּ אֲשֶׁר, *in loco, qui...*

Rosen.—Pro חֲגִי יְהוָה in codicibus nonnullis est חֲגִי יוֹרָה, *festum Joræ*, in ejus honorem celebratum. Quod sequitur אֲשֶׁר non est ad Siluntem referendum, quid enim opus erat, situm hujus urbis, omnibus Israelitis notissimæ, tam accurate describere? sed spectat ad חֲגִי, *festum*, quod celebrabatur eo in loco qui describitur. צְפוֹנָה לְבֵית־אֵל מִזְרְחָה הַשָּׁמֶשׁ, *Ab aquilone ad Bethel ortum solis versus*, אֲשֶׁר הָעֹלָה מִבֵּית־אֵל שְׁכֶמָה, *ad viam stratam* (xx. 31), *quæ ascendit e Bethel e Sichemum*, viii. 31; Genes. xxxiii. 18. מִנֶּגֶב לְלִבְנָה, *a meridie Lebonæ*, nomen oppidi, cujus h. l. tantum fit mentio.

Ver. 22.

וְהָיָה כִּי־יָבֹאוּ אֲבוֹתָם אֶל אֶחָיו
לְקָרֹב וְאֶל־יָמֵינוּ וְאֶל־יָמֵיהֶם קָצוֹנוּ
אֹתָם כִּי לֹא לָקְחוּנוּ אִישׁ אִשְׁתּוֹ
בְּמִלְחָמָה כִּי לֹא אָתָם נִתְּנָם לָהֶם
קָצַת תְּאֻשָּׁמוּ :

לְרִב קָרַ

καὶ ἔσται ὅταν ἔλθωσιν οἱ πατέρες αὐτῶν ἢ οἱ ἀδελφοὶ αὐτῶν κρίνεσθαι πρὸς ἡμᾶς, καὶ ἐροῦμεν αὐτοῖς, ἔλεος ποιήσατε ἡμῖν αὐτάς, ὅτι οὐκ ἐλάβομεν ἀνὴρ γυναῖκα αὐτοῦ ἐν τῇ παρατάξει, ὅτι οὐχ ἡμεῖς ἐδώκατε αὐτοῖς ὡς κληρὸς [Alex., κατὰ τὸν καιρὸν] πλημμελήσατε.

Au. Ver.—22 And it shall be, when their

fathers or their brethren come unto us to complain, that we will say unto them, Be favourable [or, gratify us in them] unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye should be guilty.

Pool.—*In the war*; either, first, In the war with Jabesh-gilead [so Rosen.], wherein they should have taken care to reserve a sufficient number. Or, secondly, In the war with the Benjamites [so Patrick], in which they acknowledge their cruelty in destroying the women with such fury, as not to leave a competent number for the men which were left.

Dr. A. Clarke.—*We reserved not to each man his wife in the war.*] The reading of the Vulgate is very remarkable: *Miseremini eorum, non enim rapuerunt eas jure bellantium atque victorum, sed rogantibus ut acciperent non dedistis, et a vestra parte peccatum est.*—"Pardon them, for they have not taken them as victors take captives in war; but when they requested you to give them, you did not; therefore the fault is your own." Here it is intimated that application had been made to the people of Shiloh to furnish these *two hundred* Benjamites with wives, and that they had refused; and it was this refusal that induced the Benjamites to seize and carry them off. Houbigant translates the Hebrew thus: "Pardon them, I beseech you, for they have not each taken his wife to the war; and, unless you now give these to them, you will sin." This intimates that, as the Benjamites had not taken their wives with them to the war, where some, if not all, of them might have escaped; and the Israelites found them in the cities, and put them all to the sword; therefore the people of Shiloh should give up those *two hundred* young women to them for wives; and if they did not, it would be a sin, the circumstances of the case being considered.

Our translation seems to give as a reason to the men of Shiloh why they should pardon this rape, that as they had not permitted the women to live in their war with Benjamin, therefore these men are now destitute; and the concession which they wish them to make may be considered as more of an obligation to the Israelites than to the Benjamites. It is an obscure sentence; and the reader, if not pleased with what is laid down,

may endeavour to satisfy himself with others which he may find in different versions and commentators. The Vulgate gives a good sense to the passage; but probably Houbigant comes nearest to the meaning.

Houb.—22 *Quod si earum patres, aut consanguinei, ad nos venient de eâ re exposculaturi, nos eis dicemus: veniam, quæso, illis date; non enim ad bellum duxerant suam quisque uxorem; et nisi eas illis nunc conceditis, delicti rei eritis.*

לָקְחֵם, Lege לָקְחֵם, ceperunt. Sic legunt Vulgatus, Syrus et Arabs: *ignoscite illis, quia non ceperant secum vir uxorem suam in bello*; i. e., non adduxerant secum uxores suas ad bellum, atque eas nos omnes occidimus tûm, cum eorum urbes succendimus. Quidam, ut mendo לָקְחֵם faveant, sic interpretantur, *quia non cepimus viro uxorem ejus in bello*, i. e., in bello contra Jabesitas; qui quidem peccant in grammaticæ legem, cum וְאֵם ita explicant, quasi esset וְאִם, viro; iidemque parùm commodè appellant bellum Jabesitarum factam cædem. Neque sane eo tempore aliud bellum intelligi poterat, quàm bellum id internecinum, quod tribubus undecim adversus Benjaminitas fuerat. — כִּי הָאֵשֶׁתִּי. Veteres hanc scriptionem non expediunt, quam tamen expedire licet, adjuncto נָרָא ad ea quæ antecedunt, ut significet *nunc*; nisi nunc datis eis uxores, peccabitis.

Rosen.—22 *Fietque, si venient patres earum, aut fratres earum ad litigandum, expostulandum, conquerendum, ad nos, quod hoc iis suaserimus. Pronomina suffixa pluralia masculina sunt ad puellas referenda, ut supra vs. 12; xix. 21, וְאֵשֶׁתִּי הָיְתָה אִתָּי, tunc dicemus ad eos: gratificamini nobis eos.* Hieronymus: *miseremini eorum.* Ita et Syrus: *miseremini super eos.* Male. Nam וְאֵשֶׁתִּי est tertia imperativi masculina cum suffixo primæ pluralis persona, ut *miseremini nostrum* sit vertendum, ut Job. xix. 21 וְאֵשֶׁתִּי, *miseremini mei.* Sed quid tunc וְאֵשֶׁתִּי valebit? Sunt, qui per asyndeton verba sic capiant: *miseremini nostrum*, qui illud suavisimus, et *illorum*, raptorum. Verum recte monuit Kimchi, כִּי hic *gratificatus est* alicui aliquid denotare, cum duplici accusativo, personæ et rei, ut Genes. xxxiii. 5; Ps. cxix. 29. Pronomen suffixum vero vocis וְאֵשֶׁתִּי est ad virgines referendum, ut xix. 24. Hoc igitur dicunt hæc verba: gratificamini in hoc nobis, et dimittite Benjaminitis raptas virgines. Idem expressit Græcus Alexandrinus: ἔλεος ποιήσατε ἡμῖν αὐτὰς, *gratiam*

facite nobis eas. וְיִלְכְּדוּ אִשָּׁה אֶחָדָה בְּכָל־חֶמְדָּה, *Quia non cepimus viro uxorem suam in bello illo* contra Jabesitas, ex quibus duntaxat quadringentæ virgines servatæ sunt, quum sexcentis opus esset, vid. vs. 12 אִשָּׁה h. l. poni pro לְאִשָּׁה, *cuique*, ut Genes. xli. 12; Num. xxvi. 54, res ipsa docet. Chaldæus: וְיִלְכְּדוּ אִשָּׁה אֶחָדָה לְכָל־חֶמְדָּה, *quia non suffecimus ad dandum iis viro uxorem ejus in bello.* In alium plane sensum reddidit Hieronymus: *non enim rapuerunt eas jure bel- tantium et victorum*, q. d., nolite timere male agi cum filiabus vestris, *quod captæ* sint; non enim captæ sunt eo modo quo in bello in quo jus victoris magnam potestatem ei in

captivas confert, quæ res facit, ut captivæ subinde asperius habentur. Sed tale quid verba Hebraica nequaquam dicunt. וְיִלְכְּדוּ אִשָּׁה אֶחָדָה, *Nam vos non dedistis eas illis* sponte, jurejurando impediti, quo vos obstrinxistis, vs. 1, 18. וְיִלְכְּדוּ אִשָּׁה אֶחָדָה, *Nunc vero*, postquam Benjaminitæ, qui uxores nondum habuerunt, virgines e vobis rapuerant, *culpam contra- heretis vobis*, si illos repetere et in raptores animadvertere volueritis; egerunt enim Benjaminitæ ex communi reliquarum tribuum consensu, vs. 19, 20, 21. Arabicus interpres verbis וְיִלְכְּדוּ אִשָּׁה אֶחָדָה בְּכָל־חֶמְדָּה hæc præmisit.

RUTH.

CHAP. I. 1.

Au. Ver.—1 Now it came to pass in the days when the judges ruled [Heb., judged], that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

Pool.—*In the land*, or, *in that land*, to wit, of Canaan.

Rosen.—וְיָדָה רָעָב בְּאֶרֶץ, *Ut esset fames in hac terra*, i. e., ut recte dedit Chaldæus: בְּאֶרֶץ יִשְׂרָאֵל, *in terra Israelitica.* Est enim nomen אֶרֶץ per præmissum articulum, qui in אֶרֶץ latet, ad certam aliquam regionem restrictum, quam nullam aliam, nisi terram Hebræorum esse res ipsa docet.

In the country of Moab.

Booth.—בְּשָׂדֵי. We have in this book generally שָׂדֵי for שָׂדֵה; a manifest error, which is happily corrected by a large number of MSS., as well as by all the Versions.

Rosen.—וְיָדָה רָעָב בְּאֶרֶץ מוֹאָב, *Ad peregrinandum*, i. e., ut tanquam peregrinus commoraretur in agris Moabi, in regione Moabitarum; mox vs. 6, et iv. 3, in singulari dicitur מוֹאָב. Et hoc versu et vs. 2 et 6, codices complures in singulari מוֹאָב exhibent. Quorum nominum prius sæpe pro regione, territorio, ditione dicitur, ut Genes. xiv. 7; xxxvi. 35; 1 Sam. vi. 1.

Ver. 2.

Au. Ver.—2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued [Heb., were] there.

Dr. A. Clarke.—*Elimelech*] That is, *God is my king.*

Naomi.] *Beautiful*, or *amiable.*

Mahlon.] *Infirmity.*

Chilion.] *Finished*, *completed.*

Rosen.—וְשֵׁם הָאִשָּׁה נְאוֹמִי, *Nomen autem viri illius erat Elimelech*, i. e., Deus est rex, sive, cui Deus est rex. וְשֵׁם אִשְׁתּוֹ נְאוֹמִי, *Et nomen uxoris ejus erat Noomi*, i. e., suavitas mea, sive, deliciæ meæ. וְשֵׁם שְׁנֵי בָנָיו מַחֲלֹן וְחִלְיוֹן, *Et nomen duorum filiorum suorum erat Machlon et Chilion*, quorum nominum prius infirmitatem, posterius consummationem, excidium denotat: ea nomina filiis a parentibus indita erant forsitan ob tristem tunc temporis patriæ terræ conditionem.

Ver. 4.

Au. Ver.—4 And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

Gesen.—וַיֵּשְׁבוּ (mane, forelock, or acc. to

Simonis, i. q. פֶּסְחָה, fawn), *Orpah*, pr. n. f., Ruth i. 4, 14.

רוּחַ, (i. q. רֶשֶׁת, female friend, in Peshito ܠܫܢܐ,) *Ruth*, pr. n.

Rosen.—שֵׁם הָאִתָּה עֹרְפָה, *Nomen unius Orpa*, quod Hillerus et Simonis idem quod פֶּסְחָה, transpositis literis, i. e., *cervam juvenecam* valere existimant, Gesenius vero in Lexico

collato Arabico عَرَف, *jubam*, antias denotare putat. וְשֵׁם הַיְסִיָּה רוּחַ, *Et nomen alterius Ruth*, quod nomen plerique contractum censent pro רוּחָה, *species*, i. e., *venustas*; Gesenius pro רוּחָה, *socia*, amica, dictum conjicit, ut Syrus ܠܫܢܐ habet.

Ver. 8, 9.

וְהָאִמָּה נָעֲמִי לְשֵׁנִי בְּלִילִיָּהּ לְבָנָה
שָׁכְנָה אִשָּׁה לְבֵית אִמָּה נַעֲשֶׂה יְהוָה
עִמָּכֶם חֶסֶד פֶּאֶשֶׁר עֲשִׂיתֶם עִם־הַמֵּתִים
וְעִמָּדִי : 9 וַיָּתֵן יְהוָה לָכֶם וַיַּמְצֵא
מִכֹּהֶלֶת אִשָּׁה בֵּית אִשָּׁה וְהַשֵּׁק לָהֶן
וְהַשְׂאֵנָה קוֹלָן וְהַבְּרָכָה :

v. 8. קרי יעש

8 καὶ εἶπε Ναεμὶν ταῖς θυγατέρας αὐτῆς. πορεύεσθε δὴ ἀποστράφητε ἐκάστη εἰς οἶκον μητρὸς αὐτῆς· ποιῆσαι κύριος μεθ' ὑμῶν ἔλεος, καθὼς ἐποιήσατε μετὰ τῶν τεθνηκότων καὶ μετ' ἐμοῦ. 9 δόξῃ κύριος ὑμῖν καὶ εὖρητος ἀνάπαντι ἐκάστη ἐν οἴκῳ ἀνδρὸς αὐτῆς· καὶ κατεφύλησεν αὐτάς· καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, καὶ ἔκλαυσαν.

Au. Ver.—8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voice, and wept.

Ken.—8, 9, 11, 13, 19, In these verses the pronouns are surprisingly corrupted. In ver. 8, we read עִמָּכֶם and עֲשִׂיתֶם instead of עִמָּנִי and עֲשִׂיתִי—in 9 and 11, לָכֶם for לָמִי—in 13, הֵלֶם twice for הֵלֵם, and מִכֶּם for מִמֶּנִּי—in 19, שְׂחִיחַ for שְׂחִיחַ, as it is עֲלֵיךְ just after: and indeed it is שְׂחִיחַ in MSS. 17, 23, and in *Erfurt* 2, 3, 4. Here again common sense is insulted with a vindication of all these mistakes. For we are told, that some of the pronouns here are masculine, though applied to Naomi's daughters in law; because it was the undoubted intention of the sacred writer

to mark the rough and masculine disposition of these daughters. But then, as some of the pronouns here applied to them are feminine, are we not to suppose (since *contrarium contraria est ratio*) that these feminine pronouns denote their *female softness and modesty*? And how then shall we determine their real characters? If there could be supposed a person capable of answering such queries, we might ask farther, Why is the pronoun twice feminine (ver. 13), when applied to Naomi's sons? Does this enallage of the pronoun denote their gentle nature? But it happens unluckily, that these sons were never born, being here only talked of or imagined; and therefore, not being real beings, have no nature at all.

Prof. Lee.—9th, When *courage, virility, fortitude, efficiency*, or the like, is intended to be predicated of females, verbs expressive of any acts, &c., done by them, seem to be put in the masculine gender for that purpose; e. g. בָּאִשֶּׁר עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדִי, *as ye (women) HAVE DONE (courageously) with the dead and with me*, Ruth i. 8; וְיִדְעֶתֶם יְיָ אֱנִי, *and ye (women) SHALL KNOW (effectively) that I am the Lord Jehovah*, Ezek. xxiii. 49; וְנִצַּשְׁתִּי הָרָעָה וְהַחֲמָלִי, *and thou (fem.) doest evil things, and thou PREVAILEST (manfully)*, Jer. iii. 9.—*Gramm.*, Art. 216, 9.

Ver. 10.

וְהָאִמָּה לָּהּ קִרְיָתָהּ נָשׁוּבָה לְעַמָּהּ :
καὶ εἶπαν αὐτῇ. μετὰ σοῦ ἐπιστρέψομεν εἰς τὸν λαόν σου.

Au. Ver.—10 And they said unto her, Surely we will return with thee unto thy people.

Surely.

Rosen.—*Et dixerunt ad eam, socrum: Imo tecum revertamur ad populum tuum.* Particula γὰρ h. l. quibusdam redundat, ut Græcis δὲ post verbum dico. Aliis adseverationis nota est: *certe, s. utique tecum revertemur*, ut 1 Sam. xiv. 39, 44. Alii *causaliter* reddunt, et ellipsin statuunt, hoc modo: *et dixerunt interrogatæ, cur flectent? quoniam tecum revertemur.* Malim cum iis facere, qui particulam γὰρ hic accommodatissime capiunt, *sed, veruntamen*, quod accommodatissimum est tristi mulierum affectui, qui abrupta verba, et renuentes particulas amat. Similiter Roorda *Grammat. Hebr.*, P. ii., p. 256: *imo tecum revertemur.*

Ver. 11.

See notes on verse 8.

Ver. 12.

שֶׁכֶּנָה בְּנִתִי לָכֵן כִּי זָרְנֹתִי מֵהַיּוֹת
לְאִישׁ כִּי אֶמְרֹתִי יִשְׁלִי תִהְיֶה גַם
הַיּוֹתִי לְחֵלְלָהּ לְאִישׁ וְגַם יִלְדֹתִי בָנִים :

ἐπιστράφητε δὴ θυγατέρες μου, διότι γεγή-
ρακα τοῦ μὴ εἶναι ἀνδρὶ. ὅτι εἶπα, ὅτι ἔστω
μοι ὑπόστασις τοῦ γεννηθῆναι με ἀνδρὶ. καὶ
τέξομαι υἱούς.

Au. Ver.—12 Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband [or, if I were with an husband] also to night, and should also bear sons.

If I should say, &c. So most commentators.

Bp. Horsley.—Rather, “suppose that I should say, I have hope, that I were even to be married this very night, and were even to bear children [this night].”

Rosen.—12 Revertimini, filiae meae, abite ἱερώ, ad populum vestrum, ut Chaldaeus addit. לָכֵן, pro לִנְקָה, ut vs. 8 scriptum. Eandem apocopen vidimus vs. 9. כִּי זָרְנֹתִי לְאִישׁ, Num consenui prae esse viro. Esse viro Chaldaeus recte לָכֵן בְּנִתִי לְאִישׁ, esse conjugem viri vertit. Si vel maxime dicerem: est mihi spes scil. conjugum ineundi, ut puellae, quod Chaldaeus addit. Imo si etiam essem hac nocte viro, concumberem cum viro conciperemque, et etiam parerem ex isto concubitu suo tempore filios.

Ver. 13.

הָלָתָן וְתִשְׁכְּרָנָה עַד אֲשֶׁר יִגְדְּלוּ
הָלָתָן תִּשְׁכְּרָנָה לְבָלְתִי הַיּוֹת לְאִישׁ אֶל
בְּנִתִי כִּי־מֵרִלִי מֵאֹד מִכֶּם כִּי־יִצְאָהָ
כִּי יִדְהֶיָהּ :

μη αὐτοὺς προσδέξεσθε ἕως οὗ ἀδρυνθῶσιν;
ἢ αὐτοῖς κατασχεθῆσεσθε τοῦ μὴ γενέσθαι
ἀνδρὶ; μὴ δὴ θυγατέρες μου, ὅτι ἐπικράνθη μοι
ὑπὲρ ὑμᾶς, ὅτι ἐξήλθεν ἐν ἐμοὶ χεὶρ κυρίου.

Au. Fer.—13 Would ye tarry [Heb., hope] for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much [Heb., I have much bitterness] for your sakes that the hand of the LORD is gone out against me.

See notes on verse 8.

Would ye tarry, &c.—husbands.

Howb.—13 Eritne vobis expectandum, donec illi adoleverint, ut vos tandiu inuptae mane-

atis? הָלָתָן חֲשֹׁנָה. Verbum de verbo, num eos expectabitis, ex scriptura לָתֵם, quam videntur habuisse omnes veteres; similiter post, legendum להם חֲשֹׁנָה, num eos opperiemini, vel, ut Syrus, propter eos detinebimini. לָתֵם, tertia in persona, mendum manifestum, ubi Noemi nurus suas secunda in persona compellat, quæ secunda persona vellet לָתֵם, vobis, non לָתֵם, eis.

Rosen.—An propterea expectabitis usque dum adolescent, sive, ut Hieronymus reddit, usque annos pubertatis impleant? הָלָתָן Aben-Esra et alii num propter illos scil. filios pariendo? interpretantur, quasi, ut sæpe in hoc capite suffixum masculinum pro feminino ponitur, hic vice versa femininum pro masculino positum sit. Sed hic minime necesse est, generis enallagen statuere, quum femininum, ut sæpe alias, neutraliter sit capiendum et num propterea? scil. ea quæ dixi, interpretandum. הָלָתָן לְבָלְתִי הַיּוֹת לְאִישׁ, Num propterea clausæ viveretis ad non, s. ut non sitis viro? non nubatis? ut vs. 12. Verbum יִצְאָהָ, quod nonnisi hoc loco legitur, Chaldaeus significatione non differre ab יִצְאָהָ, tristis fuit putavit. Nam verba sic reddidit: הָלָתָן אֶתְּנֵם לְבָלְתָם, num propter eos vos sederetis tristes? Quod plane alienum. Verbi יִצְאָהָ significatio petenda est e Chaldaico יִצְאָהָ, retineri, delineri in Pael claudere in carcere aliquem. Chaldaei V. T. interpretes verbo hoc utuntur pro Hebræis יִצְאָהָ אֶתְּנֵם, abditus, clausus, vinculus est, Jesaj. xxiv. 22; xlii. 7, 22; xlix. 9. Talmudici, teste Kimchio, יִצְאָהָ vocant mulierem quæ domi detinetur sine marito. Uti enim virgines, recte observat Clericus, clausæ vivebant antequam nubere, sic etiam viduæ, quæ desponsæ essent pueris, quorum adolescentiam expectabant, domi se continebant, ne qua imminutæ castitatis suspicio oriretur. Idem Græcus Alexandrinus interpres videtur voluisse, dum Hebræa sic reddidit: ἢ αὐτοῖς κατασχεθῆσεσθε; aut illis, illorum in gratiam, vos continebitis? Ceterum הָלָתָן positum est pro הָלָתָן ejecto Dagesch forti, uti et Masorethæ notant, ut in הָלָתָן Jesaj. lx. 4. Sunt tamen codices, in quibus per compensationem הָלָתָן legitur.

Gesen.—יִצְאָהָ only in Niph. from the Chald. to shut oneself up, to remain shut up. Ruth i. 13 הָלָתָן הָלָתָן, would ye therefore remain shut up? i. e., so as not to marry; for הָלָתָן; comp. Is. lx. 4. Heb. Gr. § 66, n. ed. 13. Sept. κατασχεθῆσεσθε.—Chald. יִצְאָהָ, one detained, shut up, especially in prison; whence

עֲנָה, prison. According to Kimchi Talmud, עֲנָה is a woman who shuts herself up at home and lives without a husband.

Nay, my daughters; for it grieveth me much for your sakes, &c.

Ged.—No, my daughters! although more bitter is my lot than yours, since the hand of the Lord has been put forth against me.

Booth.—No, my daughters! although it be more bitter to me than to you, that the hand of Jehovah hath gone forth against me.

Although it be more bitter.] This is the version of the Sept., Syr., Arab., and Targums. The meaning appears to be, "My loss is greater than yours, my affliction more bitter. You have only lost your husbands; I have lost both my husband and my two sons, and am too old to expect another husband and children."—*Booth.*

Houb.—*Nam jam satis amaro sum propter vos.* Illud, *propter vos*, sententiam habet talem; ego jam satis dolore vestro doleo, ut non alium dolorem meo vestroque addatis, si vos videbo diu innuptas et sine spe posteritatis. Multi interpretes sic acceperunt בָּכֶם, quasi *præ vobis*, tanquam diceret Nœmi, *dolor meus dolore vestro major est.* Sed comparationem doloris cum dolore excludere בָּכֶם, in quo inest superlativum.

Rosen.—אֵל בָּנֹתַי, *Ne, filiae meæ*, scil. תְּלִיכָה פִּי־מִרְיָא, *eatis mecum*, coll. vs. 10. בָּכֶם, *Nam amarum mihi valde præ vobis*, i. e., mea conditio multo tristior est quam vestra, quia vos tantum maritis, ego et marito et liberis orbata, et ab omnibus destituta sum, unde pessime vobis prospiceretis, me mortalium miserimam comitaturæ. בָּכֶם iterum pro בָּכֶם, cf. ad vs. 8 בָּכֶם est comparativum ut Cohel. vii. 1 טוב בְּשֶׁכֶן, *bonum præ oleo*, melius oleo. Sunt, qui verba ita capiant: quamvis a vobis divelli amarius multo sit mihi, quam vobis. Aliis בָּכֶם est *propter vos*, quasi diceret Noomi: vestra angustia creat mihi sollicitudinem. Sed si hoc voluisset, dicendum ei pro בָּכֶם fuisset עֲלֵיכֶם, seu עֲלֵיָךְ, coll. 2 Sam. i. 26 צָרִי עֲלֵיָךְ, *angustia mihi est propter te.* Præterea sensum, quem supra dedimus, commendat verba quæ sequuntur, בְּיָד יְהוָה, *siquidem exiit contra me*, extensa est percutiendi causa, *manus Jovæ*, percutiens et plagas instigans. בְּהִic valet *contra, adversus*, ut in illo Genes. xvi. 12 יָד בַּיָּד פֶּלַח, *manus ejus contra omnem, et manus omnis contra eum.* Vid. et 1 Sam. xxvi. 9.

Ver. 14.

וַתֵּשֶׁב עֲרַפָּה לְחֻמָּהּ וְרוּחַ

הַבְּתָרָה קָבָה :

— καὶ κατεφίλησεν Ὀρπά τὴν πενθερὰν αὐτῆς, καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, Ροῦθ δὲ ἠκολούθησεν αὐτῇ.

Au. Ver.—14 And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

Kissed her mother in law.

Houb., Dathe, Horsley, Ged., Booth.—And Orpah kissed her mother-in-law, and returned to her own people.

The LXX after לחמחה have καὶ ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, and clearly read in their copy, either ושב אל עמה or ושב. Buxtorf, to save the integrity of the text, contends that the return of Orpha is implied in kissing her mother-in-law; and that the LXX have added the words without any authority. As all the versions render alike, and as they were made at different periods and from different codices, it is fair to presume the words were in the copies from which their versions were made. Dathe, though strongly attached to the Masoretic text, here admits this reading to be genuine, as he inserts it in his text.—*Booth.*

Rosen.—*Et osculum fxit Orpa socruī suæ*, i. e., osculo ei valedixit. Ideo supplevit Græcus Alexandrinus: ἐπέστρεψεν εἰς τὸν λαὸν αὐτῆς, et Hieronymus: *ac reversa est.* Idem addit Syriacus interpres, et qui eum sequitur Arabicus. Unde tamen nequaquam sequitur, quod Cappellus, Hubigantus, Dathius volunt, illos interpretes in suis Hebraicis codicibus legisse אֶלְעִמָּה, ut vs. 15. Cf. Buxtorfii *Anticrit.*, p. 691.

Ver. 16.

Au. Ver.—16 And Ruth said, Intreat me not [*or, Be not against me*] to leave thee, *or* to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people *shall* be my people, and thy God my God.

Rosen.—וַתֹּאמֶר רוּחַ אֶלְעִמָּה, *Sed dixit Ruth: ne incurras in me*, vel, *occurras mihi*, hortando, suadendo, sollicitando. Loquendi hic modus desumptus est ab eo, qui pergere volenti in via se opponit, ne possit progredi. וַתֹּאמֶר רוּחַ אֶלְעִמָּה, *Et in quo loco manseris, manebo.* Verbum לִי proprie *pernoctare*, ut infra iii. 13; Jud. xix. 10; Gen. xxxii. 21, denotat, tum generatim de com-

moratione constanti perpetuaque habitatione usurpator, ut Ps. xxv. 13; xci. 1; Job. xxxix. 31. Sunt qui nostra verba sic reddant: *ubi diversata fueris, divertar*. Quod minime probandum.

Ver. 19.

וַתֵּלֶכְנָה שְׁתֵּייהֶם עַד-בֹּאֲנָה בֵּית
לֶחֶם וַיְהִי כְּבֹאֲנָה בֵּית לֶחֶם וַתֵּלֶכְנָה
בְּלִי-חֵצֵי עֲלֵיהֶן וַתֵּאֱמַרְנָה הַנָּא
נָעֲמִי :

ἐπορεύθησαν δὲ ἀμφότεραι, ἕως τοῦ παραγενέσθαι αὐτὰς εἰς Βηθλεέμ. καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὰς εἰς Βηθλεέμ, καὶ ἡχθησε πᾶσα ἡ πόλις ἐπ' αὐταῖς, καὶ εἶπον. εἰ αὕτη ἐστὶ Νωεμὶν;

Au. Ver.—19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, *Is this Naomi?*

See notes on verse 8.

Bp. Horsley.—*They two.* שְׁתֵּייהֶם. Read with a great number of MSS. שְׁתֵּייהֶם [so Ken., Booth.].

And they said.

Houb.—*Et dicebant mulieres.* Addimus cum Vulgato *mulieres*; quæ quidem *mulieres* insunt aliquo modo in verbis כל הדור, *tota civitas*, quæ antecesserunt. Quanquam verius dicas omissum fuisse a scribis הנשים, *mulieres*. Nam cap. iv. 14 legitur והאמרינה הנשים, *et dixerunt mulieres*.

Rosen.—*Nomini singulari* הַנָּא, *de urbis incolis capiendū jungitur verbum plurale*, ut Jesaj. xxv. 3 יִרְאֶה צָרִיף, *urbis gentium fortium timebunt te*. Hic vero verbum plurale *femininum* ponitur, quia nomini *feminino singulari collective usurpato verbum plurale femininum* convenit. Sunt qui verbo *feminino mulierum cumprimis loquacem connotari existiment curiositatem*, ut nomen נָעִמִי, *mulieres subaudiendum sit*. Quod non rejiciendum videtur ob pronomen suffixum *femininum plurale proximi versus initio*.

Ver. 21.

— וַיְהִי כִּי יָשָׁא הָרֵעִי לִי :

— καὶ κύριος ἐταπείνωσέ με, καὶ ὁ ἱκανὸς ἐκάκωσέ με;

Au. Ver.—21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

vol. II.

Hath testified. So Gesen., Rosen.

Ged., Booth.—*Hath humbled.*

Rosen.—*Quare vocatis me Noomin, quum Jova testetur contra me?* נָעִמִי, *respondit hic valet testatus est*, ut Exod. xx. 16 לֹא-תַעֲדָב, *non respondebis, testaberis contra socium tuum*, quo sensu cum præfixo נ con-struitur, quatenus est *contra, adversum*; vid. 2 Sam. i. 16; Jesaj. iii. 9; Hos. v. 6. Cum vero *testari contra aliquem Deus* dicitur, id denotat, immissis in eum malis eum pœnas commueruisse ostendit. Græcus Alexandrinus Κύριος ἐταπείνωσέ με, *Dominus affixit me*, reddidit, quasi in Piel נָעַם legisset. Sed tum non נָעִמִי, sed נָעִי sequi deberet.

Ver. 22.

Au. Ver.—22 So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Beth-lehem, in the beginning of barley harvest.

Rosen.—22 *Atque sic rediit Noomi et Ruth Moabitidis, nurus ejus, cum ea.* נָעִמִי וְרוּת מוֹאבִית, *Quæ Rutha, reversa erat ex agris Moabitidis. Reversa nonnisi Noomi dici potuit, sed hic et de Rutha, quæ se revertenti adjunxerat, usurpatur; cf. ad vs. 10.* Quærunter interpretes, quid participium נָעִמִי hic sibi velit, quum verbum נָעַם ad indicandum Ruthæ adventum jam sufficiat. Carpzovio נָעִמִי videtur esse quoddam epitheton, quo Rutha post adventum Bethlehemi vulgo nominata fuerit. Sed recte Aben-Esra videtur observare, illa verba repeti ideo, ut annectatur circumstantia temporis, quo illæ Beth-lehemum venerint.

CHAP. II. 1.

וַלְנַעֲמִי מִידֵּעַ לְאִישָׁהּ אִישׁ גְּבוּרַת חֵיל
מִפְּשָׁתָהּ וְלִימְלֶכֶה וְשֵׁמוֹ בּוֹעַז :

מורע קרי נ"א וְלִימְלֶכֶה

καὶ τῇ Νωεμὶν ἀνὴρ γνῶριμος τῷ ἀνδρὶ αὐτῆς, ὁ δὲ ἀνὴρ δυνατὸς ἰσχυρὸς ἐκ τῆς συγγενείας Ἐλμελέχ, καὶ ὄνομα αὐτοῦ Βοός.

Au. Ver.—1 And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz [called, Boos, Matt. i. 5].

Houb.—1 *Erat autem Noemi cognatus de familiâ Elimelech viri sui, vir dives, ejus nomen erat Booz.*

וַלְנַעֲמִי מִידֵּעַ לְאִישָׁהּ, *Porro Noemi erat cognatus viro suo.* Hæc seriem non habent Hebraico in sermone meliorem, quam in

T T

Latino; quod quidem sentiebat Hieronymus, cum sic diceret, *erat autem viro Elimelech consanguineus*, omittens et *Noemi*, et pro-nomen suo, quod ad Noemi pertinet. Itaque etiam alium ordinem Syrus exsequutus est, nempe talem, והנעמי מורע במשפחה אלימלך אישה, *erat autem Noemi cognatus, de familia Elimelech viri sui*, in quo ordine nos acquiescimus, ut fecit Arabs. Nam hod. in scriptione male dissociatur *viri sui*, ab Elimelech, cum idem utrobique vir agatur; male etiam *cognatus Noemi*, a *de familia Elimelech*, cum prius in posteriori explicetur, negetque adeo Hebr. sermonis consuetudo, hæc à se invicem divelli, quomodo in Latino sermone non divellit *appositum* ab ea re, cujus est *appositum*.

Rosen.—1 והנעמי מורע לַאִשָּׁהּ, *Noemi autem erat affinis quod ad maritum ejus*, i. e., respectu mariti ipsius defuncti. מורע, ut in margine legendum præcipitur, s. מורע, a רע, scire, cognoscere, agnoscere (ut מורא a רע) proprie cognitionem, agnitionem denotat, sed hic et Prov. vii. 4 usurpatur pro eo, qui noscitur, familiari, cognato, affini, unde quod in textu exstat, efferendum כרע, participium Pyhal, qui cognitus est, cognatus.

Wealth. So Patrick, Gesen.

Rosen.—אִישׁ גִּבּוֹר חָלִיל, *Vir potens virtute*, quo alias corporis robore valens designatur, ut Jud. vi. 12; xi. 1; 1 Sam. ix. 1, hoc vero loco vir virtute pariter et auctoritate simul et opulentissimus, cui nec voluntas deest aliis succurrendi, ob virtutem, nec facultas, ob honorum affluentiam.

Boaz.

Rosen.—*Et nomen ejus erat Boas*, quod significat *in eo robur*, quasi בּוֹז.

Gesen.—בּוֹז (alacritas), *Boaz*, pr. n., from בּוֹז, obsol. root, Arab. بَغَز, alacer, agilis fuit.

Ver. 2.

Au. Ver.—2 Shall find.

Rosen., Ged., Booth.—May find.

Ver. 7.

וְהָאִמֶּר אֶלְכָּה־נָּא וְהִסְתֵּי בְעֵמֶיךָ
אֲחֵי הַקֹּזְעִים וּבְכֹנֵא וּבַעֲמֹד מֵאִן
הַבִּקֹּר וְעַד־עֶמְקָה זֶה שְׂבָתָהּ הַבִּית
מֵעַט :

καὶ εἶπε. συλλέξω δὴ καὶ συνάξω ἐν τοῖς
δράγμασιν ὅπισθεν τῶν θειζόντων. καὶ ἦλθε
καὶ ἔστη ἀπὸ πρωῒθεν καὶ ἕως ἑσπέρας, οὐ κατέ-
παυσεν ἐν τῷ ἀργῷ μικρόν.

Au. Ver.—7 And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Houb.—7 *Venit igitur et collegit spicas à mane usque nunc; paululum tantum intus requievit.*

Esset legendum והעמר sine ו, si quidem narraretur *Ruth stetit (à mane usque nunc)*. Sed quàm commodè illud stetit, de eâ muliere dictum, quæ colligit spicas. Omnino, cum Syro, legendum והעמר, et spicas collegit, cum præsertim stetit, sine addito, nihil prorsus sententiæ præ se ferat; propter quam causam Hieronymus posuit, stetit in agro, ut sententiam haberet aliquatenus probabilem.

Rosen.—הָבֵקֶר וְעַד־עֶמְקָה, *Et venit et stetit à mane usque nunc*, spicilegium impigre cæpit, et in eo usque huc perseveravit. Verbum בּוֹז haud raro dicitur de iis, qui se ad opus aliquod præstandum componunt, ipsunque alacri animo aggrediuntur. עֶמְקָה, *Stetit* ad quemlibet statum vel conditionem, in qua vel homo, vel res persistit et perseverat, transfertur, ut ad signa lepræ perseverantia Levit. xiii. 5, 37, ad sapientiam apud Salomonem permanentem Cohel. ii. 9, ad contumacem in malo opere persistentem ibid. viii. 3. זֶה שְׂבָתָהּ הַבִּית מֵעַט, *Hoc sedere ejus in tuguriolo paucillum* est. Mulier quippe æstu et labore defessa aliquantulum sub tentorium se receperat, ut in umbra quiesceret, quomodo eam in agrum adveniens Boas offenderat. Mirum est, halucinatos esse in his verbis explicandis veteres. Græcus Alexandrinus postquam de suo dixit Rutham fuisse in agro ἕως ἑσπέρας, usque ad vespem, hæc verba sic vertit: οὐ κατέπαυσεν ἐν τῷ ἀργῷ μικρόν, non quievit in agro paululum. Retulit interpretes עֶמְקָה ad radicem עֶמַק, cessare, unde עֶמְקָה Prov. xx. 3, et עֶמְקָה Exod. xxi. 19. Sed male interpretes negandi particulam οὐ præmisit. Id ipsum tamen et Hieronymus fecit, cujus est hæc interpretatio: *et ne ad momentum quidem domum reversa est*, qui præterea in eo peccavit, quod עֶמְקָה ad שָׁב retulit. Syrus: *et fecit spicilegium à mane usque ad quietem*, relato עֶמְקָה ad שָׁב, sed non expressis verbis זֶה שְׂבָתָהּ, וְעַד־עֶמְקָה, et הַבִּית מֵעַט. Sed melius concinit, עֶמְקָה pro infinitivo verbi שָׁב, sedit capere, ut עֶמְקָה ad sedere meum Ps. cxxxix. 2, עֶמְקָה ad sedere tuum 2 Reg. xix. 27. Vid. et Thren. iii. 63; Jerem. ix. 6. הַבִּית,

Domum, in qua Rutha consedissee dicitur, nonnulli prædium, villam aliquam rusticam Boasi, rectius vero Aben-Esra et Abendana casam, aut tentorium in agro intelligunt, sub cuius umbram operarii crescente æstu se recondere solebant.

Ver. 13.

וְהָאִמֶּר אֶמְצֵא־לִּי בְעֵינַי אֲדָנִי כִּי
נַחֲמָתִי וְכִי דִבַּרְתָּ עַל-לֵב שְׁפָחָתָהּ
וְאֵלַי לֹא אֶהְיֶה כְּאֶחָת שְׁפָחָתָהּ :

ἡ δὲ εἶπεν. εὐροίμι χάριν ἐν ὀφθαλμοῖς σου κύριε, ὅτι παρεκάλεσάς με, καὶ ὅτι ἐλάλησας ἐπὶ καρδίαν τῆς δούλης σου, καὶ ἰδοὺ ἐγὼ ἔσομαι ὡς μία τῶν παιδισκῶν σου.

Au. Ver.—13 Then she said, Let me find favour [or, I find favour] in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly [Heb., to the heart] unto thine handmaid, though I be not like unto one of thine handmaidens.

Though I be not like unto one of thine handmaidens.

Pool.—Not like unto one of thy handmaidens; a person more necessitous and obscure, being a stranger, and one born of heathenish parents.

Horsley.—For אֵל, read, with Houbigant, וְ;—“but would I were as one.”

Ged., Booth.—Let me be as one [LXX, Syr.] of thine handmaids.

Houb.—*Ego vero utinam sim.* Sic convertimus ex scripturâ וְ, *utinam*, in quam aptissime quadrat hæc loquendi forma, *sicut una ex ancillis tuis*, quæ non tam rem ipsam indicat, quàm rei votum et probabilitatem. Quadratur etiam futurum אֲדִידָהּ quod in voto usurpatur. Sed pugnat cum negatione אֵל tum illud ipsum futurum, tum eadem scribendi forma, *sicut una ex ancillis tuis*. Nam, non ego ero sicut una ex ancillis tuis, quid medullæ habeat, non puto sentire exercitatum lectorem. Favent scriptioni וְ Græci Intt. et Syrus, qui negationem non exhibent, affirmationem sequuntur, quanquam votum debuissent.

Rosen.—13 וְהָאִמֶּר אֶמְצֵא־לִּי בְעֵינַי אֲדָנִי, *Dicebat illa; inveniam gratiam in oculis tuis, mi Domine!* habes tibi commendatam, porro mihi faveas. Clericus verba in præsentia capit hoc sensu: faventem te mihi, Domine, exoptor, ut miretur Rutha felicitatem suam, quæ quum pauperula et peregrina esset, tantam Boasi benevolentiam erga se, præter omnem spem, experiretur.

Sed nihil obstat, quo minus verba uti sonant in futuro capiamus. כִּי נִחַמְתִּי, *Nam consolatus es me*, quasi diceret: neque enim dubito, de tua benevolentia porro sperare, quia hucusque animum in me tam propensum ostendisti, siquidem me erexisti solatio, et spem melioris vitæ conditionis mihi fecisti. *Et quia loquutus es super cor ancillæ tuæ*, i. e., quæ mihi grata sunt, humaniter et blande me compellasti. *Et ego non sum sicut una ancillarum tuarum*, i. e., quum tamen non sim digna, quæ habear sicut una ancillarum tuarum. Carpzovius: “Dixerat ante, *loquutus es ad cor ancillæ tuæ*; jam igitur se quasi corrigit, q. d., sed quid loquor, dum me ancillam tuam dixi? Quinimo ego non digna sum, quæ cum ancillarum tuarum minima conferar.”

Ver. 14.

וַיֹּאמֶר לָהּ בָּעֵז לֵעַת הָאֶכֶל וְנָשִׂי
הֵלֶם וְאֶכְלָתָּ מִן-הַלֶּחֶם וְשָׂבִילָתָּ פָתָהּ
בְּהֶמְצָץ וְגו'

ב' טַעֲמִים בְּמֵלֶךְ אֱדָתָה נ' לָהּ אִם לָהּ

καὶ εἶπεν αὐτῇ Βοόζ. ῥῆθ' ὥρα τοῦ φαγεῖν. πρόσσελθε ὦδε καὶ φάγεσθαι τῶν ἄρτων, καὶ βάψεις τὸν ψωμόν σου ἐν τῷ ὄξει, κ.τ.λ.

Au. Ver.—14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched *corn*, and she did eat, and was sufficed, and left.

Pool.—*Bread* was the usual food of servants and the meaner sort, at least when they were engaged in such works as this. Or *bread* may be here put for any food, as it oft is. *Vinegar*; either simple vinegar [so Rosen.], in which the poorer sort used to dip their bread, and so eat it in hot countries, as they did not only in Canaan, but afterwards in Italy: or vinegar mixed with other things to make some kind of sauce.

Dr. A. Clarke.—The כֶּמֶץ which we here translate *vinegar*, seems to have been some refreshing kind of *acid sauce* used by the reapers to dip their bread in, which both cooled and refreshed them. *Vinegar, rob of fruits*, &c., are used for this purpose in the East to the present day; and the custom of the Arabs, according to Dr. Shaw, is to *dip the bread* and hand together into these cooling and refreshing articles.

Rosen.—Verba מִן הַמִּנְיָהּ, *tempore cibi* Græcus Alexandrinus et Hieronymus junxerunt iis quæ sequuntur, וְהָיָה לָהּ, *accede huc*. Ille enim sic reddidit: τῇ ὥρᾳ τοῦ φαγεῖν πρόσελθε ὧδε, hic ita: *quando hora vescendi fuerit, veni huc*. Sed refragatur distinctio Hebraica; nam quum in מִן הַמִּנְיָהּ distinctivus major Rbhia, et in וְהָיָה tantum minor Geresch positus sit, verba מִן הַמִּנְיָהּ לָהּ pertinent adhuc ad præcedentia. Sensus igitur est hic, tempore prandi Boasum Ruthæ dixisse quæ sequuntur. *Accede huc! et comedas de pane*, de cibo messoribus apposito, *et intingas buccellam tuam in aceto*, quod loco embammati appositum erat, Jarchio et Aben-Esra observantibus, propter æstum regionis, qui stomacho alias fastidium creat, quia, teste Plinio *Hist. Nat.*, l. xxiii., cap. 1, *aceto summa vis est refrigerandi, et adstringendi nervos, viresque corroborandi*. Chaldæus: *in pulmentum quod coctum est in aceto*. Sed aceti significatio tenenda est.

Ver. 16.

וְגַם שְׁלִי-תִשְׁלֹחַ לָהּ מִן-הַמִּנְיָהּ
וְעִנְיָתָם וְלִקְחָתָהּ וְגו'

καὶ βαστάζοντες βαστάσατε αὐτῇ, καὶ γε παραβάλλοντες παραβαλεῖτε αὐτῇ ἐκ τῶν βεβουλισμένων, καὶ φάγεται καὶ συλλέξει, κ.τ.λ.

Au. Ver.—16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

Let fall.

Gesen.—שָׁלַח, 1. i. q. Arab. سَلَّ, *to draw or pull out*, Ruth ii. 16; comp. שָׁלַח and שָׁלַח, No. III.

Professor Lee.—שָׁלַח, Cogn. שָׁלַח. Arab. سَلَّ, *eduxit, extraxit*. (a) *Plundered, spoiled*. (b) *Carried off spoil*. (c) *Scattered, let fall in carrying away*. (c) Ruth ii. 16.

Rosen.—Imo etiam *extrahite ei quidquam e manipulis*. Infinitivum שָׁלַח cum adjuncto ejusdem verbi futuro sunt, qui ad radicem שָׁלַח, *erravit* referant, unde שָׁלַח, *error, peccatum*, 2 Sam. vi. 7. Ita Jarchi, qui hæc verba sensu convenire dicit cum שָׁלַח תִּשְׁכַּח, *obliviscendo oblivisceris*, Deut. viii. 19, quasi diceret Boas: *simulate, ac si obliiti alicujus, i. e., aliquot spicarum essetis*. Hinc quidam ex nostratibus verba sic interpretantur: quin

et per oblivionem quasi dimittitis ei, Ruthæ, ex manipulis. Neque tamen hanc interpretationem admittit vocum Hebraicarum forma grammatica. Nam a radice שָׁלַח dicendum erat שָׁלַח תִּשְׁכַּח. Alii a שָׁלַח, *dejicere*, ut Deut. xxviii. 40, vertunt: *etiam dejicite ei quidquam de manipulis*. Sic Græcus Alexandrinus: καὶ γε παραβάλλοντες παραβαλεῖτε αὐτῇ. Quod Hieronymus sequutus: *et de vestris quoque manipulis projicite de industria*. Sed obstat itidem grammatica. Nam a radice שָׁלַח scribendum fuisset שָׁלַח תִּשְׁכַּח. Non est dubium, referendas esse voces illas ad radicem שָׁלַח, quæ sæpiissime *spoliandi* significatu legitur. Hinc verba Hebraica sic reddunt: *etiam spoliando spoliabitis ei ex manipulis*. Quod quum minus concinne dictum sit, Ludov. de Dieu observat, quum decimæ e manipulis dandæ essent, debuissent omnes justam habere magnitudinem et pondus. Hinc Boasum servis mandare, ne jam illud curent, sed quasi per spoliū auferant, libere hinc inde aliquid de manipulis jam factis et faciendos minores faciant, quam oporteat, ut relinquant Ruthæ, quæ colligere queat, וְעִנְיָתָם וְלִקְחָתָהּ, *et relinquantis quod colligat*, ut sequitur. Nec tamen artificiosa illa explicatione opus erit, si verbum שָׁלַח prima sua significatione capiamus, quam Arabicum سَلَّ servavit, i. e., *traxit, extraxit*. Affinia sunt verba שָׁלַח et שָׁלַח, quæ itidem *extrahere* significant. Quare verba מִן הַמִּנְיָהּ שְׁלִי-תִשְׁלֹחַ לָהּ simpliciter sic reddenda erunt: *etiam extrahendo extrahite ex manipulis*. שָׁלַח hic tantum obvium a שָׁלַח, *colligare*, Chaldæis in usu, Jarchi observat in Talmude (*Erubhin*, cap. 10, § 1) dici de parvis manipulis, forsan talibus, quos primum manibus colligunt, antequam majores, שָׁלַח, conficiant.

Ver. 18.

Au. Ver.—And her mother in law saw what she had gleaned [so Heb., LXX].

Ged., Booth.—And she showed [Syr., Vulg., Arab., and two MSS.] her mother in law what she had gleaned.

Ver. 20.

וְהָיָה אֲשֶׁר לֹא-עֲצָב חֶסֶדָּהּ אֶת-הַחֲתָנִים
וְאֶת-הַמִּתְמָתִים וְהָאִמָּה לָהּ נִעְמִי קָרָב
לָהּ הָיָה שֶׁנִּשְׁמָחָהּ לָהּ הָיָה :

εἶπε δὲ Νωεμὶν τῇ νύμφῃ αὐτῆς. εὐλογητός

ἐστὶ τῷ κυρίῳ, ὅτι οὐκ ἐγκατέλιπε τὸ ἔλεος αὐτοῦ μετὰ τῶν ζώντων καὶ μετὰ τῶν τεθνηκότων. καὶ εἶπεν αὐτῇ Νωεμὶν. ἐγγίξει ἡμῖν ὁ ἀνὴρ, ἐκ τῶν ἀγγιστευόντων ἡμῖν ἐστὶ.

Au. Ver.—20 And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen [or, one that hath right to redeem].

Blessed be he of the Lord.

Ged., Booth.—Blessed be Jehovah [Syr., Arab.].

Bp. Patrick.—Blessed be he of the Lord.] Or rather, "Let him be most blessed;" for lamed prefixed to Jehovah increases the sense, as in Gen. x. 9 (see there).

Rosen.—Benedictus sit ille Jovæ, benedicendum eum Jovæ commendo, qui non reliquit, intermisit benignitatem suam cum vivis, mecum et tecum, et cum mortuis, quia, nimirum, dum viduis Elimelech ejusque filii benefaciebat, ostendebat se consanguineorum memoriam colere, quorum causa mulieribus benefaciebat.

One of our next kinsmen. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 21.

וְהָאִמֶּר רִוְתַּת הַמּוֹאֲבִיתָהּ בָּם וְקִיָּאֲמַר
אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבָּרְחִין עַד
אִם־כָּלֹו אֶת פְּלִי־הַקָּצִיר אֲשֶׁר־לִי :

καὶ εἶπε Ῥούθ πρὸς τὴν πενθερὰν αὐτῆς. καὶ γε ὅτι εἶπε πρὸς μέ, μετὰ τῶν κορασίων τῶν ἐμῶν προσκολληθήσῃ ἕως ἂν τελέσωσιν ὅλον τὸν ἀμνητὸν ὃς ὑπάρχει μοι.

Au. Ver.—21 And Ruth the Moabite said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

He said unto me also.

Rosen.—עַד, Etiam, scil. scias, quod dixerit. Vel: etiam ideo benedictus sit, coll. vs. 19, 20, קִיָּאֲמַר, quia dixit ad me: cum pueris, servis, messoribus, qui mihi sunt, adhærebis.

By my young men. See note of Gesenius on 1 Sam. ix. 3.

Houb., Dathe, Ged., Booth.—By my maidens.

In text est הַנְּעָרִים עַם, cum pueris, h. e., servis, pro quo haud dubie est legendum עַם הַנְּעָרִיִּת, cum puellis. Sic quoque legerunt

οἱ ὅ. Sic quoque statim versu sequenti explicatur, cf. v. 8. Et tamen Chaldæus, Syrus et Arabs habent: cum servis. Vulgatus ambigue: messoribus ejus.—*Dathe.*

Bp. Patrick.—*Young men.*] Though the word *nearim* be of the masculine gender yet it signifies all young people, and particularly the maidens, to whom he bid her keep close (ver. 8). And so both the LXX and the Chaldee here expound it; and so Naomi, it appears by the next verse, understood it.

Rosen.—Pueris hic comprehenduntur puellæ, ancillæ, quas Boasus supra vs. 8 solas nominaverat, vid. et mox vs. 23. Sensus igitur est, Rutham se præeuntibus messoribus associare debere, ut cum ancillis Boaso eos sequeretur, et spicas colligeret.

CHAP. III. 1.

וְהָאִמֶּר רִוְתַּת הַמּוֹאֲבִיתָהּ בָּם וְקִיָּאֲמַר
אֵלַי עִם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבָּרְחִין עַד
אִם־כָּלֹו אֶת פְּלִי־הַקָּצִיר אֲשֶׁר־לִי :

—*θύγατερ, οὐ μὴ ζητήσω σοι ἀνάπανσιν ἵνα ἐδ γένηται σοι;*

Au. Ver.—1 Then Naomi her mother in law said unto her, My daughter, Shall I not seek rest for thee, that it may be well with thee?

Bp. Horsley.—*Rest for thee, that it may be well with thee.*] Rather, a settlement for thee, which may be for thy happiness. The original expresses that the settlement should be both advantageous and agreeable to her inclination.

Rosen.—Filia mea, nonne quæram tibi quietem? Affirmat per interrogationem, quasi diceret: omnino mei officii est, ut tibi prospiciam de commoda ac quieta aliqua conditione. קִיָּו, quies hic est vita tuta sub præsidio mariti. Alii locum quietis interpretantur, i. e., domum mariti, in qua posset a vita vaga et laboriosa quiescere. אֲשֶׁר יִשְׁכְּנָךְ, Quæ quies bona sit tibi, in qua commodius posses vivere, et rebus secundis frui.

Ver. 2.

וְעָתָה הֲלֹא בָעֵז כְּדַעְתְּכֶם אֲשֶׁר תִּהְיֶה
אֶת־נַעֲרֹתַי הַגִּדְּיָהוּא זָכָרָה אֶת־גִּרְוֹן
הַשְּׂעִירִים הַלֵּילָה :

καὶ νῦν οὐχὶ Βοῶζ γνῶριμος ἡμῶν, οὃς ἦς μετὰ τῶν κορασίων αὐτοῦ; ἰδοὺ αὐτὸς λυκμᾷ τὸν ἄλωνα τῶν κριθῶν ταύτῃ τῇ νυκτί.

Au. Ver.—2 And now is not Boaz of our kindred, with whose maidens thou wast?

Behold, he winnoweth barley to night in the threshing-floor.

Of our kindred.

Rosen.—*Nunc igitur, attende; nonne Boas cognatus noster est, cum cujus fuisti puellis in agro?* Ante מוֹדֶעָה (a מוֹדֶעָה ad formam מוֹדֶעָה) sunt qui subaudiant כִּן, *ex cognatione nostra*. Alii מוֹדֶעָה dictum volunt pro מוֹדֶעָה, *vir cognationis nostræ*, quemadmodum, Job. xv. 34 מוֹדֶעָה, *tentoria muneris* sunt tentoria viri muneribus corrupti; et Prov. xiii. 6. *Improbilas pervertit peccatum*, i. e., מוֹדֶעָה, *virum peccati*, peccatorem. Sed simpliciter *cognatio* hic pro concreto *cognatus* ponitur, ut supra ii. 1 forma masculina מוֹדֶעָה.

Houb., Booth.—מוֹדֶעָה. It is a known rule, that nouns derived from verbs פִּי are formed by changing the פִּי into י. Hence the MSS. properly read here מוֹדֶעָה.

Winnoweth barley to night in the threshing-floor.

Bishop Horsley.—Rather, *winnoweth this night a floor of barley.*

Rosen.—*En! ille ventilans est aream hordeorum hac nocte. Area hordeorum est hordeum in area tritum, ut 1 Reg. xvii. 14 פֶּר הַקֶּפֶחַ, cadus farinæ non consumetur est farina in cado, et ibidem הַשֶּׁמֶן הַלֵּבִי, lenticula olei non deficiet, i. e., oleum quod est in lenticula.*

Ver. 3.

Au. Ver.—3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor, &c.

Thy raiment.

Dalhe, Rosen., Ged., Booth.—Thy best raiment.

Rosen.—עֲלֵךְ, וְשָׁמַתְּ שְׂמִינֶיךָ עָלֶיךָ, *Te abluis ergo, inungas, induas vestibus tuis, scil. cultioribus, uti Hieronymus addidit.*

Ver. 4.

וְגִלִּית בְּרַגְלֶיךָ וְגו' —

— καὶ ἀποκαλύψεις τὰ πρὸς ποδῶν αὐτοῦ, κ.τ.λ.

Au. Ver.—4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet [*or, lift up the clothes that are on his feet*], and lay thee down, &c.

Dr. A. Clarke.—*Uncover his feet, and lay thee down.* It is said that women in the East, when going to the bed of their lawful husbands, through modesty, and in token of

subjection, go to the bed's foot, and gently raising the clothes, creep under them up to their proper place. See Calmet.

Rosen.—*Accedas, et retegēs quæ ad pedes ejus sunt, et cubabis quæta et tacita.* בְּרַגְלוֹת sunt tegumenti partes extremæ, quæ pedes tegunt. Hieronymus: *discooperies pallium, quo operitur a parte pedum, et projicies te, et ibi jacebis.*

Ver. 8.

וַיְהִי בַּחֲצֵי הַלַּיְלָה וַיִּחַרְדּוּ הָאִישׁ וְהַיִּלְפָּת וְהָנָה אִשָּׁה שֹׁכֶבֶת בְּרַגְלֶיהָ :

ἐγένετο δὲ ἐν τῷ μεσονυκτίῳ καὶ ἐξέστη ὁ ἀνὴρ, καὶ ἐταράχθη, καὶ ἰδοὺ γυνὴ κοιμάται πρὸς ποδῶν αὐτοῦ.

Au. Ver.—8 And it came to pass at midnight, that the man was afraid, and turned [*or, took hold on*] himself: and, behold, a woman lay at his feet.

Turned himself.

Dr. A. Clarke.—The verb יָפַת, which we render he *turned himself*, has puzzled even the Targumist, who translates the clause thus: "The man trembled, and his flesh became like a (boiled) turnip through fear."

Gesen.—יָפַת, Niph. to bend oneself, i. e., to turn oneself, sc. around or back, in order to see, Ruth iii. 8.

Prof. Lee.—יָפַת. Arab. لَفَت, *inflexit; resperxit, &c. Turned to, or towards*, Judg. xvi. 29, only. Niph. pres. יִפֹּת, pl. יִפְּתוּ. *Be, become, turned about, towards, &c.*, Ruth iii. 8; Job vi. 18.

Rosen.—8 *Et fuit in medio noctis, ut expavesceret vir ille, et se inclinaret.* In verbo יָפַת interpretando dissentiunt interpretes. Chaldaeus, illius significatione e Chaldaico וְאַתְרֵיךְ יָפַת, *rapa petita, sic reddidit: instar rapæ caro ejus præ timore.* Cui explicationi repugnant duo alia loca, quibus verbum יָפַת legitur, Jud. vi. 29; Job. vi. 18. Jarchi e loco Jud. xvi. 29, *tenendi, apprehendendi* significatum verbum illud obtinere conjecit. Quum autem in forma Niph. passiva, hic positum sit, Ludov. de Dieu *detentus est* interpretatur, ut causa terroris indicetur, quæ hæc esset, quod a muliere detinebatur, pedibus accumbente, quæ pondere suo stragulam constringebat et comprimebat, ne pedes libere movere ille posset. Sed quem verbo יָפַת inesse significatum vidimus Jud. xvi. 29, *inflexere*, et Arabibus in Conj. V., *se inflectere*, eundem et hic retinemus. *In-*

fleat se, inclinavit se Boasus, quum primum excitus somno erectus sedisset, deinde inclinato prorsum corpore, porrectaque manu, palpatus est. וְהִנֵּה אִשָּׁה שֹׁכֶנֶת בְּרִגְלָיו. *Et ecce! mulier cubans ad id quod ad pedes suos erat.* בְּרִגְלָיו pro accusativo capiendum est, directionem personæ indicante ad locum qui nomine indicatur; vid. Roorda *Gram. Hebr.*, P. ii., p. 130, § 428.

Ver. 9.

וּפָרְשֵׁת כְּנָפֶיךָ עַל-אֶמְרָתִי כִּי גֹאֵל

אָתָּה :

— καὶ περιβαλεῖς τὸ περὺργιόν σου ἐπὶ τῇ δουλῇ σου, ὅτι ἀγχιστεύς εἰ σύ.

Au. Ver.—9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman [or, one that hath right to redeem].

Spread therefore thy skirt.

Rosen.—*Et expande alam tuam super ancillam tuam.* כְּנָף, *alam* sunt qui hic de protectione, *tutela* capiant, metaphorā ab avibus petita, quæ pullos alis protegere solent; cf. supra iii. 12. Petere igitur Rutham, ut Boas ipsam legitimo matrimonio in suam tutelam recipiat. Sed denotat כְּנָף, et *oram*, *laciniam* vestis, aut pallii, quæ Orientales se noctu dormientes involvere solent, ut כְּנָף דִּקְיָה, *ora pallii*, 1 Sam. xxiv. 5, 12, et אֶרְבַּע כְּנָפֵיהֶם, *quatuor oræ operimenti tui*, Deut. xxii. 12. Et omisso vestis nomine Zach. viii. 23 אִשָּׁה יְהוּדִי, *ora pallii viri Judæi*. Hinc, quum conjuges sub eodem tegmine dormire soleant, cum vir *oram pallii super mulierem expandere* dicitur, id illam intra torum secum recipere denotat. Ita Ezech. xvi. 8 נָאֶרְשׁ כְּנָפִי עֵינֶיךָ, *expandi oras vestis meæ super te*, i. e., uxorem te mihi duxi; cf. not. ad eum loc. In qua loquendi formula non esse de tutela mariti cogitandum, patet e Deut. xxiii. 1; xxvii. 10, ubi legimus: *ne ducat vir uxorem patris sui*, וְלֹא יִלְבֶּה כְּנָף אָבִיו, *nec retegat oram, operimentum patris sui*, ubi protectionis notio nequaquam locum habere potest. Petit igitur Rutha a Boaso, ut se tori sui participem faciat. Ita Chaldæus: *vocetur nomen tuum super ancillam tuam, accipiendo me uxorem.*

Near kinsman. See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 10.

— הַיְמִנִיתָ חֲסִידָהּ הָאֲחֵרָיו מִן הָרִאשֹׁן וְגו'

— ὅτι ἡγάθυνας τὸ ἔλεός σου τὸ ἔσχατον ὑπὲρ τὸ πρῶτον, κ.τ.λ.

Au. Ver.—10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

Dr. A. Clarke.—*In the latter end than at the beginning.*] It is not easy to find out what Boaz means. Perhaps חֲסִידָה, *chesed*, which we translate *kindness*, means *piety*; as if he had said: Thou hast given great proof of thy *piety* in this latter instance, when thou hast avoided the young, and those of thy own age, to associate thyself with an elderly man, merely for the purpose of having the Divine injunction fulfilled, viz., that the brother, or next akin, might take the wife of the deceased, and raise a family to him who had died childless.

Bp. Patrick.—He commends her true kindness both to her mother and to her husband, which appeared now more than before, by her endeavours to preserve his name and family.

Rosen.—*Bonam fecisti pietatem, s. benevolentiam tuam posteriorem præ priore.* Prior benevolentia Ruthæ erga Boasi familiam fuit amor, quo virum et socrum prosequuta erat, de quo Boas ii. 11, posterior hæc ipsa erga Boasum, viri propinquum, seniore licet, amicitia, quæ erat conjuncta cum amore prioris viri, cui prolem excitare voluit. Hieronymus: *priorem misericordiam tuam posteriore superasti.* Sed nomen דַּחֵי non tantum *beneficentiam* et *benevolentiam* in miseros, sed in quosvis significat.

Ver. 11.

Au. Ver.—11 And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city [Heb., gate] of my people doth know that thou art a virtuous woman.

Rosen.—*Et nunc, filia mea, ne timeas; omne quod dixeris mihi, faciam.* כִּי יוֹדֵעַ כָּל-עֵיר הָאֲשֶׁה הִיא, *Novit enim tota porta, urbs, populi mei, quod mulier strenuitatis tu es. Porta populi sunt qui senatum intelligi existiment, quod in portis senatores sedere, et judicia exercere solebant, vid. infra iv. 1, 2.* Ita Chaldæus: *quæ omnia manifestum est enim omnibus sedentibus in porta synedrii magni populi mei.* Sed h. l. per portam potius per synecdochen

partis pro toto tota *urbs* significatur, ut Gen. xxii. 17; xxiv. 60; xxxiv. 24; Deut. xvii. 2; xxviii. 52, ut dicatur, omnibus Bethlehemini incolis Ruthæ virtutem perspectam esse. Recte Hieronymus: *scit enim omnis populus, qui habitat intra portas urbis meæ.* אִשָּׁתָּה חַיִּל, *Mulier roboris*, virtutis, dicitur et Prov. xii. 4; xxxi. 10 *mulier proba, diligens, virtutibus sexum muliebrem decentibus ornata.*

Ver. 12.

וַעֲתָהּ כִּי אֶמְנָם כִּי אִם גָּאֵל אֶלְכִּי
וְגַם יֵשׁ גָּאֵל קָרֹב מִמֶּנִּי :

נ"א גאֵל כתיב ולא קרי

καὶ νῦν ὁ ἀληθὺς ἀγγιστεὺς ἐγὼ εἰμὶ καὶ
γε ἔστιν ἀγγιστεὺς ἐγγύων ὑπὲρ ἐμέ.

Au. Ver.—12 And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I.

And now it is true.

Houb.—*Verumtamen* *quonquam* *ego sum revera consanguineus*, &c. Delet א Masora, quod tamen retinendum. Nam כי אִם idem valet, ac *si maximè*, vel *quonquam* Latinum. Similiter utrumque כי retinendum; nam prius præparat ad posterius, in quo est redintegratio quædam prioris. Et sæpè כי Hebraico in sermone abundat.

Rosen.—*Et nunc, etsi verum est, quod vindex, s. propinquus, ego sum tibi.* Prius כי, *si hic etsi, quamvis*, valere patet. Sed quod post alterum כי in textu scriptum est, אִם, Masorethæ non esse legendum monent; et in codicibus quam plurimis prorsus omissum est. Si genuinum sit, mere expletivum judicandum est. Sane אִם post כי abundat et Exod. xxii. 22 אִם צֶעֶק יִצְעַק אֵלַי, *quodsi clamavit ad me.*

12, 13, &c. *Kinsman.* See notes on Numb. xxxv. 12, vol. i., pp. 645, 646.

Ver. 14.

וַתִּשְׁכַּב מִרְגְּלוֹתַי עַד-הַבֹּקֶר וּגְו'

מרגלותיו קרי

καὶ ἐκοιμήθη πρὸς ποδῶν αὐτοῦ ὥς πρωῒ
κ.τ.λ.

Au. Ver.—14 And she lay at his feet until the morning, &c.

Houb.—*Margoloth*, quoniam sic legitur 4 et 7. Sapientius fecisset, si monuisset, post verbum ושכב, omissum fuisse alterum ב ante מרגלותיו, ut esset במרגלותיו et ut liceret interpretari, *in*, vel *sub tegmine pedum ejus*. Nam verbum שכב cum neutrum

sit, niti debet aliquā præpositione nomen מרגלותיו, in quo littera מ non est præpositio. Deludit lectores suos Clericus, cum eos docet subaudiendum esse על vel אֵל, hoc est, *ad pedem lecti*, et idem facit ac si statueret, *decumbere lectum*, Latinum esse, et subaudiendum esse *super*.

Rosen.—*Cubavit igitur ad stragulas pedum ejus usque ad tempus matutinum.* Ante מרגלותיו solent אֵל subaudire, sine necessitate; nam est accusativus, cf. not. ad vs. 8.

Ver. 15.

וַיֹּאמֶר הָבִי הַמִּטְפָּחַת אֲשֶׁר-עָלֶיךָ
וְאַחֲזִיקָהּ וְתֹאחֲזִי בָהּ וַיִּמָּד שְׁש־עָרִים
וַיָּשֶׁת עָלֶיהָ וַיְבֹא הָעִיר :

נ"א וְאַחֲזִיקָהּ

καὶ εἶπεν αὐτῇ. φέρε τὸ περιζῶμα τὸ ἐπάνω σου.
καὶ ἐκράτησεν αὐτὸ, καὶ ἐμέτρησεν ἐξ κριθῶν, καὶ
ἐπέθηκεν ἐπ' αὐτήν, καὶ εἰσήλθεν εἰς τὴν πόλιν.

Au. Ver.—15 Also he said, Bring the vail [or, sheet, or, apron] that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city.

Vail.

Bp. Patrick.—The Hebrew word *mitpachath* is variously interpreted, it signifying any kind of covering. The LXX translate it περιζῶμα, by which they seem to have meant that which we call an *apron*, or a *kirtle*, which is bound about one. The Vulgar *pallium*; but it is by us most properly rendered a *veil*; which modest women were wont to throw over their heads, to cover their faces.

Dr. A. Clarke.—הַמִּטְפָּחַת this seems to have been a cloak, plaid, or what the Arabs call *hayk*, which has been largely explained elsewhere. See Judg. xiv. 16.

Gesen.—מִטְפָּחַת f. (ר. מִטְפָּח) Ruth iii. 15, plur. מִטְפָּחוֹת Is. iii. 22, a wide upper garment of a woman, *mantle, cloak* [so Lee, Rosen.]. See Schræder de Vestitu mulier., Heb. c. 16.

Measures.

Dr. A. Clarke.—We supply the word *measures*, for the Hebrew mentions no *quantity*. The Targum renders *six seahs*, שֵׁשׁ סֵאִין, *shith sein*; which, as a seah was about *two gallons and a half*, must have been a very heavy load for a woman; and so the Targumist thought, for he adds, *And she re-*

ceived strength from the Lord to carry it. If the omer be meant, which is about six pints, the load would not be so great, as this would amount to but about four gallons and a half; a very goodly present.

Rosen.—וְיָרַד שֵׁשׁ שֶׁטֶרִים, *Et mensus est sex hordea*, pro כִּדְוָה שֶׁטֶרִים, *mensuras hordei*, nomen prius verbale latet in verbo. Similiter *Esth. v. 1* וַיִּלְבַּשׁ אֶחָד מִלְּבוּשֵׁי הַמֶּלֶךְ, *pro לבוש לבנה induitque Esther vestimentum regni*, i. e., regium. *Mensurae* hic intelliguntur tum vulgo notæ. *Chaldæus*: *sex Seas hordei* posuit, id est, duas ephas, vid. ii. 17, *Hieronymus*: *sex modios*. Sed tantum onus pallio involutum mulier in urbem non potuisset portare.

She went into the city.

Bp. Patrick.—The Chaldee saith, *Boaz went into the city*; and the Hebrew favours this interpretation. For the word for *went* is in the masculine gender, as in the next words it is in the feminine.

Rosen.—וַיָּבֹא הָיִיד, *Et ingressus est urbem Boasus*, ut supplet *Chaldæus*, et verbum masculinum indicat. Sed *Hieronymus* ita vertit: *quæ portans ingressa est civitatem*, quasi pro וַיָּבֹא legisset וַיָּבֹא, quod et *Syrus* expressit, et *hodiernum* in codicibus pluribus et *Kennicottianis* et *De-Rossianis* legitur. Verum de Boaso sermo est, qui summo mane, postquam Ruthæ suum munus demensus fuerat, ex agro in urbem rediit.

Ver. 16.

וַתָּבֹא אֶל-הַמִּטָּה וַתֹּאמֶר מִי-אַתָּה בְּתִי וְגו'

καὶ 'Ρούθ εἰσηλθε πρὸς τὴν πενθερὰν αὐτῆς. ἡ δὲ εἶπεν αὐτῇ θύγατερ, κ.τ.λ.

Au. Ver.—16 And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her.

Who art thou?

Ged., Booth.—How hast thou succeeded?

Bp. Patrick.—Who art thou, my daughter?

It was so early in the morning when she returned home, that Naomi could not well discern who it was that desired the gate might be opened; but perceived it was a woman, whom she calls her daughter, as they used to do in civility, it appears, by Boaz's language, ver. 10. But the Vulgar takes it quite otherwise, that she asked her, "What hast thou done, my daughter?" That is, How hast thou succeeded? And,

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indeed, the answer favours this; and the Hebrew words will bear it, if *mi* be interpreted not *who*, but *what*.

Dathe.—Illa vero cum ad socrum suam veniret, hæc, quænam esset, quæsivit. *Quænam.* Nam uxor Boasi, an non? Sic *Mi-chælis*.

Houb.—Nos, pronomen מִי, *quis*, sic accipimus, ut *qualis*; q. d. Noemi, *qualis nunc tu es*, sive qualem exitum habes susceptæ rei?

Rosen.—*Et illa venit ad socrum suam, ea-que dixit: quænam es tu, filia mea?* Recte observat *Aben-Esra*, Noemin ita quæsivisse, dum Rutha ante fores staret. Nimirum quum ostium Rutha summo mane pulsaret, antequam alius alium cognosceret (vs. 14), socrus suspicabatur, nurum adesse. Quærit igitur: tune es, quæ intromitti cupit?

CHAP. IV. 1.]

שָׁבָה-בָּהּ פִּלְגִי אֶלְמִנִי וְגו'

— καὶ εἶπε πρὸς αὐτὸν Βοός. ἐκκλίνας κάθισον ὧδε κρύφει, κ.τ.λ.

Au. Ver.—1 Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here, &c.

Unto whom he said, Ho, such a one!

Ged., Booth.—To whom, calling him by his name, he said.

Gesen.—פִּלְגִי m. (r. פִּלְגִי) 1. Some one, a certain one, Gr. ὁ δέινα, Arab. فَلَانٌ, Syr.

פִּלְגִי, pp. one distinct, definite, whom one points out as with the finger, and not by name; prob. from an absol. noun פִּלְגִי, a distinguishing. Every where joined with אֶלְמִנִי, pp. one concealed, nameless. So of persons, in the voc., Ruth iv. 1: שָׁבָה-בָּהּ פִּלְגִי, אֶלְמִנִי, sit down here, thou such an one! Gr.

ὁ οὖτος, Arab. يَا فُلَانًا, i. q. يا هذا.

Of things 1 Sam. xxi. 3: אֶלְמִנִי אֶלְמִנִי, to such and such a place, i. q., to a certain place which shall be nameless, 2 K. vi. 8.—From the junction of these two words comes the form אֶלְמִנִי, Dan. viii. 13. אֶלְמִנִי m. A certain one, some one, ὁ δέινα, pp. one kept silent, whose name is not mentioned, from r. אֶלְמִנִי [No. 2, to be mute]. Always preceded by פִּלְגִי.

U U

Rosen.—*Dixitque*: *heus tu!* Has voces Hieron. recte *vocans eum nomine suo* expressit. Eas enim Hebræi usurpare solent de homine aut loco, quem vel nominare nequeunt, nomine ignorato, aut non succurrente, vel nominare nolunt, uti Græcorum *ὁ δέῖνα*, Matth. xxvi. 18. Vix dubium est, Boasum vindicem illum suo nomine appellasse, sed scriptorem, quod illud ignoraret, hæc nomina substituisse.

Ver. 4, 5.

וְאֵלֵי אֶמְרָתִי אֲגַלָּה אֶזְנְךָ לְאֹמֶר
 קָנָה בְּנֶדֶךְ הַיְשָׁבִים וְנָדָר זִקְנֵי עַמִּי אִם־
 תִּנְאַל לְאֵל וְאִם־לֹא יִנְאַל הַיְדֵדָה לִי
 וְאִדָּע כִּי אִין זִוְלָתְךָ לְנֶאֱוָל וְאִנְכִי
 אֶחְרִיךְ וַיֹּאמֶר אֲנֹכִי אֶנְאָל : 5 וַיֹּאמֶר
 פְּעֻז בְּיוֹם־קְדֻתְךָ הַשָּׁדָה מִיָּד בְּעַמִּי
 וְיִמָּאת רִוְת הַמֹּאבִית אֲשֶׁת־חַמֶּת קְנִיתִי
 לְחֻקִּים נְשִׁים־חַמֶּת עַל־בְּחֻלֹתָ :

v. 4. וְאֵלֵי אֶמְרָתִי קמץ ב'ו' ק

v. 5. קנית קרי

4 *kāgō* εἶπα, ἀποκαλύψω τὸ οὖς σου λέγων, κτήσαι ἐναντίον τῶν καθημένων, καὶ ἐναντίον τῶν πρεσβυτέρων τοῦ λαοῦ μου· εἰ ἀγχιστεύεις, ἀγχίστευε· εἰ δὲ μὴ ἀγχιστεύεις, ἀναγγεῖλόν μοι καὶ γνώσσομαι, ὅτι οὐκ ἔστι παρέξ σου τοῦ ἀγχιστεύσαι, *kāgō* εἰμι μετὰ σέ. ὁ δὲ εἶπεν. ἐγὼ εἰμι, ἀγχιστεύσω. 5 καὶ εἶπε Βοῶζ. ἐν ἡμέρᾳ τοῦ κτήσασθαί σε τὸν ἀγρὸν ἐκ χειρὸς Νωεμὶν καὶ παρὰ 'Ρούθ τῆς Μωαβίτιδος γυναικὸς τοῦ τεθνηκότος, καὶ αὐτὴν κτήσασθαί σε δεῖ, ὥστε ἀναστήσαι τὸ ὄνομα τοῦ τεθνηκότος ἐπὶ τῆς κληρονομίας αὐτοῦ.

Au. Ver.—4 And I thought to advertise thee [Heb., I said I will reveal in thine ear], saying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*: but if thou wilt not redeem *it*, then tell me, that I may know: for *there* is none to redeem *it* beside thee; and I *am* after thee. And he said, I will redeem *it*.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

4 *And I thought to.*

Ged., Booth.—And I thought it right to.

Rosen.—וַיֹּאמֶר אֶמְרָתִי, *Et ego dixi* scil. בְּלִבִּי, s. בְּלִבִּי, in corde meo, coll. Genes. xvii. 17; xxvii. 41; Ps. xiv. 1, i. e., cogitavi, mecum statui. Sic Genes. xxii. 11 Abraham *dixit*, i. e., cogitavit: non est timor Dei in loco

illo. Vid. et Genes. xxvi. 9; Exod. ii. 14. וְאֵלֵי אֶמְרָתִי אֲגַלָּה, *Revelabo aurem tuam dicendo*, i. e., monebo te hac de re, nec te inscio agrum Elimelech comparabo. Quo sensu hanc dicendi formulam sæpius offendimus, ut 1 Sam. ix. 15, וַיִּדְרֶה נָחָל אֶמְרָתִי שְׁמוּאֵל, *et Jova revelavit aurem Samuelis*, i. e., indicavit ei. Sic David 2 Sam. vii. 27, וַיִּשְׂרָא לְנִיחָה אֶמְרָתִי עֲבָדְךָ, *nam tu, Deus Israelis, revelasti aurem servi tui*, indicasti servo tuo. Vid. et 1 Sam. xx. 2, 12, 13; xxii. 8, 17. Translatio ducta est ab iis, qui caput veste involutum habent, et quibus, veste amota, retegatur auris, si quid in aurem sit dicendum.

But if thou wilt not redeem it.

Houb., Ken., Horsley, Rosen., Ged., Booth.—For וְאִם־לֹא יִנְאַל, read וְאִם־לֹא תִנְאֵל, *read* וְאִם־לֹא תִנְאֵל. MSS.

Maurer.—וְאִם־לֹא יִנְאַל. Schulzsius: “*si non redimetur*, h. e., *si non redimetur* (נְאִל) sc. abs te, h. e., *si vindicare tibi nolis*.” Sed quis hæc talia ferre possit! Neque commendabilior est Michaëlis interpretatio hæc: *siu minus, alius redimet*. Apparet enim, אֶחְרִי precario supplieri. Legendum videtur וְאִם־לֹא יִנְאֵל, quod exhibent plurimi libri et exprimunt verss. antiquæ omnes. De oratione obliqua in hoc contextu cogitari vix ac ne vix quidem potest.

5 *Thou must buy it also of Ruth the Moabitess.*

5 *Houb., Ken., Dathe, Horsley, Rosen., Ged., Booth.*—Thou must also take possession of Ruth the Moabitess.

Dathe.—Pro וְאִם־לֹא יִנְאֵל legendum esse נְאִל, non solum versionum antiquarum auctoritate defendi potest, sed etiam contextu. Vulgatus habet: *Quando emeris agrum de manu mulieris, Ruth quoque Moabitiden, quæ uxor defuncti fuit, debes accipere*, et Syrus accuratius textum Hebræum exprimens: *Quando emeris agrum a Nooma, et Rutham Moabitidem uxorem defuncti posside*. Οἱ ὁ quidem legerunt וְאִם־לֹא יִנְאֵל παρὰ 'Ρούθ, κ.τ.λ., sed addunt etiam: καὶ αὐτὴν κτήσασθαί σε δεῖ. Similiter Arabs et Chaldæus. Sed sic pro קְנִיתִי legendum esset קָנִיתִי. Clericus lectionem receptam defensens subintelligit agrum: Comparabis eum ea lege, etc. Sic esset legendum קְנִיתִי. Quod idem fieri a Michaële miror, dum vertit: *Si emis agrum a Nooma et Rutha, hoc fit eum in finem et sub hac conditione*, etc. Nam vel sic legendum esset קְנִיתִי. Quodsi etiam concederem, verba Hebræa admittere hanc explicationem,

de quo tamen valde dubito, ex vers. 9 et 10 plane apparere arbitror, legendum esse יָחַד. Nam repetit Boasus in his versibus, quid actum sit, de quo ipse cum altero convenierit, nempe ver. 9, *se bona Elimelech emisse a Nooma*, vs. 10, *et præterea Rutham emisse sibi uxorem*. Cf. Kennicottus in Diss. i., p. 433 vers. Lat. et Hubigantius ad h. l. Litteram Jod in lectione textuali יָחַד omittunt plus quam quinquaginta codd. a Kennicotto citati.

Maurer.—Hic locus manifeste corruptus est. Potest autem duplici ratione sanari. Una hæc est, ut pro קִיָּרִי יִמָּאָה legas יִמָּאָה vel יָמָה et קִיָּרִי (quam formam Ges. et Ew. non debebant in earum numero ponere, quas iii. 1 vidimus, quandoquidem femininum קִיָּרִי longe alienissimum est ab hoc loco) הָיָה, quod ipsum K'ri exhibet, vel הָיָה hoc sensu: *quando emis fundum illum a Nooma: Rutham quoque Moabitidem, defuncti uxorem, emis, ut cet.* Hanc emendationem primum suadere videntur vs. 9 et 10 ubi fere iisdem verbis narrat Boasus, quid illud sit, de quo ipse cum altero convenierit: vs. 9: — בְּיָמֵי מִדְּנָקְמִי וְגַם אֶת־רֹחַת הַמִּזְבֵּחַ אֵשָׁה מִבְּחֹן קִיָּרִי. לִי הָיָה לְאִשָּׁה לְהָקֵם שָׂם הַפֶּתַח לְיַדְעֹתָיו. Deinde observatu dignum est, cod. K. 31 habere וְיִמָּאָה sup. ras., ut videatur primo legisse יִמָּאָה. Denique קִיָּרִי vel יָמָה et הָיָה (קִיָּיָה) exprimunt Syr. et Vulg. Sed LXX: καὶ παρὰ τὸν Πούθ, κ.τ.λ. Similiter Chald. et Ar. Altera ratio in eo cernitur, ut יִמָּאָה intactum relinquo, pro קִיָּרִי vero scribas קִיָּרִי, i. e., קִיָּרִי: *quando emis fundum illum a Nooma et a Rutha Moabitide, defuncti uxore: emis eum ea lege, ut nomen defuncti suscitetur in possessione ejus, i. e., proles ei paretur, quæ suum nomen gerat.* Quodsi ex me quæris, utram rationem præferendam ducam, equidem sine ulla dubitatione posteriorem dico, cum quod locus ita emendatus ab illo vs. 9, 10 verbis tantum, re non differt, quandoquidem *prolem mortuo parare* dicuntur ii, qui ex jure levitatus mortui uxorem ducunt, tum quod hæc difficultatis tollendæ ratio altera multo levior atque adeo levissima est. Quam facile enim קִיָּרִי corrumpi poterit in קִיָּרִי, plane apparet.

Ver. 6.

— פֶּן־אֲשַׁחִית אֶת־נַחֲלָתִי וְגו'.

-- μή ποτε διαφθείρω τὴν κληρονομίαν μου, κ.τ.λ.

Au. Ver.—6 And the kinsman said, I cannot redeem *it* for myself, lest I mar mine

own inheritance; redeem thou my right to thyself; for I cannot redeem *it*.

Pool.—*Lest I mar mine own inheritance*; either, first, Because having no children of his own, he might have one, and but one, son by Ruth, who, though he should carry away his inheritance, yet should not bear his name, but the name of Ruth's husband; and so by preserving another man's name, he should lose his own. Or, secondly, Because as his inheritance would be but very little increased by this marriage, so it might be much diminished by being divided amongst his many children, which he possibly had already, and might probably have more by Ruth.

Dr. A. Clarke.—*I cannot redeem it for myself.*] The Targum gives the proper sense of this passage: "And the kinsman said, On this ground I cannot redeem it, because I have a wife already; and I have no desire to take another, lest there should be contention in my house, and I should become a corrupter of my inheritance."

Rosen.—*Dixit vindex, s. cognatus: non possum vindicare mihi prædium illud, ne perdam hereditatem meam, i. e., fundum meum hereditarium.*

Ver. 8.

— וַיִּשְׁלַח ה' בַּעֲלֵיו :

— καὶ ὑπελύσατο τὸ ἰπόδημα αὐτοῦ, καὶ ἔδωκεν αὐτῷ.

Au. Ver.—8 Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe.

So he drew off his shoe.

Ged., Booth.—So he drew off his shoe, and gave to him [LXX, Arab.].

Ver. 9.

Au. Ver.—9 And Boaz said unto the elders, and *unto* all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

Houb.—חֻקִּים וְכִי. *Melius* וְכִי, ut saepe
suppleant in Pentateucho Samaritani. Sic
etiam hoc loco Chaldaeus et Syrus. Similiter
postea וחמלון, et *Mahalon*, quoniam ante-
cessit לְכִי.

Ver. 11.

— יתנו יהוה את האשה הנפאה אל-
ביתו כרחל ויכלאה אחר פניו

שְׁתֵּיהֶם אֶת-יִצְחָק יִשְׂרָאֵל וַעֲשֵׂה-תֵּיִל
בְּאַפְרָתָה וְקָרָא-שֵׁם בְּנֵית לָחֶם :

— δῶν κύριος τὴν γυναικά σου τὴν εἰσπορευομένην εἰς τὸν οἶκόν σου ὡς Ραχὴλ καὶ ὡς Λίαν, αἱ ὀκκοδόμησαν ἀμφοτέραι τὸν οἶκον τοῦ Ἰσραὴλ, καὶ ἐποίησαν δύναμιν ἐν Ἐφραθᾷ, καὶ ἔσται ὄνομα ἐν Βηθλεέμ.

Au. Ver.—11 And all the people that were in the gate, and the elders said, *We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily [or, get thee riches, or, power] in Ephratah, and be famous [Heb., proclaim thy name] in Bethlehem.*

Houbigant, Horsley.—Which two. שהיהם, read שיהיה. MSS.

Do thou. So Dathe, Rosen.

Bp. Horsley.—*Make the woman—like Rachel and like Leah—and do thou worthily in Ephratah, and be famous in Bethlehem.* Rather, Grant that the woman—may be like Rachel and like Leah—and set a good example in Ephratah, and that her name may be famous in Bethlehem. “Acquire fame,” קרא שם, read קרא שמח, as in ver. 14, קרא שמו. The subject of this whole eleventh verse is Ruth, not Boaz. “Qui si agebatur in his verbis ויעשה חיל, legeretur ויאהב, ‘tu vero,’ עשה חיל, ‘fac virtutem,’ ut ope pronominis transitus fieret ad Boaz ab ipsâ Ruth, de quâ mox sermo erat. Ita interpretatur cum Vulgato Syrus. Vide ipsum, non autem Latinum ejus interpretem.”—*Houbigant* ad locum.

Booth.—Those two who builded the house of Israel; and make her an example of virtue in Ephratah, and famous in Bethlehem.

Rosen.—*Det Jova mulierem, quæ venit ad domum tuam, i. e., quæ tibi jam matrimonio jungitur, sicut Rachelam et sicut Leam, quæ ædificarunt ambæ illæ domum Israelis.* Phrasis ædificare domum valet: liberis familiam augere. שִׁפְחָהּ pro שִׁפְחָהּ, cf. ad i., 9, 13, 19. וַעֲשֵׂה-חֵיל, *Et fac virtutem, i. e., strenue age.* Alii cum Aben-Esra: compara tibi opes, ut hæc phrasis legitur Deut. viii. 17, *robur manus meæ, וַעֲשֵׂה לִי אֶת-הַחֵיל הַזֶּה, comparavit mihi has divitias.* Ad Boasum hoc votum respicere ostendit imperativus masculinus; nisi velis et eum usurpari pro feminino וַעֲשֵׂה, quod tamen haud verisimile ob id quod proxime sequitur. וְקָרָא-שֵׁם בְּנֵית לָחֶם, *Et voca*

nomen in Bethlehem, mirus loquendi modus, qui alias non usurpatur, pro: advoca, i. e., accerse, acquire tibi nomen; fac, ut sæpe vocetur nomen tuum per filios eorumque posteros, cf. Genes. xlviii. 16, וְקָרָא בָרֶם שְׁמִי, et vocetur per eos, pueros, nomen meum. Alii nostra verba sic exponunt: famam et celebritatem nominis consequere. Quod alicujus nomen frequenter profertur, est celebritatis et famæ indicium, qua carent ii, quorum nomen raro pronuntiatur. Cf. Gen. vi. 4 אַנְשֵׁי-שֵׁם, *viri nominis, i. e., celebres, famosi, ut ibi gigantes vocantur.*

Ver. 14, 15.

וְנָתַתְּמָן הַנָּשִׁים אֶל-נַעֲמִי בְּרוּךְ
יְהוָה אֱלֹהֵי לֵאָה הַשְּׂבִיטָה לָהּ גֵּאֹל הָיָה
וְיִקְרָא שְׁמוֹ בְּיִשְׂרָאֵל : 15 וְהָיָה לָהּ
לְמַשִּׁיב נֶפֶשׁ וּלְכֹלֵל אֶת-שִׁבְתָּהּ כִּי
כָלְתָהּ אֶשְׂרָאֵל בְּתוּלָתָהּ יְלֻדָּתָהּ אֶשְׂרָרְחִיא
מִרְבָּה לָהּ מִשְׁבָּעָה בָּנִים :

v. 15. אֶשְׂרָרְחִיא מִרְבָּה אֶשְׂבָּתָהּ

14 καὶ εἶπαν αἱ γυναῖκες πρὸς Νωεμὶν, Εὐλογητὸς Κύριος, ὃς οὐ κατέλυσέ σοι σήμερον τὸν ἀγχιστέα, καὶ καλέσαι τὸ ὄνομά σου ἐν Ἰσραὴλ. 15 καὶ ἔσται σοι εἰς ἐπιστρέφοντα ψυχῇ, καὶ τοῦ διαθρῆναι τὴν πολιάν σου, ὅτι ἡ νύμφη ἡ ἀγαπήσασά σε, ἔτεκεν αὐτὸν, ἥ ἐστιν ἀγαθὴ σοι ὑπὲρ ἑπτὰ υἱούς.

Au. Ver.—14 And the women said unto Naomi, Blessed be the Lord, which hath not left thee [Heb., caused to cease unto thee] this day without a kinsman [or, redeemer], that his name may be famous in Israel.

15 And he shall be unto thee a restorer of thy life, and a nourisher of [Heb., to nourish] thine old age [Heb., thy gray hairs]: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him.

Pool.—*Without a kinsman; which is understood, either, first, Of the son new born [so Houb., Patrick, Horsley, Rosen.]. Or rather, secondly, Of Boaz; for the name of goel, which is translated kinsman or redeemer, is never, that I know of, given to the child born, but always to the person begetting him of his brother's or near kinsman's wife. And whereas it is objected, that there was no cause for this congratulation at this time in reference to Boaz, because that was done divers months before this time; it may be replied, that the memory of*

that generous action was revived upon this occasion, and therefore is fitly mentioned as the foundation of this child's birth; and this happy effect justly leads them to the cause and original of it, which was this, that Boaz had shown himself to be a *kinsman* or *redeemer*, not only in name and title, as the other kinsman was, ver. 6, but in truth and reality. The words may be rendered, *which hath not made or suffered thy kinsman to fail to thee*, i. e., to neglect or refuse the performance of his duty to thee and thine, as the other kinsman did. *That his name may be famous in Israel*, Heb., and *his name shall be famous in Israel*, for this noble and worthy action, wherein he gave so great an example of piety, charity, humility, and self-denial.

A restorer of thy life, i. e., of the comfort of thy life, which was in a great measure dead and gone. *Hath born him*, to wit, a son; the pronoun for the noun understood, which is frequent in the Hebrew tongue. Or, *hath born to him*, i. e., to thy kinsman, to wit, a son, which is easily understood; and so the pronoun affix is put for the separate; of which there are instances; as Josh. xv. 19; 1 Kings xix. 21; Job xxxi. 37; Ezek. xxix. 3.

Bishop Horsley.—*That his name may be famous*; rather, “and may his name be famous.”

Rosen.—14 *Tum dixerunt mulieres Bethlehememi ad Noomin: laudatus sit Jora, qui non cessare fecit, non deesse sivit, tibi vindicem hodie*, quo sunt qui Boasum intelligi existiment. Sed indicatur potius filius recens natus; nam de eo hic gratulantur mulieres Noomi, quæ propterea היום, hodie addunt. Atqui Boasum vindicem pridie habebat. Vocant puerum recens natum זאל, vindicem, quia olim, si victurus esset, sibi redimere debebat integram Noomis possessionem. ויִקְרָא שְׁמוֹ בִּישְׁרָאֵל, Et vocetur, celebretur nomen ejus, pueri, in Israele.

15 והיה לך למשיב נפש, Et erit, s. sit tibi natus hic puerulus olim in reducentem, reducens animam i. e., qui animum tuum multis calamitatibus afflictum erigat et refocillet. Reducens animam is est, qui animum adeo deficientem, ut jam e corpore egressa videatur, in corpus quasi reducit. Qua phrasi designatur consolatio et auxilium; vid. Jud. xv. 19; 1 Sam. xxx. 12; Ps. xix. 8; xxiii. 2, 3. Et ad sustentandam canitiem tuam, quia nurus tua, quæ amat te, peperit eum, unde sperandum, ut puer hic, matris

olim imitaturus exemplum, te similiter amet. Ludov. Cappellus in *Crit. S.*, l. vi., cap. 9, § 8, p. 1022, edit. Hal., pro יָרָא melius legi יָרָא putat, et hoc pro יָרָא positum esse, hoc sensu: quia peperit filium nurus tua, quæ te amat, quæque, rel. Quem ipsi scrupulum movit, quod, si legatur יָרָא, non viderit, ad quem referatur hoc relativum, quum vocem זאל, quæ precessit, de Boaso capiat. Sed quum זאל de puero recens nato intelligendum sit, nihil difficultatis in יָרָא, sive, ut in nonnullis codicibus legitur, יָרָא (cum Cholem) esse apparet. Cf. Buxtorfii *Anticrit.*, p. 985, seqq. Quæ est melior tibi septem filiis, qui tantis te beneficiis afficere non possent, quam nurus tua, viro opulento juncta, qui et ipse tibi bene cupit. Relativo יָרָא additum הָאָי indicat, יָרָא non esse ad suffixum proxime præcedens, sed ad nomen remotius כָּהָא referendum. Pro כָּהָא בְּנִים Chaldæus præ multis filiis posuit, quum septem sæpius pro multis dici solebant, ut 1 Sam. i. 8; ii. 5.

Ver. 17.

וַתִּקְרָאָהָ שְׁמוֹ עוֹבֵד וְגו' —

— καὶ ἐκάλεσαν τὸ ὄνομα αὐτοῦ, Ὀβήδ. κ.τ.λ.

Au. Ver.—17 — and they called his name Obed, &c.

Pool.—Obed, a servant, to wit, to thee, to nourish, and comfort, and assist thee; which duty children owe to their progenitors.

Gesen.—Ebed (servant, sc. of God), pr. n.

Rosen.—Vix dubium est, עֹבֵד, quod nomen plures alii viri in V. T. commemorati gesserunt (vid. 1 Chron. ii. 37; xi. 47; xxvi. 7; 2 Chron. xxiii. 1), servientem, scil. Deo, cultorem Dei, denotare, ut עֹבֵדֵי, Jerem. xxxvi. 26, et עֹבֵדֵי, cultor Jovæ, prophetæ aliorumque virorum.

Ver. 21, 22.

Au. Ver.—21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David.

Pool.—How can this be a true genealogy, seeing by this means four persons take up three hundred and eighty years, which were between Salmon and David, and consequently every one of them must beget a son when he was very old? *Answ.* 1. It is not certain that each of these was the immediate parent of him whom he is said to beget [so Rosen.]; for sometimes grandfathers are

said in Scripture to beget their grandchildren, to wit, by the intervention of their immediate sons; whereof instances have been given. And sometimes in genealogies whole generations are omitted, as may appear by Ezra vii. 2, compared with 1 Chron. vi. 3, and by Matt. i. 8, which might be done here for divers reasons now unknown. 2. There are many examples, even in profane writers, both ancient and modern, of persons that have not only lived one hundred and twenty and one hundred and thirty years and upwards, but have been vigorous and have begotten children at above one hundred years old; and of women that have conceived and born children at the age of fifty, sixty, yea, seventy years. And therefore if it were so in these more ancient

times, when men were longer lived, and under the law, when long life was expressly promised to the obedient, and in persons of strong constitutions and sober conversations, such as some of these are known to have been, and the others may justly be presumed to be such, it is not strange, nor in the least incredible.

Rosen.—De ea quam nostro loco habemus Davidis genealogia Eichhornius, p. 39, satis verisimiliter sic statuit, scriptorem eos nobis exhibuisse Davidis majores, qui tabulis Judæorum inserti omnibusque satis noti essent, omisiss eorum nominibus, quorum memoria, dum in Moabitarum dititione exulis vivebant, fuerat extincta. Cf. *Einleit. in das A. T.*, P. iii., § 465, edit. quartæ.

FIRST BOOK OF SAMUEL.

CHAP. I. 1.

וַיְהִי אִישׁ אֶחָד מִיְהוּדָה רָמָתִים צֹפִים
רָגִל

ἄνθρωπος ἦν ἐξ Ἀρμαθαὶμ Σιφὰ, κ.τ.λ.

Au. Ver.—1 Now there was a certain man of Ramathaim-zophim, &c.

Pool.—*Ramathaim-zophim*, called *Ramah*, ver. 19, and here is the dual number *Ramathaim*, i. e., double *Ramah*, probably because it consisted of two parts, whereof the one might be called the *old* city, the other the *new*, both being united into one; and the additional title of *Zophim*, which signifies *watch-towers*, or *watchmen*, may note either the height of its situation, which made it fit for that use: or that the prophets, who are called *watchmen*, as Ezek. iii. 17, had a school or college there [so Chald., St. Jerome].

Dr. A. Clarke.—*Ramathaim-zophim*.] Literally, the two high places of the watchmen; these were, no doubt, two contiguous hills, on which watch-towers were built, and in which watchmen kept continual guard for the safety of the country, and which afterwards gave name to the place.

Ver. 2.

Au. Ver.—2 And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

Dr. A. Clarke.—חַנָּה, *Channah* signifies *fixed* or *settled*; and the other פְּנִינָה, *Peninnah*, signifies a *jewel* or *pearl*.

Gesen.—חֶסֶד 1. *Grace, favour, compassion*. 2. Perhaps *entreaty, supplication, prayer*. 3. Pr. n. *Hannah*.

פְּנִינָה (coral, i. q. פְּנִינָה which is found in some MSS.) *Peninnah*, pr. n.

Ver. 3.

וַעֲלָה הָאִישׁ הַהוּא מַעֲרֹל מְנַחֵם
לְמִקְדָּשׁ לַיהוָה לְזִבְחֵם לַיהוָה
שָׁנָה בְּשָׁנָה שְׁנֵי בָגְרִים לִפְנֵי
וַיִּפְתָּחֵם לַיהוָה :

καὶ ἀνέβαινεν ὁ ἄνθρωπος ἐξ ἡμερῶν εἰς ἡμέρας ἐκ πόλεως αὐτοῦ ἐξ Ἀρμαθαὶμ προσκυνεῖν καὶ θύειν κυρίῳ τῷ θεῷ Σαβαώθ εἰς Σηλὼμ· καὶ ἐκεῖ Ἠλὶ καὶ οἱ δύο υἱοὶ αὐτοῦ Ὀφνὶ καὶ Φινεὲς ἱερεῖς τοῦ κυρίου.

Au. Ver.—3 And this man went up out of his city yearly [Heb., from year to year]

to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord were there.

Pool.—Yearly, to wit, at one of the solemn feasts, which probably was the pass-over, when he not only went up himself, but carried his wife and children with him. Compare ver. 7. Or, at the appointed days or times; Heb., from days to days; or, from time to time, i. e., at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course. To sacrifice; not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to offer sacrifices, 2 Sam. xv. 8; 1 Kings viii. 63; 1 Chron. xxi. 26. In Shiloh; where the tabernacle had long been, and now was. See Josh. xviii. 1; Judg. xviii. 31; xxi. 19. The priests of the Lord were there, or, were the priests of the Lord there, to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1 Sam. iv. 15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2 Kings xxv. 18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see chap. ii. 17, 24.

Ged., Booth.—3 And this man went yearly from his city to worship, and to sacrifice to Jehovah the God [LXX] of hosts in Shiloh. And Eli and his [LXX] two sons, Hophni and Phinehas, were the priests of Jehovah.

Dathe.—Profectus autem est vir ille ex urbe sua quotannis Siluntem, ut adoraret Jovam omnipotentem eique sacrificaret, cujus sacerdotes ibi tunc erant duo Elæi filii, Chophni et Pinehas.

Ver. 4, 5.

וַיְהִי חַיִּים וַיִּזְבַּח אֶל־יְהוָה וְנָתַן
לְפָנָיו אֶשְׁתּוֹ וְלִכְלִי-פָנָיו וּבְנוֹתָיו
מִקּוֹת : וַיִּלְחֹץ וַיִּתֵּן מִגִּדָּה אֶחָת אֶפְסָם
כִּי אֶת־חֶפְזָה אֵלֶּיָּב וַיִּחַץ סֹגֵר רַחֲמָיו :

4 καὶ ἐγενήθη ἡμέρα, καὶ ἔθυσεν Ἐλκανὰ, καὶ ἔδωκε τῇ Φεννάνᾳ γυναῖκα αὐτοῦ καὶ τοῖς υἱοῖς αὐτῆς μερίδας. 5 καὶ τῇ Ἄννᾳ ἔδωκε

μερίδα μίαν, ὅτι οὐκ ἦν αὐτῇ παιδίον, πλὴν δὲ τὴν Ἄνναν ἡγάπα Ἐλκανὰ ὑπὲρ ταύτην. καὶ κύριος ἀπέκλεισε τὰ περὶ τὴν μήτραν αὐτῆς.

Au. Ver.—4 And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions :

5 But unto Hannah he gave a worthy portion [or, a double portion]; for he loved Hannah: but the Lord had shut up her womb.

Pool.—5 A worthy portion, or, an honourable or select part, such as the master of the feast usually gave to the person most respected or beloved. See Gen. xliii. 34; 1 Sam. ix. 23, 24.

Bp. Horsley.—מִגִּדָּה אֶחָת, a particular portion of dressed meats. Particular, for herself: that is the force of the adjective אֶחָת. Besides the portions which he sent to Peninah and her sons and daughters in common, he sent a special portion of meats ready dressed [literally, “baked,” אֶפְסָם] to Hannah, for herself.

The copies used by the LXX seem to have had another reading.

וַיִּתֵּן מִגִּדָּה אֶחָת אֶל־יְהוָה כִּי חֶפְזָה אֵלֶּיָּב
“And unto Hannah he sent a single portion, because she had no child. Nevertheless he loved Hannah, although,” &c. But there is no necessity to depart from the textual reading.

But the Lord; rather, although Jehovah.

Dr. A. Clarke.—5 Unto Hannah he gave a worthy portion.] The Hebrew here is very obscure, מִגִּדָּה אֶחָת, he gave her one portion of two faces; which the Syriac renders, he gave her one DOUBLE PART; and the Chaldee, he gave her one CHOSEN part; the Arabic is nearly the same; the Vulgate, Annæ autem dedit unam partem tristis, but to Anna he being sorrowful gave one part. As the shew-bread that was presented to the Lord was called פַּנֶּה, the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called מִגִּדָּה אֶחָת, because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion, or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah.

Ged., Booth.—4 And whenever Elkanah

offered sacrifices, he gave to Peninnah his wife, and to all her sons and daughters, portions [Ged., portions thereof]; 5 But to Hannah he gave a special portion; for he loved Hannah, although Jehovah had given her no children.

Gesen.—Dual **אֶחָד** 1. The two breathing-holes, i. e., the nostrils, put for the nose. 2. *Anger.* 3. Meton. the face, countenance. 4. Two persons, as if dual from sing. **אֶחָד** in the signif. of face, person, comp. **πρόσωπον**, **אֶחָד**, and Syr. **اِخْد**. 1 Sam. i. 5, **אֶחָד**, a portion of two persons, i. e., a double portion. See more fully in Thesaur. Ling. Heb., p. 127.—Others, he gave to Hannah one portion in anger, i. e., with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to sadness.

Prof. Lee.—**אֶחָד**, One of two persons, i. e., a double portion, 1 Sam. i. 5.

Dathe.—4 Aliquando, cum Elcana sacrificasset et distribuisset Peninnæ, suæ conjugis, nec non omnibus ejus filiis et filiabus, portiones suas. 5 Hannæ dedit unam portionem subtristis; amabat enim Hannam, sed Jova ei prolem non dederat.

Maurer.—4 **אֶחָד**, hoc die, quo solebat sacra facere vs. 3 et 7. Vulgo minus recte explicant: aliquando. — 5 **אֶחָד**, duplicem, uti etiam explicant Syr. et Arabs. **אֶחָד**, duæ personæ, qs. dualis a sing. **אֶחָד**, significatione faciei et personæ=**אֶחָד**, **πρόσωπον**. Alii conferunt Arab. **اِخْد**, pr. *nasum panis*, deinde frustrum. Ceterum cf. Gen. xliii. 34.

Ver. 6.

Au. Ver.—6 And her adversary also provoked her [Heb., angered her] sore, for to make her fret, &c.

Pool.—Her adversary, or, her troubler, or vexer, or enemy.

Dathe.—Qua de causa æmula ejus, &c.

Ver. 7.

**וַיָּבֹא יְעִשָׁה שָׁנָה בְּשָׁנָה מִדֵּי עֲלֹתָהּ
בְּבֵית יְהוָה בֵּן תִּכְעַסְכֶּנָּה וַתִּבְכֶּה וְלֹא
תֹאכֵל :**

οὕτως ἐποίει ἐνιαυτὸν κατ' ἐνιαυτὸν, ἐν τῇ ἀναβαίνειν αὐτὴν εἰς οἶκον κυρίου· καὶ ἡθύμει, καὶ ἔκλαιε, καὶ οὐκ ἤσθιε.

Au. Ver.—7 And as he did so year by

year, when she went up [or, from the time that she, &c.; Heb., from her going up] to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

Pool.—As he did so, i. e., either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, ver. 5.

Booth.—Thus she did year by year, when she went up to the house of Jehovah; so she provoked her; Hannah, therefore, wept, and did not eat.

Houb.—7 *Et sic faciebat singulis annis, cum domum Domini veniret, sicque eam exagilabat. Illa autem flere, nec cibum sumere.*

Dathe.—7 *Id vero singulis annis accidit, quoties ad ædem Jovæ proficiscébatur. Tunc flere solebat Hanna, nec edebat.*

Maurer.—“Prius **אֶחָד** cum sequentibus ad vs. 4, 5, posterius ad vs. 6 refertur: illo modo (cf. vs. 4, 5) solebat facere Elcana, de quo vs. 6, nullus sermo fuerat, quotannis, quoties frequentabat ea (Hanna) Jovæ domum; hoc modo (vers. 6) irritare solebat (Peninna) eam (Hannam), unde flebat (ea sc. Hanna).”—Schulz.

Ver. 8.

Au. Ver.—Said.

Ged., Booth.—Would say.

Ver. 9.

**וַתָּקֶם חָפָה אַחֲרַי אֶכְלָה בְּשָׁלָה
וַאֲחֲרַי שָׁתָה וְעָלִי הַכֹּהֵן יֹשֵׁב עַל-
הַכִּסֵּא עַל־מִזְבֹּחַ הַיִּכָּל יְהוָה :**
בְּנֵי אֶכְלָה

καὶ ἀνέστη Ἄννα μετὰ τὸ φαγεῖν αὐτοὺς ἐν Σηλῶμ, καὶ κατέστη ἐνώπιον κυρίου, καὶ Ἠλὶ ὁ ἱερεὺς ἐπὶ τοῦ θύρου ἐπὶ τῶν φλιῶν ναοῦ κυρίου.

Au. Ver.—9 So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the Lord.

Booth.—9 Now Hannah one year, after she had eaten and drunk in Shiloh, arose, and went up to the tabernacle of Jehovah [Arab.]; and Eli the priest sat upon a seat by one of the posts of the tabernacle of Jehovah. *Tabernacle of Jehovah.* I uniformly render the phrases **בֵּית יְהוָה**, and **הַיִּכָּל** by *tabernacle of Jehovah*; as the terms,

house or temple of Jehovah, ought to be appropriated to the temple of Solomon.

Bp. Patrick.—*Sat upon a seat by a post.*] The Hebrew word is, “upon a throne;” it being a seat raised up to some height to make him conspicuous to all that entered into the house of God, where he sat at the door of it.

Of the temple of the Lord.] It is not unusual to call the tabernacle by the name of a temple: as the temple, when it was built, is called a tabernacle (see Jer. x. 20; Lam. ii. 6). Yet the Talmudists, from the Hebrew word *hachil* (which is here used), say, that when the tabernacle was removed from Gilgal to Shiloh, the sides of it were built of stone, and covered at the top with curtains, having no solid roof. And from hence they fancy it is called *beth*, the “house of the Lord” (ver. 24), which Maimonides interprets “a house of stone.” But there is no certainty of this: for such words as these have a larger sense. And indeed, we are taught as much by the 1 Kings iii. 2, where it is expressly said, that there was “no house built unto the name of the Lord,” until the days of Solomon: and 2 Sam. vii. 6, where Nathan speaks in God’s name to David, in these words, “I have not dwelt in a house since I came out of Egypt” (see L’Empeur, in his preface to Codex Middoth).

Dr. A. Clarke.—I think this is the first place where *יהוה*, “temple of Jehovah,” is mentioned. This gives room for a strong suspicion that the books of Samuel were not compiled till after the first temple was built, or after the days of Solomon.

Ver. 11.

Au. Ver.—and there shall no razor come upon his head.

Houb., Ged., Booth.—And he shall not drink either wine or strong drink [LXX]; nor shall a razor come upon his head.

Houb.—*Et novacula non ascendet (super caput ejus).* Ante hæc verba Græci Intt. hæc ponunt, καὶ οἶνον καὶ μέθυσα οὐ πίνειαι, et vinum et id, quod inebriat, non bibet, quæ nos adsevivimus, quia hæc non omitti solent, ubi tangitur Nazaræatus, et quia ejusmodi sunt, ut Græci Intt. non hæc ponerent, nisi etlegerent.

Ver. 13.

וְחָזָה הִיא מְרִיבָה עַל־לִפָּתָהּ
שְׂפָתֶיהָ נָעוּת וּגְוִי

καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς, καὶ τὰ χεῖλη αὐτῆς ἐκινεῖτο, κ.τ.λ.

Au. Ver.—13 Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

Heart; only, &c.

Dathe, Ged., Booth.—13 Now Hannah spoke only in her heart; her lips moved, &c.

Ver. 16.

אַל־תִּתֵּן אֶת־אֲמָתְךָ לְפָנַי בַּת־בְּלִיעַל
כִּי מִרְבַּ שִׁיתִּי וְכַעַסִּי דִּבַּרְתִּי עַרְהָנָה :

μη δῶς τὴν δοῦλῃν σου εἰς θυγατέρα λοιμῆν, ὅτι ἐκ πλῆθους ἀδολεσχίας μου ἐκτέτακα ἔως νῦν.

Au. Ver.—16 Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint [or, meditation] and grief have I spoken hitherto.

Dr. A. Clarke.—*Count not thine handmaid for a daughter of Belial.*] Heb., “Put not thy handmaid before the faces of a daughter of Belial.” “If I am a drunkard, and strive by the most execrable hypocrisy (praying in the house of God) to cover my iniquity, then I am the chief of the daughters of Belial.” Or, “Give not thy handmaid (to reproach) before the faces of the daughters of Belial.” Several of these probably attended there for the purposes of prostitution and gain; for it is said, chap. ii. 22, that Eli’s sons lay with the women at the door of the tabernacle, though this may refer to the women who kept the door.

Houb.—לִפְנֵי בַת בְּלִיעַל. *Ne dederis (ancillam tuam) coram filiâ Belial.* Quia hæc nihil sonant, fingunt novi interpretes esse בַּת, pro לבַּת, in filiam; quod ut false dicunt, ita non expediunt לפני, coram, quam quidem præpositionem suo casu destituunt, cum vocabulo בַּת præfigunt præpositionem ל. Syrus habet לפניך, coram te, legens לפניך. Sed ne id quidem satis, nisi additur alterum א ante בַּת. Et maxime probabile est, olim et antequam litteræ finales adhiberentur, Hebr. in Codicibus sic fuisse scriptum, לפני כבה בליעל, (ne dederis ancillam tuam) coram te, sicut filiam Belial; deinde accidisse, ut, quoniam concursus erat duorum ב לפני כבה, scriptum fuisse imprudenter לפני כב, uno כ omisso, postea periisse alterum כ, ex similitudine cum ב littera sequenti.

Dathe.—16 Noli me putare pro tali

x x

muliere pessima; ex magno animi mei mœrore et tristitia hactenus locuta sum. Verba textus: וְאֵל תִּהְיֶה נָרָא, a nonnullis interpretibus sic explicantur: *ne me ludibrio s. ignominia exponas adversariae meae*, sc. Peninnæ. Sic quoque Chaldæus: אֵל תִּהְיֶה נָרָא. Sed נָרָא absolute positum uti h. l., quod ego sciam, non ita dicitur. Verum sæpe pro *habere, reputare aliquem*, v. c. Genes. xlii. 30. Atque sic quoque intellexerunt hæc verba οἱ ὁ, Vulg., Syrus, Arabs. Remanet tamen difficultas in voce לִפְנֵי, quod in hac constructione non sic solet redundare. Igitur placet lectio, quam Syrus prodit, לִפְנֵי, *coram s. apud te*. Habet enim לִפְנֵי. Quod Caph et fortasse alterum Caph ante בָּהּ propter litterarum similitudinem בָּהּ et כֹּחַ facile exidere potuit. Sed nihil definio.

Maurer.—Noli habere ancillam tuam pro muliere scelestâ. לִפְנֵי, ad faciem h. l. valet ad rationem, ad modum, instar, cf. Job. iv. 19. Itaque non opus est, ut cum Dathio pro לִפְנֵי legas לִפְנֵי. Clericus, quem secutus est Michaëlis: *noli me ignominia exponere* (παρὰδειγματίζειν) in conspectu pessimæ istius mulieris scil. Peninnæ. Sed hæc verbi נָרָא significatio absque idonea ratione sumitur.

Complaint. So Gesen.

Ver. 18.

וְהָאִשָּׁה תִּמְצָא שְׂפָחָתָהּ הֵן בְּעֵינֶיהָ
וְתִלְךָ הָאִשָּׁה לְרִבְכָּה וְהִמְלִיל וּפְנִיָּה
לְאֶחָיוֹלָה עֹר :

καὶ εἶπεν. εὗρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς· καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς, καὶ ἔφαγε μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιε, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι.

Au. Ver.—18 And she said, Let thine handmaid find favour in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

Ged., Booth.—18 And she said, Let thine handmaid find favour in thy sight. So the woman went her way [Ged., went] to her own lodgings [LXX], and she ate and drank with her husband [LXX], and her countenance was no more sad.

לִדְרָכָה. If this reading be genuine, and all the versions so read, we must adopt the clause of the LXX, καὶ εἰσῆλθεν—ἔπιε, &c., to reconcile this with the following verse. For it is clear that Hannah did not now go on her way home, but abode all night at

Shiloh; and that on the following day, after having performed their devotions, they all returned together. Dathe, to avoid the difficulty, renders, *et sic decessit*; but have we any instance where the phrase signifies simply *she departed*? Geddes rejects דרכה, and adopts the clause of the LXX as the genuine reading, “and she returned to her lodging.” This is doubtless the sense; and I am inclined to believe that the LXX have preserved both readings; which might obtain in different copies.

וְהָאִשָּׁה. Here again the LXX read וְהָאִשָּׁה, and all the versions read some word which signified *sad* or *grieved* after וּפְנִיָּה. The ingenious author of Commentaries supposes the genuine reading was וְהָאִשָּׁה, as it is the usual expression for a sad countenance. Comp. Gen. iv. 5.—*Booth.*

Ver. 20.

וַיְהִי לְהַקְדֹּת הַיָּמִים וְתָהָר חָפָה
וְתִלְךָ בֶּן וְתִקְרָא אֶת־שְׁמוֹ שְׁמוּאֵל כִּי
בְיָדָהּ שָׂאֵלָתִיו :

καὶ ἐγένεθ' ὁ καιρὸς τῶν ἡμερῶν, καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Σαμουὴλ, καὶ εἶπεν. ὅτι παρὰ κυρίου θεοῦ Σαβαώθ ῥησάμην αὐτόν.

Au. Ver.—20 Wherefore it came to pass, when the time was come about [Heb., in revolution of days] after Hannah had conceived, that she bare a son, and called his name Samuel [*that is, asked of God*], saying, Because I have asked him of the Lord.

When the time was come about, &c.

Pool.—So the sense is, When the usual time from the conception to the birth was past, she brought forth her son. Heb., *in or after the revolution, or expiration of some days*, Hannah conceived, and in due time bare a son. So the meaning is, That although her husband knew her conjugally at his return, and God was mindful of her, and intended in his time to give her his blessing, yet she did not conceive at first, but after some days or time afterwards.

Called his name Samuel.

Dr. A. Clarke.—As she gave this name to her son because she had asked him of the Lord, the שְׁמוּאֵל, *Shemuel*, must be here considerably contracted; if it express this sentiment, the component parts of it are the following: שְׁמוּאֵל מֵאֵל, “asked of God.”

Bp. Patrick.—*Saulmeel* (which is con-

tracted into Samuel) signifies "asked of God," as we translate this word in the margin of our Bibles.

Gesen.—שְׂמוּאֵל, *Samuel*, pr. n. m., according to 1 Sam. i. 20, i. q. שְׂמוּאֵל, *a Deo ex-auditus*; unless perhaps it may be *nomen Dei*, so that שְׂמוּאֵל may be sing. constr., i. q., שָׂם comp. רָץ and רָץ, מָה and מָה; פָּנֵי, פָּנֵי, פָּנֵי, i. q., פָּנֵה, face.

Houbigant.—20 *Quare, tempore interjecto, Anna concepit peperitque filium, quem Samuel nominavit: dixit enim; dedit eum Dominus, postquam à Domino postulavi eum.*

Et vocavit nomen ejus Samuel, quia à Domino petivi eum. In hoc transitu personæ tertiæ *vocavit*, ad primam *petivi*, nemo non videt aliquid deficere. Certe hoc vidit Vulgatus, qui, *eò quòd postulasset eum*, mutans personam verbi שְׂמוּאֵל. Sed Chaldaeus addit, אָרִי אִמְרָה, *nam dixit*, legens כִּי אִמְרָה; et sic Arabs, *nam dixit*; quæ verba in hod. contextum sunt referenda. Imo bis legendum שְׂמוּאֵל, ut unum significet, *posuit eum Deus*, vel *nasci fecit*, nam talem potestatem habet verbum שָׂם; alterum autem Samuel, nomen proprium ex שְׂמוּאֵל, deductum. Aliter originationem nominis Samuel falsam habebimus. Neque enim ex verbo שְׂמוּאֵל originem potest habere Samuel, cum diversæ sint utriusque vocabuli et litteræ et sententiæ. Quapropter nobis sic videtur; cum olim scriptum legeretur hoc modo, וְהָרָא אֶת שְׂמוּאֵל כִּי אִמְרָה שְׂמוּאֵל כִּי, וְהָרָא אֶת שְׂמוּאֵל כִּי, quia bis recurrebat, כִּי, descriptoris oculos ab uno ad alterum deer-tasse, hæcque adeo omisisset, כִּי אִמְרָה שְׂמוּאֵל כִּי, quæ in medio erant.

Ver. 21, 22.

21 וַיַּעַל הָאִישׁ אֶלְהֵנָה וְכָל-בֵּיתוֹ
לִזְבֹּחַ לַיהוָה אֶת-זֶבַח הַיָּמִים וְאֶת-
כִּדְרוֹ: 22 וַחֲנָה לֹא עָלְתָה כִּי-אִמְרָה
לְאִשָּׁה עַד-יִגְמַל הַנָּעַר וַחֲבִיאֲתָיו
וַיִּרְאָה אֶת-פָּנֵי יְהוָה וַיֵּשֶׁב שָׁם עַד-
עוֹלָם:

21 καὶ ἀνέβη ὁ ἄνθρωπος Ἐλκανὰ καὶ πᾶς ὁ οἶκος αὐτοῦ θύσαι ἐν Σηλῶμ τὴν θυσίαν τῶν ἡμερῶν, καὶ τὰς εὐχὰς αὐτοῦ, καὶ πάσας τὰς δεκάτας τῆς γῆς αὐτοῦ. 22 καὶ Ἄννα οὐκ ἀνέβη μετ' αὐτοῦ, ὅτι εἶπε τῷ ἀνδρὶ αὐτῆς, ἕως τοῦ ἀναβῆναι τὸ παιδάριον, ἔὰν ἀπογαλακτίσῃ αὐτό, καὶ ὀφθήσεται τῷ προσώπῳ κυρίου, καὶ καθήσεται ἕως αἰῶνος ἐκεῖ.

Au. Ver.—21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

22 But Hannah went not up; for she said unto her husband, *I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever.*

21 *Went up to offer.*

Ged., Booth.—Went up to Shiloh [LXX] to offer.

The yearly sacrifice and his vow.

Ged., Booth.—The yearly sacrifice and votive offerings, and the whole tythe of his grounds [LXX].

22 *Went not up.*

Ged., Booth.—Went not up with him [LXX].

I will not go up until, &c. So most commentators.

Dathe.—22 Hanna non una cum eis profecta est; si puer ablactatus fuerit, inquietabat marito suo, deducam eum, ut ministret in loco Jovæ sacro, ibaque maneat in perpetuum.

Houb.—22 Anna autem non profecta est: dixit enim viro suo; ego hic manebo, donec puer fuerit ablactatus: postea eum adducam, ut in conspectu Domini appareat, ibi perpetuo mansurus.

עד יגמל הנער, *donec ablactetur puer.* Vult Anna dicere, *manebo, donec ablactetur puer.* Atque indè est, quod Vulgatus addit, *non ibo, donec.....cum videret esse mutilum contextum.* Qui quidem ex Arabe Int. restitui potest. Nam Arabs *أجلس*, *sedebo*, quia legit *أجلس*, non *sublatâ* litterâ, quæ sæpè obtinet in futuro verborum "פ". Mendi faciendi proclivitas mendum factum esse declarat. Habet enim verbum *أجلس* similitudinem magnam cum proximo vocabulo *أجلس*, ut non mirum sit alterum fuisse à scribâ oscitante prætermisum. Animadversionem hanc nostram non parùm adjuvat ipse Elcana, qui uxorem ver. 23 sic alloquitur: שְׂבִי עִמָּי, *mane, donec ablactaveris eum*, iisdem nimirum verbis uxorem alloquitur, quibus ipsa eum compellârat.

Ver. 23.

— עָשָׂי הַצֹּבֵב בְּעֵינָיָה שְׂבִי עִמָּי
בְּמִלָּה אֶתְּךָ יְהוָה אֶת-דְּבָרָהּ
וְגו'

— ποίει τὸ ἀγαθὸν ἐν ὀφθαλμοῖς σου, κάθου ἕως ἂν ἀπογαλακτίσῃς αὐτό· ἀλλὰ στήσαι

κύριος τὸ ἐξελθὼν ἐκ τοῦ στόματός σου, κ.τ.λ.

Au. Ver.—23 And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the Lord establish his word, &c.

What seemeth thee good.

Houb.—השוב. Legunt Chaldaeus, Syrus, et Arabs scriptione bona et frequentiore, quam hodierna.

His word.

Pool.—*The Lord establish his word*; either, first, The word of God made known to them by Eli, above, ver. 17. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, Gen. xviii., and Samson, Judg. xiii. 3, 4, and John Baptist, Luke i. 13, 14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places; which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered *his matter*, or *thing*, i. e., the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

Bishop Patrick.—*The Lord establish his word.* We do not read of any thing the Lord had spoken about this child; unless Elkanah looked upon what Eli had said as spoken by God, because he was God's high priest. Or the Hebrew words may be translated "the Lord establish his work;" i. e., perfect what he hath begun, by making the child grow till he was fit for his service. For the word *dabar* signifies any *matter* or *thing* as well as *word*.

Houb., Ged., Booth.—Thy [LXX, Syr., Arab.] word, דבר, *Verbum suum*. Anteferimus דברך, *verbum tuum*, quod legunt Græci Interpretes, Syrus, et Arabs. Nam promiserat Deus Annæ filium ex ipsa nasciturum, nihil addens de conditione vitæ ejus futura, quæ ex voto Annæ tota pendebat. Itaque hæc verba, *compleat dominus verbum tuum*, nanc habent sententiam; Dominus

faciat ut quod et novisti, compleatur, utque adeo vitalis sit puer, qui nobis est natus.—*Houb.*

Ver. 24.

וַתַּעֲלֶהּ עִמָּהּ כְּאַשֶׁר גָּמְלָתוֹ בְּפָרִים וְשִׁשָּׁה וְאַיָּפָה אֶתֶת קֶמַח וְנָבֵל לֶיֶן וַתִּבְאֶהּ בֵּית־יְהוָה שְׁלוֹ וְהַפֶּצֶר נָעַר :
καὶ ἀνέβη μετ' αὐτοῦ εἰς Σηλὼμ ἐν μόσχῳ τριετίῳ, καὶ ἄρτοις, καὶ οἶφι σεμιδάλεως, καὶ νέβελ οἴνου· καὶ εἰσῆλθεν εἰς οἶκον κυρίου νέε Σηλὼμ, καὶ τὸ παιδάριον μετ' αὐτῶν.

Au. Ver.—24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child was young.

With her.

Ged., Booth.—With her to Shiloh [LXX].

With three bullocks.

Pool.—*Three bullocks*; either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering, the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time.

Bp. Patrick.—It is highly probable, that one of these bullocks was wholly offered to God as a burnt-offering, and the other two were peace-offerings; or, as some will have it, one a sin-offering, and the other a peace-offering.

Houb., Dathe, Horsley, Clarke, Ged., Booth.—With a steer three years old [LXX, Syr., Arab., and one MS.].

Dr. A. Clarke.—The Septuagint, the Syriac, and the Arabic, read a *bullock of three years old*; and this is probably correct, because we read, ver. 25, that they slew אֶת הַדָּבָר, *the bullock*. We hear of no more, and we know that a *bullock* or *heifer* of *three years old* was ordinarily used; see Gen. xv. 9.

Maurer.—בָּרִים שְׁשֶׁה, *Cum tribus juvenis*. Cum LXX (ἐν μόσχῳ τριετίῳ), Syr. Ar. vertant *cum vitulo trienni*, liber unus (K. 220). Singularem בֶּרֶךְ exhibeat, et in vs. sequenti legatur אֶת־הַדָּבָר בְּיָסָדִי, facile aliquis suspicetur, pro שְׁשֶׁה בָּרִים legendum esse בֶּרֶךְ, *cum juvenco trienni*. Potest tamen בֶּרֶךְ vs. 25 collective sumi, quæ est Schulzii sententia.

A bottle of wine.

Dr. A. Clarke.—Heb., *a skin full of wine.* Their bottles for wine and fluids in general were made out of skins of goats, stripped off without being cut up; the places whence the legs were extracted sewed up, as also the lower part; and the top tied. See the notes on Gen. xxi. 14, and Matt. ix. 17. These three things, the *ox*, the *flour*, and the *wine*, probably constituted the *consecration-offering*.

And the child was young. So *Dathe*, *Patrick*, *Gesen.*, and most commentators.

Houb.—*Et introduxit domum Domini in Silo puerum vagientem.* *Plerique, et puer puer erat,* interpretatione scriptionis bonæ pessimâ, etsi ita *Clericus*, qui, *eratque filius ejus etiamnum puer.* Quis credat paginam sacram, postquam narravit Samuelem fuisse mox ablactatum, addidisse eum fuisse *admodum*, vel *etiamnum puerum*? Dico esse bonam scriptionem. Nam *נר* est *vagire* more infantium: vide versionem.

Ver. 25, 26.

וַיִּשְׁחַט אֶת־הַבָּקָר וַיָּבֵאוּ אֶת־הַפֶּזֶר
אֶל־עֲלֵי : וַתֹּאמֶר בְּנִי אֲדֹנָי הִנֵּה
נִפְשָׁךְ אֲדֹנָי וּגְוִי

25 καὶ προσήγαγον ἐνώπιον Κυρίου· καὶ ἔσφαξεν ὁ πατήρ αὐτοῦ τὴν θυσίαν, ἣν ἐποίησεν ἡμέρων εἰς ἡμέρας τῷ Κυρίῳ· καὶ προσήγαγε τὸ παιδάριον, καὶ ἔσφαξε τὸν μόσχον· καὶ προσήγαγεν Ἄννα ἡ μήτηρ τοῦ παιδαρίου πρὸς Ἑλὶ, 26 καὶ εἶπεν, Ἐν ἐμοὶ κύριε ζῆ ἡ ψυχὴ σου, κ.τ.λ.

Au. Ver.—25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as thy soul liveth*, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

Pool.—25 *A bullock*; either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned ver. 24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

Bp. Horsley.—"The bullock."

Maurer.—See notes on verse 24.

Geddes, Boothroyd.—25 And his father slaughtered his yearly sacrifice to Jehovah [LXX], and then slew the steer. And his mother Hannah [LXX] brought the child to Eli.

26 *As thy soul liveth.*

Bp. Patrick.—Many take these words, *as thy soul liveth*, for an oath; whereby she assures him, that, as certain as he was alive, she was the person whom he saw in that place praying, and took for a distempered woman. But others (particularly *D. Kimchi*) think there is nothing of an oath in them, they being only a form of well-wishing to him; as if she said, I wish thee a long life, that thou mayest educate my son.

Ver. 28.

וְנָם אֲזָכִי הַשָּׂאֵלָתִיָּהּ לַיהוָה כָּל־
הַיָּמִים אֲשֶׁר הָיָה הוּא שְׂאֵל לַיהוָה
וַיִּשְׁתַּחֲוֶה שָׁם לַיהוָה :

καὶ ὡς κυχρῶ αὐτὸν τῷ Κυρίῳ πάσας τὰς ἡμέρας ἃς ζῆ αὐτὸς, χρῆσις τῷ Κυρίῳ, καὶ εἶπεν.

Au. Ver.—28 Therefore also I have lent him to the Lord [or, returned him, whom I have obtained by petition, to the Lord]; as long as he liveth he shall be lent [or, he whom I have obtained by petition shall be returned] to the Lord. And he worshipped the Lord there.

Dr. A. Clarke.—*Therefore also I have lent him to the Lord.* [There is here a continual reference to her *vow*, and to the *words* which she used in making that vow. The word Samuel, as we have already seen, is a contraction of the words שְׂאֵל, that is, *asked* or *lent of God*; for his mother said, ver. 27, *The Lord hath given me my petition, which I asked, of him.* In ver. 28 she says: הוּא שְׂאֵל לַיהוָה, *he shall be lent unto the Lord*: here we find the verb is the same; and it is remarked by grammarians that שָׂאֵל, *he asked*, making in the participle *pahul* שְׂאֵל, *asked*, in the conjugation *hiphil* signifies *to lend*; therefore, says his mother, ver. 28, הַשָּׂאֵלָתִיָּהּ לַיהוָה, *I have lent him to the Lord.* This twofold meaning of the Hebrew root is not only followed by our translators, but also by the Vulgate, Septuagint, and Syriac.

Pool.—*I have lent him to the Lord*, or, *given him*, &c., i. e., do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him*, or *made myself to ask him* (a usual Hebraism), *for the Lord*, i. e., I prayed for this child, not only for myself, and to take away my reproach, but especially that I

might have a child to serve and devote to the Lord. And so the following words, *as long as he liveth*, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And, or therefore all the days in which he is, or shall be, he is or shall be lent or given to the Lord; or, as one begged for the Lord, and for his service, and therefore justly given to him. He shall be lent, or rendered, or used as one given in my prayer; for this was the condition of my prayer, that he should be the Lord's.*

Bp. Patrick.—*Lent him.*] Or, *restored him* to the Lord (as the Targum expounds it), from whose gift she received him. *As long as he liveth*, &c.] Or, as the words may be translated, “all the days that he shall be desired for the Lord,” that is, as long as God should think fit to employ him in his own house; which was till he made him a judge (vii. 15). Then he was not fixed at Shiloh, but went about the country to Beth-el, and Gilgal, and Mizpeh; and then settled at his own house in Ramah, as we read there, ver. 17.

Booth.—28 Therefore I have also devoted him to Jehovah: as long as he liveth he shall be devoted to Jehovah.

Houb.—אשר היה, *Quibus erit. Lege* אשר היה, *quibus vivet.* Sic legunt omnes Veteres præter unum Vulgatum.

And he worshipped.

Pool.—*He worshipped;* not Eli, who is not mentioned but ver. 25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see on ver. 22. And so the particle *there* is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

Bp. Patrick.—*He worshipped the Lord there.*] This shows that Elkanah was with Hannah, and gave his consent to this dedication of their child, to such service as God should think fit to employ him in: which he humbly prayed God to accept.

Dathe, Booth.—And they worshipped.

Dr. A. Clarke.—Instead of וישחוו, HE

worshipped, וישחוו, and *THEY worshipped*, is the reading of six of Kennicott's and De Rossi's MSS., of some copies of the Sept. and of the Vulg., Syr., and Arab. This and the following chapter are *connected* in most copies of the Sept. and Vulg. thus: *And Anna worshipped and said, My soul is strengthened in the Lord, &c.* It is very likely that the whole passage, from the beginning of ver. 26 to the end of ver. 10 of the ensuing chapter, contains the words of Hannah *alone*; and that even the clause *he worshipped the Lord there*, should be, *And she worshipped the Lord there*, and prayed, and said, &c. Indeed this latter clause is wanting in the Polyglot Septuagint, as I have stated above.

Maurer.—וְשָׁחָו, *Adoravit*, sc. puer, votum matris confirmans.—*Schulz.* “Sed nemo dubitet non solum puerum, sed Hannam quoque Deum suppliciter adorasse.”—*Dathius.* Hic igitur וְשָׁחָו legit. Equidem, si quid mutandum, puncta tantum mutanda putaverim: וְשָׁחָו, Gen. xxvii. 29.

CHAP. II. 1.

וְתַתְּפִלָּה חֲנָה וְתִזְמֹר עֲלָיָה לְבִי
בַּיהוָה הָמָּה חֲנָנִי בַּיהוָה רָחֵם בִּי עַל־
אֹיְבָיִי כִּי שָׁמַחְתִּי בִישׁוּעָתֶךָ :

ἐστρεώθη ἡ καρδία μου ἐν κυρίῳ, ὑψώθη
κέρας μου ἐν θεῷ μου, ἐπλατύνθη ἐπ' ἐχθρούς
μου τὸ στόμα μου, ἐψφράνθη ἐν σωτηρίᾳ σου.

Au. Ver.—1 And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

Pool.—*My heart rejoiceth*, or, *leapeth for joy*; for the words note not only inward joy, but also the outward demonstrations of it.

Mine horn is exalted in the Lord.

Dathe, Ged., Booth.—Through Jehovah.

Bp. Horsley.—By Jehovah.

My mouth, &c.

Pool.—*My mouth is enlarged*, i. e., opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion. *Over mine enemies*, i. e., more than theirs, or so as to get the victory over them, as she saith afterwards.

Bp. Horsley.—

My mouth is opened wide against mine enemies,

For by thy deliverance I am made joyful.

Geddes.—

My mouth I may open before my foes,
Since, saved by thee, I can rejoice.

Booth.—

My mouth is opened before mine enemies,
Because, through thy salvation, I rejoice.

Dathe.—1 Tum Hanna hunc in modum
precata est: Exsultat animus meus per
Jovam, vires mihi ab eo auctæ, jam ore
aperto hostibus meis obloqui possum, gaudeo
de salute tua.

Ver. 2.

אֵין־קֹדֶשׁ כִּיהָהּ כִּי־אֵין בְּלֶהֱמוֹ וְאֵין
צֹר כְּאֶלֶיֶינוּ :

ὁτι οὐκ ἔστιν ἅγιος ὡς κύριος, καὶ οὐκ ἔστι
δίκαιος ὡς ὁ θεὸς ἡμῶν, οὐκ ἔστιν ἅγιος πλήν
σου.

Au. Ver.—2 *There is none holy as the
Lord: for there is none beside thee; neither
is there any rock like our God.*

Pool.—*There is none beside thee; not only
none is so holy as thou art, but in truth
there is none holy (which word is easily
understood out of the former clause) besides
thee, to wit, entirely or independently, but
only by participation from thee. Or, as none
have any holiness like thine, so none have
any being besides thee, unless by derivation
from thee.*

Bp. Horsley.—

2 There is none holy like Jehovah,
Verily there is none just but thee:
There is none strong like our God.

Ged.—

2 There is none holy like the Lord:
No rock, *so firm*, as our God:
Beside thee, O Lord, there is none.

Booth.—

2 There is none holy like Jehovah;
For there is no rock like our God;
Yea, there is no God besides thee.

The LXX either transposed the second
line of this comma on account of the sense,
or they found in the copy before them this
line concluding the verse. Cappellus adopts
this latter supposition and so does Green and
Geddes, &c. Indeed the sense requires this
transposition.

Rock. See notes on Deut. xxxii. 4, vol. i.,
p. 759.

Dr. A. Clarke.—Rabbi Maimon has ob-
served that the word צֹר, which we translate
rock, signifies, when applied to Jehovah,
fountain, source, spring. There is no *source*

whence continual help and salvation can
arise but our God.

Ver. 3.

אֶל־תִּרְבֶּנּוּ הַדְּבָרִי בְּתֹהָהּ בְּתֹהָהּ גַּאֲ
עֲתָה מִפִּיכֶם כִּי אֵל יְעֹזֵר יְהוָה וְלֹא
נִתְּכֶנּוּ עַל־לֹוֹת :

וְנו קרי

μὴ καυχᾶσθε, καὶ μὴ λαλεῖτε ὑψηλά· μὴ
ἐξέλθῃτω μεγαλοῤῥήμοσύνη ἐκ τοῦ στόματος
ὑμῶν, ὅτι Θεὸς γνώσεων Κύριος, καὶ θεὸς
ἐτοιμάζων ἐπιτηδεύματα αὐτοῦ.

Au. Ver.—3 *Talk no more so exceeding
proudly; let not arrogancy [Heb., hard]
come out of your mouth: for the Lord is a
God of knowledge, and by him actions are
weighed.*

Pool.—*Talk no more so exceeding proudly;*
thou Peninnah, boast no more of thy nume-
rous offspring, and speak no more insolently
and scornfully of me, as thou hast done. She
speaks of her in the plural number, because
she would not expose her name to censure,
but only instruct and reprove her for her
good. *Arrogancy*, Heb., *hard* speeches, as
those are called, Jude 15, harsh, heavy, and
not to be borne. Or, the *old* sayings; either
the old proverbs concerning barren women,
which thou appliedst to me; or the old re-
proaches, to which for a long time thou hast
accustomed thyself. *The Lord is a God of
knowledge*; he knoweth thy heart, and all
that pride, and envy, and contempt of me
which thy own conscience knows, and all thy
perverse carriages towards me. *By him
actions are weighed*, i.e., he pondereth or
trieth all men's thoughts and actions (for the
Hebrew word signifies both), as a just judge,
to give to every one according to their works;
and therefore he hath pitied my oppressed
innocency, and rebuked her arrogancy. Or,
*by him counsels, or actions, or events are dis-
posed or ordered*, and not by ourselves; and
therefore he brings many things to pass
contrary to men's expectations, as now he
hath done; he maketh one barren, and
another fruitful, when and how it pleaseth
him. In the Hebrew text it is *lo* the adverb;
and so the words may be rendered thus, *His
actions are not, or cannot, be directed, or
rectified, or corrected* by any others; none
can mend his work; he doth every thing
best, and in the best season, as now he hath
done: or *weighed*, or numbered; his ways
are unsearchable. Or thus, *Are not his*

works right and straight? who can blame his actions? So *lo* is for *halo*, as it is 2 Sam. xiii. 26; 2 Kings v. 26; Job ii. 10.

Bp. Patrick.—*Let not arrogancy.*] Or, as the Targum interprets it, “forbear reproaches.” For so the Hebrew word *atat* signifies, “hard words.”

By him actions are weighed.] Or, “by him works are prepared:” even when there is no disposition in nature to them.

Bp. Horsley.—

3 Wrangle no more: talk no more so lofty, so lofty,

Let perversity no more issue from your mouth:

For Jehovah is the God universal in knowledge,

And by him events are regulated.

Ged., Booth.—

3 Talk no more so vain-gloriously;

Let no arrogance come from your mouth;

For an all knowing God is Jehovah,

And by him are events regulated [Ged., predisposed].

Gesen.—עָרַק m. adj. pp. “free, licentious,” i. e., *bold, impudent, wicked*, see the root No. 3. עָרַק, to *speck licentiously*, i. e., wantonly, *wickedly*, Ps. xxxi. 19; lxxv. 6; xciv. 4; 1 Sam. ii. 3.

עָרַק 1. pp. *To make even, to level*, see Niph. Kindr. is עָרַק.

2. *To poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e., *to prove, to try*, Prov. xvi. 2, יִהְיֶה דִּמְיוֹן יְהוָה, *Jehovah proveth the minds*, xxi. 2; xxiv. 12.

Niph. pp. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. עָשָׂר. Ezek. xviii. 25, 29; xxxiii. 17, 20; 1 Sam. ii. 3. Comp. in Kal.

Prof. Lee.—עָרַק, m. pl. non occ. Arab.

عَتَق, *dentibus prehendit*; تَعَتَّق, *morsus*.

(a) *Biting, haughty, sarcastic*, word, &c., 1 Sam. ii. 3; Ps. xxxi. 19; xciv. 4. Synon. עָרַק, *ib.* lxxv. 6, retain the notion of *lofty*, from the first member, and apply it to עָרַק, in the second: then עָרַק עָרַק may be construed together, al. non occ.

עָרַק, v. *Measured*. Metaph., *Examined, pondered*. Niph. pret. נִחְרַק, pres. נִחְרַק.

(a) *Was measured, examined*. (b) *Was of just measure, was fair, equal*. (a) 1 Sam. ii. 3. (b) Ezek. xviii. 25, 29; xxxiii. 17, 20.

Maurer.—עָרַק עָרַק. Repete אל ex antecedenti sententia. G. § 149, 3; E.

§ 597. עָרַק וְלֹא נִחְרַק עָלָיו Secundum Ges. Win. alios נִחְרַק h. l. significat *rectum, integrum esse*, quæ significatio dubito an tolerabilem sensum fundat. Cum Deus in antecedenti membro עָרַק אֵל dicatur, equidem persuasum habeo, נִחְרַק h. l. eodem significato sumi, quo sumitur Prov. xvi. 2; xxi. 2; xxiv. 12 sc. de Deo hominum animos vel facta *ponderante*, i. e., *explorante*, אֵל vero ex antiqua scriptione esse pro לֵי (K'ri, ut Lev. xi. 21 al.: *et ei*, i. e., ab eo (Deo) *ponderantur* hominum facta; qui sensus et per se facillimus est, et parallelismo maxime accommodatus.

Ver. 4.

קִשְׁתֵּי גִבּוֹרִים חֲתִים וְנִכְשָׁלִים אֲזִירָה
חֵיל:

τόξον δυνατῶν ἡσθένησε, καὶ ἀσθενούντες περιέζωσαντο δύναμιν.

Au. Ver.—4 The bows of the mighty men are broken, and they that stumbled are girded with strength.

Pool.—This notes either, 1. The strength of which they boasted. See Psalm xliv. 6; xlvi. 9. Or, 2. Their malicious or mischievous designs. See Psalm vii. 12; xi. 2; xxxvi. 14. Or, 3. Their virulent tongues, which are compared to *bows* that shoot their arrows, even bitter words; as it is said Psalm lxiv. 3: comp. Jer. ix. 3. Or, 4. Their procreating virtue, which may well be compared to a bow, both because it is called a man's *strength*, Gen. xlix. 3, and because children, which are the effects of it, and are as it were shot from that bow, are compared to *arrows*, Psalm cxxvii. 4, 5. And this seems best to agree with the following verse. *They that stumbled*; or, *were weak, or feeble*, in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb. xi. 11; or to bring forth, which was Israel's condition under Hezekiah, 2 Kings xix. 3. *Are girt with strength*; are enabled both to conceive and to bring forth, as the church was, Isa. lvi. 9.

Bishop Horsley.—

4 The bows of mighty warriors he withholds from action,

But they that tottered as they went are girt with strength.

Geddes.—

The bows of the strong have been broken, While the feeble have been girt with strength.

Gesen.—כָּשַׁל, 1. pp. to be or become weak, feeble, see Niph. Sept. often ἀσθενέω, also ἀδυνατέω, κοπιᾶω. Corresponding is Heb. כָּשַׁל, Arab. كَسَلَ, to be weak, feeble, sluggish, pp. weak in the loins, from کَسَلَ, loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e.g., קָצַל, to be weak in the ankles, to waddle, from קָצַל, ankle; כִּידָה and כִּידָה, to have the liver affected,

from כִּידָה, liver. Kindred, therefore, is כָּסַל. 2. To faint, to falter, to totter. 3. To stumble.

Niph. 1. i. q. Kal. No. 1, to be weak; Part. נָכַשַׁל, weak, 1 Sam. ii. 4; Zech. xii. 8. 2. i. q. Kal. No. 2, to faint, to falter.

Houb.—קָשָׁה נְבוּרִים הָיוּ, Nos, arcus fortium debilitatus est, ex scriptura הָיוּ נְבוּרִים הָיוּ, et ex potestate verbi הָיוּ, debilitare, quam sequuntur Græci Interpretes qui ἡσθενησε, quæque Hebraice obturare, claudere, satis similis est, nec non Samariticæ, luxare; quæ quidem respondet pari verbo וְכָשַׁל, et qui debiles erant, membri posterioris.

Ver. 5.

שְׂבָעִים בָּלָחָם נִשְׁפְּרוּ וְרַעֲבִים חָדְלוּ
עֲדֵיעֶקְרָה וְלִדְתָהּ שְׂבָעָה וְרַבָּת בָּנִים
אֲמַלְיָה :

πλήρεις ἄρτων ἡλατώθησαν, καὶ οἱ πεινῶν-
τες παρήκαν γῆν· ὅτι στείρα ἔτεκεν ἑπτά, καὶ ἡ
πολλὴ ἐν τέκνοις ἡσθένησε.

Au. Ver.—5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

Pool.—Ceased, i. e., ceased to be such, to wit, hungry; the hungry failed.

Houb.—5 חָדְלוּ, cessabunt; supplendum רַעֲבִים, esurire, ex verbo רַעֲבִים antecedenti. Nam qui modò esuriebant, iidem sunt, qui nunc cessant, seu non amplius esuriunt, quomodo et membro priori.

Booth.—רַעֲבִים חָדְלוּ. The Vulg. seems to have read some other verb than חָדְלוּ, as it renders, saturati sunt. The author of Com. conjectures we should read רַעֲבִים. "And the hungry have eaten the prey." This would make a proper opposition, which

seems designed, as in the adjoining clauses; and then the next clause would be delivered from its embarrassment, "so that." In Gen. xlix. 27, we have the same phrase, "he shall devour, or eat the prey." Green supposes that we ought to read רַעֲבִים instead of חָדְלוּ. This is not improbable.

Maurer.—עֲדֵיעֶקְרָה יָלְדָה שִׁבְעָה, Usque ad sterilem, parit ea septem, i. e., ipsa sterilis parit septem. E. § 555, Fasius. Alii, in his Michaëlis, Schulzius, עֲדֵיעֶקְרָה יָלְדָה ad antecedentia referunt: עֲדֵיעֶקְרָה יָלְדָה, et famelici feriantur in perpetuum, non male, cf. Gen. xlix. 26.

Ver. 8, 9, 10, 11.

ס מְלִים מַעֲפָר דָּל מֵאֲשַׁפֵּל וְיָרִים
אֲבִיוָהּ לְהוֹשִׁיב עִם-קְדִיבִים וְכָפָא כְּבֹד
וְנִחַלָם כִּי לִיהוָה מַעֲזוֹ אֲרָץ וְנִשְׁתַּח-
וֹעֲלֵיהֶם תִּבְלָה : 9 רִגְלֵי חֲסִידוֹ יִשְׁמְרוּ
וְנִשְׁעִים בְּתַשֻּׁבָּה יִבְנוּ כִּי-לֹא בָלָה
וְנִבְרָאֵשׁ : 10 וְהוֹדָה יִתְחַנֵּן מְרִיבֹ
עָלָיו בְּשָׁנִים יָרִיעַם יוֹדָה יִדְּוִן אֲפִסִּי
אֲרָץ וְיִתְרַעַצוּ לְמַלְכוֹ וְיָרִים מִשִּׁיחוֹ :
11 וְנִלְוָה אֶל-לִקְנָה חֲרָמָתָה עַל-בֵּיתוֹ
וְהַפְצִיר הָיָה מִשְׁכַּת אֶת-יְהוָה אֶת-פָּנָיו
עָלָיו כְּהֶנָּה :

9. v. חֲסִידוֹ יָרִים עָלָיו קָרָה

8 ἀνίστα ἀπὸ γῆς πένητα, καὶ ἀπὸ κοπρίας
ἐγείρει πτωχὸν, καθίσει μετὰ δυναστῶν λαοῦ,
καὶ θρόνον δόξης κατακληρονομήσιν αὐτοῖς,
9 Διδούς εὐχὴν τῷ εὐχομένῳ· καὶ εὐλόγησεν
ἐπὶ δικαίου, ὅτι οὐκ ἐν ἰσχύϊ δυνατὸς ἀνῆρ.
10 κύριος ἀσθενη ποιήσει ἀντίδικον αὐτοῦ,
Κύριος ἅγιος. μὴ καυχάσθω ὁ φρόνιμος ἐν τῇ
φρονήσει αὐτοῦ, καὶ μὴ καυχάσθω ὁ δυνατὸς ἐν
τῇ δυνάμει αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος
ἐν τῷ πλούτῳ αὐτοῦ· ἀλλ' ἐν τούτῳ καυχάσθω
ὁ καυχώμενος, συνιέναι καὶ γινώσκειν τὸν κύριον,
καὶ ποιεῖν κρίμα καὶ δικαιοσύνην ἐν μέσῳ τῆς
γῆς. κύριος ἀνέβη εἰς οὐρανούς, καὶ ἐξβράν-
τησεν· αὐτὸς κρινεῖ ἄκρα γῆς, καὶ δίδωσιν
ἰσχύν τοῖς βασιλεύουσιν ἡμῶν, καὶ ὑψώσει κέρας
χριστοῦ αὐτοῦ. καὶ κατέλιπεν αὐτὸν ἐκεῖ ἐν-
ώπιον κυρίου, 11 καὶ ἀπῆλθεν εἰς Ἀρμαθαίμ·
καὶ τὸ παιδάριον ἦν λειτουργῶν τῷ προσώπῳ
Κυρίου ἐνώπιον Ἠλὶ τοῦ ἱερέως.

Au. Ver.—8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.

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9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

10 The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

11 And Elkanah went to Ramah to his house. And the child did minister unto the Lord before Eli the priest.

To set them, &c.

Ged., Booth.—

To place them with the nobles of the people [LXX],

And make them possess the seat of honour. For Jehovah's are the foundations of the earth.

For the Lord's are the foundations, &c.]

This is wanting in Sept., which, with some little variety of reading, continues thus: "*Who giveth to the vower his wish, and blesseth the years of the just; for man by his own might is not mighty. Holy is the Lord! Let not the wise man glory in his wisdom, nor the mighty man glory in his might, nor the rich man glory in his riches: but in this alone let him glory; in understanding and knowing the Lord, and doing judgment and justice in the earth. The Lord ascendeth the heavens, and thundereth, he judgeth the ends of the earth: to our kings he will give power; and exalt the horn of his anointed.*"—And she left him there before the Lord, and returned to Ramatha, &c.—It is strange that hardly any trace of all this is found in any Hebrew MS. or other ancient version; and yet I confess I am loth to deem it altogether an interpolation.—*Geddes.*

Pool.—To make them inherit; not only possess themselves, but transmit them to their posterity, or, possess. The throne of glory; i.e., a glorious throne or kingdom. The pillars; either, 1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth and all its inhabitants, as a house is supported with pillars. Or, 2. The princes or governors of the earth, which are called the corners, or corner-stones, of a land or people, Judg. xx. 2; 1 Sam. xiv. 38; Zeph. iii. 6, and are fitly called pillars, because they uphold the world, and keep it from sinking into confusion. See Psalm lxxiv. 2; Jer. i. 18; Rev.

iii. 12. And these are here said to be the Lord's, by creation and constitution, because he advanceth them to their state, and preserves them in it, Prov. viii. 15, 16, and puts the world, or the kingdoms of the world, upon them, as burdens upon their shoulders; see Isa. ix. 6.

Ver. 9.

Saints.

Bp. Horsley.—Saint.

Shall be silent in darkness.

Pool.—Shall be silent; shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation; see Isaiah xv. 1; Jer. viii. 14; xlvii. 5, 6. In darkness; both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery.

Ged.—Shall remain in darkness.

Booth.—Shall abide in darkness.

Bp. Horsley.—Shall be kept quiet in darkness.

Gesen.—Niph. נָסַח, plur. נִסְחִי Jer. xxv. 37; fut. נִסְחִי, also נִסְחִי Jer. xlviii. 2; pass. of Hiph. to be destroyed, cut off, to perish; spoken of persons, 1 Sam. ii. 9, נִסְחִי נִסְחִי, the wicked perish in darkness, Jer. xlix. 26; l. 30; li. 6. Of a region, to be laid waste, destroyed, Jer. xxv. 37; xlviii. 2.

Prof. Lee.—Niph. נָסַח, pl. נִסְחִי, Jer. xxv. 37, pres. 1 Sam. ii. 9; Jer. xlix. 26; l. 30; li. 6; xlviii. 2. נִסְחִי, f. pres. It. viii. 14. All in the sense of נִסְחִי, sign. ii. Become silent, ruined, destroyed.

For by strength shall no man prevail.

Ged.—For no man through his own might shall be mighty [Syr., Arab., Vulg.].

Booth.—For by his own strength shall no one prevail.

Ver. 10.

Bp. Horsley.—

Jehovah! his adversary shall be broken to pieces;

Against him he shall thunder in the heavens.

Ged., Booth.—

Jehovah will dismay his adversaries:

From the heavens, he will thunder upon them.

Houb.—מריבו. Recte Masora, *dominus conterentur inimici ejus*, pro *domini inimici conterentur*, quæ scribendi forma plurimum viget in Canticis. Sed pro עלו, quod sequitur, et quod puncto superno in Codicibus castigatur, legendum עליהם, *super eos*, quomodo Chaldæus et Syrus עליהם, et Arabs ipsum עליהם, *super eos*. Natum videtur עלו ex מריבו mendo antiquiori: עלו autem ex מריבו ejusdem numeri, et simili mendo deformati.

Shall judge the ends of the earth.

Pool.—*Shall judge*, i.e., shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth*, or, *of the land*, to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast. *Unto his king*; either, 1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word *king* being elsewhere so taken. Or, 2. The *king* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces.

Bp. Patrick.—*Unto his king.*] That is, to David. Of whom she prophesies; who was most properly God's king, whom he appointed in the room of Saul; who by his disobedience forfeited his kingdom and was rejected by God.

Booth.—למלו. Green appears to think this term may denote the people of Israel, as משיחו sometimes does. This opinion seems to me unsupported; and I am more inclined to believe the two last lines have been added by some later hand. It is certain that there was no king in Israel till long after the time in which Hannah is said to have sung this song. The long addition to this com. now in the LXX renders it probable that this has really occurred. Vid. LXX. Wall conceives that Samuel may be included.

Ver. 12, 13.

וַיִּבְנֶי עָלָי בְּנֵי בְלִיַּעַל לֹא יָדָעוּ

אֶת־יְהוָה : וַיִּמְשְׁכֻּם הַפְּהִינִים אֶת־הָעָם בְּלִי־אִישׁ זֶבֶחַ זֶבֶחַ וּבָא נָעַר הַפֹּהֵן בְּבִשְׁלֵל הַבָּשָׂר וְהַמִּזְלֶג שְׁלֹשׁ הַשָּׁנִים בָּדָדוֹ :

12 καὶ οἱ υἱοὶ Ἑλὶ τοῦ ἱερέως υἱοὶ λοιμοί, οὐκ εἰδότες τὸν Κύριον. 13 καὶ τὸ δίκαιωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ παντὸς τοῦ θύοντος· καὶ ἤρχετο τὸ παιδάριον τοῦ ἱερέως ὡς ἂν ἡψήθη τὸ κρέας, καὶ κρεάγρια τριόδους ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—12 Now the sons of Eli were sons of Belial; they knew not the Lord.

13 And the priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand.

Ged., Booth.—12, 13, Now the sons of Eli were worthless men; they regarded not Jehovah, nor the duty of the priests towards the people. When any one offered a sacrifice, the young priest came, while the flesh was boiling, with a three pronged fork in his hand.

Booth.—12, 13, It is now generally allowed that these verses are very improperly divided; that the period ought to be placed after יהוה instead of יהוה. So Dathe, Geddes, and others, point after the LXX and Vulg. Houbigant contends for the present punctuation, and proposes to add יהוה before משפט. I deem the former preferable if we give יהוה the sense it frequently has, "they regarded not," &c.

Dathe.—12 *Hujus vero Elai filii pessimi erant homines, neque Jovam curabant, 13 Neque jura sacerdotum in populum. Si quis sacrificabat, veniebat famulus sacerdotis, &c.*

Famulus.—H. e., unus alterque filiorum Elai. Infra enim ver. 17 vocantur נערים, et sunt iidem, de quibus h. l. sermo est.

Houb.—*Filii autem Heli erant filii Belial, qui Dominum non cognoscebant. Quippe hæc erat sacerdotum apud populum consuetudo. 13 Si quis hostiam sacrificabat, veniebat juvenis sacerdos, dum caro coquebatur, fuscinulam tridentem manu tenens.*

אֵה יהוה: ומשפט. Hæc, quæ puncto majori nunc discriminantur, simul junxere Vulgatus et Græci Intt. non cognoscebant Dominum, nec jus Sacerdotum. Dico Græci Intt. nam quæ apud eos interpunctio est ante καὶ τὸ δίκαιωμα, in Libris Impressis,

hæc nova est, tollitque orationis Græcæ continuationem. Tamen recte interpunctio post ירה facta est. Neque enim credere fas est, filios Heli non cognovisse jus Sacerdotum, quod quale esset toties monebantur, quoties violare id per vim volebant. Sed ne ומשש, suspensam relinquat sententiam, supplendum יהיה, et erat, vel erat autem (consuetudo). Omissum videtur יהיה prope יהיה ferè simile. נש הכהן, juvenis sacerdos. Licet interpretari puer sacerdotis. Nos vocabulum נש de ipso sacerdote, filio Heli, accipimus, quia infrà duo filii Heli vocantur הנשים, pueri; quos pueros series demonstrat esse eosdem, qui ver. 13, et 14, vocantur puer, nempe unus, aut alter amborum, qui victimarum carnem vi auferabat.

Ver. 14.

והכהן בפירותיו או בזהב או בקלחת
או בפירותיו כל אשר יעלה המזלג יקח
הכהן בו פקדה ויעשנו לקל-ישראל
הבאים שם בשילה :

καὶ ἐπάταξεν αὐτὴν εἰς τὸν λέβητα τὸν μέγαν ἢ εἰς τὸ χαλκίον ἢ εἰς τὴν χύτραν, καὶ πᾶν ὃ ἔαν ἀνέβη ἐν τῇ κρεάγῃ, ἐλάμβανεν ἑαυτῷ ὁ ἱερεὺς· κατὰ τὰδε ἐποιοῦν παντὶ Ἰσραὴλ τοῖς ἐρχομένοις θῆσαι Κυρίῳ ἐν Σηλῶμ.

Au. Ver.—14 And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came hither.

Gesen.—פִּיר, plur. פִּירִים 2 Chron. iv. 6, and חֶ—1 Kings vii. 38, 40, 43 m. R. פִּיר II.

1. pp. *A small basin, fire-pot, fire-pan*, so called from boiling or roasting, from r. פִּיר, No. ii. 1 Sam. ii. 14. So פִּיר אֵשׁ, a fire-pan, fire-basin, Zech. xii. 6. Hence

2. *A basin, wash-basin*, from its form, Ex. xxx. 18, 28; xxxi. 9; xxxv. 16; xxxix. 39; 1 Kings vii. 38.

רָד m. 1. *A boiler, pot*, see r. רָד [obsol. root No. 1, i. 9. מָד, מִד, to boil as water]. Job. xli. 11; 1 Sam. ii. 14. Plur. רָדִים,

2 Chron. xxxv. 13. Syr. ܪܕܐ, a large pot, ܪܕܐ, kettle, Samar. ܪܕܐ pots.

פִּיר f. *A pot, kettle*, from pouring, 1 Sam. ii. 14; Mic. iii. 3. Comp. Lat. *futum* (Varr.) and *futile* vessel, from *fundo*.

פִּיר (for פִּיר, r. פִּיר I.) pp. *heat*, then a *pot* for boiling, Num. xi. 8; Judg. vi. 19; 1 Sam. ii. 14.

That came thither.

Ged., Booth.—Who came thither to sacrifice to Jehovah [LXX and partly Arab.].

Ver. 15.

Au. Ver.—The priest's servant. See notes on verse 13.

Ver. 16.

וַיֹּאמֶר אֵלָיו הָאִישׁ הַזֶּה קָטָן
פִּיּוֹם הַחֵלֶב וְהָאִישׁ הַזֶּה
נִשְׁאָר וְאִמֶּר לוֹ פִּי עֲתָה חֵמֶן וְגוֹ'
לֹא סבִּיר

καὶ ἔλεγεν ὁ ἀνὴρ ὁ θύων, Θυμαθήτω πρῶτον ὡς καθήκει τὸ στέαρ, καὶ λάβε σεαυτῷ ἐκ πάντων ὧν ἐπιθυμεῖ ἡ ψυχὴ σου· καὶ ἔειπεν, Οὐχί· ὅτι νῦν δώσεις, κ.τ.λ.

Au. Ver.—16 And if any man said unto him, Let them not fail to burn the fat presently [Heb., as on the day], and then take as much as thy soul desireth; then he would answer him, *Nay*; but thou shalt give it me now: and if not, I will take it by force.

Presently.

Ged., Booth.—As usual.

Gesen.—פִּיּוֹם (with פִּי of time) *this day, at this time, now*, 1 Kings i. 31; Is. lviii. 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. xxv. 31; 1 Sam. ii. 16; 1 Kings xxii. 5.

Nay.

Booth.—לֹא. Most of the ancient versions read *al*, and the sense here requires it. So Houb.

Maurer.—לֹא. Sec. K'ri est pro לֹא, quod ipsum nonnulli libri et veterum plerique exhibent. Cf. Jos. v. 14. Sed potest etiam defendi לֹא, *ei*, ut infra s. 19.

Ver. 17.

Au. Ver.—Young men. See notes on ver. 13.

Ver. 18.

וְאִפֹּד בָּד —

— ἐφῶδ βᾶδ.

Au. Ver.—Linen ephod. See notes on Lev. xvi. 4, vol. i., p. 448.

Ged.—Sacred ephod.

Booth.—Peculiar ephod.

Ver. 19.

וַיַּעַל חֵמֶן תַּעֲשֹׂהֶינָהּ אִמּוֹ וְגוֹ'

καὶ διπλοῖδα μικρὰν ἐποίησεν αὐτῷ ἡ μήτηρ αὐτοῦ, κ.τ.λ.

Au. Ver.—19 Moreover his mother made him a little coat, &c.

Gesen.—מִצֵּיל m. (r. מִצֵּיל, upper part) upper garment, robe, spec. an exterior tunic, fuller and longer than the common one, but without sleeves; see 2 Sam. xiii. 18, comp. Braun. de Vest. Sacerd. ii. 5, p. 436, sq. Schröder de Vest. Mulierum Heb., p. 267; Hartmann Hebræerin iii., p. 312. It was worn by women, 2 Sam. i. c.; by men of birth and rank, Job i. 20; ii. 12; by kings and princes, 1 Sam. xviii. 4; xxiv. 5, 12; by priests, xxviii. 14; Ezra ix. 3, 5; and especially by the high-priest under the ephod, whence קִמְצֵיל הָאֶפֶד, Ex. xxviii. 31; xxxix. 22. Comp. Ex. xxviii. 32, sq.; Lev. viii. 7.

Ver. 20, 21.

וַיְבָרֶךְ עֲלֵי אֶת־אֱלִיכָנָה וְאֶת־אִשְׁתּוֹ
וַאֲמַר יֵשֶׁם יְהוָה לָהּ זֶרַע מִן־הָאִשָּׁה
הַזֹּאת וְהָיָה הַשָּׂאֵלָה אֲשֶׁר שָׂאֵל
לַיהוָה וְהָיָה לְמִקְדָּמוֹ : 21 כִּי־פָקַד
יְהוָה אֶת־יָחִיזָה נְתָחַר וְנָתַלְדָּ שְׁלֹשָׁה־
בָּנִים וְשְׁתֵּי בָנוֹת וַיִּגְדֵּל הַבָּעַר שְׁמוֹאֵל
עִם־יְהוָה :

20 καὶ εὐλόγησεν ἥλι τὸν Ἐλκανὰ καὶ τὴν γυναῖκα αὐτοῦ, λέγων, Ἀποτίσαι σοι Κύριος σπέρμα ἐκ τῆς γυναίκος ταύτης, ἀντὶ τοῦ χρέους οὗ ἔχρησας τῷ Κυρίῳ. καὶ ἀπηλθεν ὁ ἄνθρωπος εἰς τὸν τόπον αὐτοῦ. 21 καὶ ἐπεσκέψατο Κύριος τὴν Ἀνναν, καὶ ἔτεκεν ἔτι τρεῖς υἱούς, καὶ δύο θυγατέρας· καὶ ἐμεγαλύνθη τὸ παιδάριον Σαμουὴλ ἐνώπιον Κυρίου.

Au. Ver.—20 And Eli blessed Elkanah and his wife, and said, The Lord give thee seed of this woman for the loan which is lent [or, petition which she asked, &c.] to the Lord. And they went unto their own home.

21 And the Lord visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the Lord.

Dr. A. Clarke.—20 *Eli blessed Elkanah.*] The natural place of this verse seems to be before the 11th; after which the 21st should come in; after the 21st, perhaps the 26th should come in. The subjects in this chapter seem very much entangled and confused by the wrong position of the verses.

Booth.—20 And Eli blessed Elkanah and his wife, and said, Jehovah give to thee seed by this woman for the gift which she hath devoted to Jehovah. And they went to their own home; 21 And Jehovah visited Hannah, and she conceived, and bare three sons

and two daughters: and the child Samuel grew up before Jehovah.

שאל. Houbigant prefers שאלה to the text. The reading of one MS. I conceive to be right שאלה, for it is evident that Hannah made the vow; and it was she also who performed it. I am aware that שאלה may be, in the Chaldee manner, the third person feminine; but I prefer the Hebrew termination...These two verses are also wrongly divided. The full point ought to be after יהוה; and instead of פקדו כי פקדו we ought to read למקדמו ופקדו. So Houbigant.

Houb.—20, 21—*Det tibi Dominus de hac muliere prolem, pro eâ prole, quam mutuum Domino dedisti, illi deinde abierunt in locum suum.* 21 *Dominus autem Annæ adfuit, quæ concepit peperitque filios tres et filias duas. Interim crescebat coram Domino puer Samuel.*

שאל. Huic mendo contradicunt omnes veteres, in quorum codicibus Hebraicis legebatur שאלה, commodasti (tu Elcana) vel commodavit (hæc tua uxor). Chaldæus solus, commodavit (uxor :) Cæteri, commodasti (tu Elcana)...הלו למקדמו: כי פקד יהוה. Facile est animadvertere in למקדמו esse solecismum. Itaque id non legebant Syr. et Chald. sed למקדמו (iverunt), in locum ipsorum. Deinde legendum ופקדו, visitavit autem (dominus Annam). Scribæ, pro למקדמו ופקדו, למקדמו כי פקדו, simile erat פקדו, et duas litteras י a verbo פקד male distraxerunt.

Maurer.—וְהָיָה הַשָּׂאֵלָה אֲשֶׁר שָׂאֵל לַיהוָה propr. pro petitione quam, i. e., pro eo quod, i. e., pro puero quem petiit pro Jovâ. Sc. Hanna ita exoraverat hunc puerum, ut simul permitteret, se eum Jovâ reddiditum esse. Cf. i. 11; coll. 27, sq. De masculino שָׂאֵל vid. G. Gr. ampl., p. 716; coll. 1 Chron. ii. 48: וַיִּשְׁלַח יְהוָה מַלְאָכָיו וַיִּשְׁלַח יְהוָה מַלְאָכָיו וַיִּשְׁלַח יְהוָה מַלְאָכָיו. Expectaveris פקדו.

Ver. 22.

וַיָּהִי וְאֶת־אֲשֶׁר־יִשְׁבְּדָן אֶת־הַנָּשִׁים
הַנִּצְבּוֹת פָּתַח אֹהֶל מוֹעֵד :

Au. Ver.—22 Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled [Heb., assembled by troops] at the door of the tabernacle of the congregation.

That assembled.

Rosen., Ged., Booth.—Who ministered. See notes on Lev. xxxviii. 8, vol. i., p. 384.

Gesen.—וַיָּבֹא, To go forth to war, as a soldier, to make war, seq. יַל, against any one,

Num. xxxi. 7; Is. xxix. 7, 8; xxxi. 4; Zech. xiv. 12; absol. Num. xxxi. 42.—In Arabic the corresponding word has a wider

use, **صَلَّ**, to go or come forth, e.g., a star, a tooth, a soldier against the enemy. Ethiop.

Ṭ-NĀ : to make war, **Ṭ-NĀ** : war. Comp. **צָבָה**. Trop. of the temple service, a sort of "militia sacra," to serve in the temple, Num. iv. 23; viii. 24; of females, 1 Sam. ii. 22; Ex. xxxviii. 8.

Prof. Lee.—צָבָה, v. **צָבָה**, pres. **צָבֵה**.
(a) *Assembled for war, fought.* (b) *Assembled for any service or duty, performed it.*
(a) Num. xxxi. 7; Zech. xiv. 12. (b) Exod. xxxviii. 8.

Tabernacle of the congregation. See notes on Lev. xxvii. 21, vol. i., p. 339.

Ver. 24, 25.

24 **אֵל בְּנֵי לֹא-טוֹבָה הַשְׁמָעָה**
אֲשֶׁר אָנֹכִי שָׁמַע מֵעֲבָרִים עַם-יְהוָה :
25 **אִם-יִחְטָא אִישׁ לְאִישׁ וּפָלְלוּ אֱלֹהִים**
וְאִם לַיהוָה יִחְטָא אִישׁ מִי יִתְפַּלֵּל-לֹ?
וְלֹא שָׁמַע לְקוֹל אֲבִיהֶם בְּיַחְדָּף
יְהוָה לְהַמִּיתָם :

24 *μη τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοὴ ἣν ἐγὼ ἀκούω· μη ποιείτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἃς ἐγὼ ἀκούω τοῦ μη δουλεύειν λαὸν θεῷ.* 25 *ἐὰν ἀμαρτάνων ἀμάρτη ἀνὴρ εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς κύριον· καὶ ἐὰν τῷ κυρίῳ ἀμάρτη, τίς προσεύξεται ὑπὲρ αὐτοῦ; καὶ οὐκ ἤκουον τῆς φωνῆς τοῦ πατρὸς αὐτῶν, ὅτι βουλόμενος ἐβούλετο κύριος διαφθεῖραι αὐτούς.*

Au. Ver.—24 Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress [*or, to cry out*].

25 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

24 *For.*

Booth.—Truly.

Ye make the Lord's people to transgress.

Houb.—**מעבִּירִים**. Hæc verba explicari non possunt, nisi additur **אִתְּכֶם**, *vos*, ante **עַם**; *vos transgredi facitis populum Dei*. Id **אִתְּכֶם**, *vos*, Syrus exhibet in pronomine **אֲנִי**, Arabs in pronomine **אֲנִיכֶם**, *vos*. Nec sine eo pronomine consistere potest participium **מעבִּירִים**,

quod in oratione a nullo nomine, vel pronomine, regitur. So Booth.

Maurer.—**עַם-יְהוָה** **מעבִּירִים** Vulgo reddiderunt; *seducitis populum Jovæ*. At hoc esset **אִתְּכֶם**, addito pronomine 2 pers., quod omitti non potest. Itaque Michaëlis conjecit **מעבִּירִים** : *a transeuntibus, populo Jovæ*; non male, sed præter necessitatem. **מעבִּירִים** impersonaliter dictum puta : *seducunt* (pr. *legem migrare faciunt*) *populum Jovæ, man verführt das Volk Jovæ's*. De industria indefinite loqui videtur Eli. Eodem modo accipiendum est **שָׁמַע**, vi. 3. E. Gr. crit., p. 634 locum ita explicat : fama, quam *populum Jovæ perferentem audio*. Quæ explicatio, quanquam perbonum sensum præbet, tamen, quoniam loco vi. 3 non convenit, alteri illi posthabenda videtur.

25 *The judge.* See notes on Deut. xxi. 6, vol. i., p. 306.

Houb.—25 **ושללו אלהים**, Nos, *exorari judices possunt*, verbum pro verbo, *judices exorabuntur*, 1. **אלהים**, *judices*, ut Chaldaeus, non ut cæteri, *Deus*. Nam Heli mox Deum appellat **יהוה**, *Dominum*, quod signum est, aliam in **אלהים** significari personam, nempe ipsum magistratum, seu judicum tribunal. 2. **ושללו**, *exorabuntur*. Nam **שָׁלַל** est *orare*, in voce passivâ *orari*, vel *exorari*, et melius quidem legitur **ושללו**, in *Niphal*, quam **ושללו**, cum nexu **ו**, quia idem nexus in membro altero non adhibetur ante **יחשל**, *quis orabit*. Non licuit interpretari **ושללו**, *judicabunt*, quia in *judicabunt* nihil est vel simile, vel contrarium verbo *orabit*, quod sequitur, et quod deposcit tamen vel similitudinem cum priori verbo, vel contrarietatem.

Who shall entreat for him?

Pool.—The words are, and may be thus rendered, *Who shall judge for him?* Who shall interpose himself as umpire, or arbitrator, between God and him?

Because the Lord would slay them.

Dr. A. Clarke.—The particle **כי**, which we translate *because*, and thus make their continuance in sin the effect of God's determination to destroy them, should be translated *therefore*, as it means in many parts of the sacred writings. See Noldius' Particles, where the very text in question is introduced : *Sed non auscullarunt, &c.*; *ideo voluit Jehova eos interficere*; "But they would not hearken, &c.; therefore God purposed to destroy them." It was their not hearkening that induced the Lord to will their destruction.

Bp. Patrick.—The latter words may be rendered out of the Hebrew, “But they would not hearken to the voice of their father; therefore, the Lord resolved to slay them.” But, according to our translation, the sense is right enough: for when men have long sinned grievously against many admonitions (which it may be supposed their father had given them), whereby they become incurable; God deprives them of that prudent consideration and discretion, which would save them from destruction. So Rasi upon these words, “The sentence of judgment was already sealed against them.”

Maurer.—25 דָּתִיּוֹת לְדָתִיּוֹת Falsissimum est Dathii aliorumque: *propterea quoque deus eos morti adduxit*. Redde: *nam Jovæ constitutum erat* cet. cf. Jos. xi. 20, al.

Ver. 27, 28.

27 וַיִּבְרָא אֱלֹהִים אֶל-עֲלִי וַיֵּאמֶר
אֵלָיו כֹּה אָמַר יְהוָה הַנִּנְהָל בְּגִלְתִּי
אֶל-בָּיִת אֲבִיךָ בְּחַיֹּתָם בַּמִּשְׁכָּן לַבַּיִת
פָּרִיעַ : 28 וַיִּבְחַר אֹתוֹ מִכָּל-שִׁבְטֵי
יִשְׂרָאֵל לִי לַכֹּהֵן לַעֲלֹת עֲלִמְזֻבְחִי
לְהַקְטִיר הַקֹּטֶר לְשֵׁאת אִפֹּד לִפְנֵי
וַיִּתְּנָהּ וּבִי

27 καὶ ἦλθεν ὁ ἄνθρωπος θεοῦ πρὸς Ἑλὶ,
καὶ εἶπε· τάδε λέγει κύριος. ἀποκαλυφθεὶς
ἀπεκαλύφθης πρὸς οἶκον τοῦ πατρὸς σου, ὄντων
αὐτῶν ἐν γῇ Αἰγύπτῳ· δούλων τῷ οἴκῳ Φαραῶν,
28 καὶ ἐξελεξάμην τὸν οἶκον τοῦ πατρὸς σου
ἐκ πάντων τῶν σκήπτρων Ἰσραὴλ ἐμοὶ ἱερα-
τεῦναι, καὶ ἀναβαίνειν ἐπὶ θυσιαστήριόν μου,
καὶ θυμιάν θυμίαμα, καὶ αἶρεν Ἐφούδ· καὶ
ἔδωκα, κ.τ.λ.

Au. Ver.—27 And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

27 *Did I plainly appear?*

Ged., Booth.—I openly revealed myself.

Houb.—Ego sæpe apparui.

Dathe.—Ego me manifestavi.

Maurer.—27 הֲקִלֹּה נִפְלִיטִי h. e., quasi dicat: *num ego me manifestavi* nec ne? in-

terrogatio emphatica, ad cuius vim non attendunt, qui dicunt (Win. et Ges. Gr. ampl., p. 835), הִנֵּה hic idem valere quod הִנֵּה. Fortasse tamen הִנֵּה ex praecedenti הִנֵּה librariorum incuria ortum est.

And did I choose, &c., and did I give?

Houb., Dathe, Ged., Booth.—And I chose, &c., and I gave.

Ver. 29.

לָמָּה תִּבְעָטוּ בְּזִכְחִי וּבִמְנוּחָתִי אֲשֶׁר
צִוִּיתִי מֵעוֹן וּתְכַבֵּד אֶת־בְּלִיָּה מִפְּנֵי
לִהְבֵּרְיָאֲכֶם מִרְאֲשֵׁית כָּל־מִנְחָת יִשְׂרָאֵל
לַעֲמִי :

καὶ ἰνατὶ ἐπέβλεψας ἐπὶ τὸ θυμιάματόν μου καὶ
εἰς τὴν θυσίαν μου ἀναιδεῖ ὀφθαλμῶ; καὶ
ἐδόξασας τοὺς υἱοὺς σου ὑπὲρ ἐμέ ἐνευλο-
γῆσθαι ἀπαρχῆς πάσης θυσίας τοῦ Ἰσραὴλ
ἔμπροσθέν μου;

Au. Ver.—29 Wherefore kick ye at my sacrifice and at mine offering, which I have commanded *in my* habitation; and honourst thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

In my habitation.

Ged., Booth.—29 Why spurn ye, through perverseness [*Ged., perversely*] at my, &c.

Through perverseness.] The term מִן is the noun with the preposition, and the sense given, without any change in the text, is suitable and coherent. Compare ch. xviii. 9.

Houb.—29 מִצֵּן. Verbum sine re. Lege מִצֵּן, *inique agilis*, ex צֵה, *inique agere*. Respondet verbum מִצֵּן verbo הִנְבִּיזוּ, quod antecessit. Non mirandum, errasse Librarios in describendo verbo; quod non sepe usurpant sacri Codices. Nam eorum ejusmodi lapsus bene multos alibi castigavimus. Nos vero ad sic emendandum tanquam manu duxit vers. 14, capitis sequentis, ubi nomen צֵן societatem habet cum verbis וְזֶה מִצֵּה, quæ eadem verba hic cum mendo מִצֵּן habent etiam societatem.

Dathe.—29 *Cur igitur spernitis mea sacrificia, et in ferta a me præscripta improbe agitis?*

In vertendo vocabulo קָיִץ, quod in textu legitur, interpretes antiquiores dissentiunt. Vulgatus et Chaldaeus de loco sacro tanquam habitatione Dei explicant. Syrus et Arabs cur verterint: *in deserto*, non intelligo. Ab his discedunt *oi* *δ* dum vertunt: *ὀφθαλμῶ ἀναδῆι, oculo impudenti*, derivantes vocem *haud dubie* a verbo קָץ sive קָץ, quod est

observare aliquem. Recentiorum interpretum plurimi, uti Chaldaeus et Vulgatus, de loco sacro s. tabernaculo explicant. Sed ellipsis praepositionis כַּ dura mihi videtur, neque sensus ipse satis aptus. Igitur ausus sum cum *Hubigantio* vertere, quasi scriptum esset חָשׂוּ, ab חָשׂוּ omissa littera Nun, quam ille servat, quæ fortasse ex altera ך longius producta orta est. Sensum tunc esse aptissimum, nemo neget.

Maurer.—29 לִמְדָּה חֲבֵנְטוּ בְּנֵי גֵרִי, *Quare calcitratis in, i. e., quare contemnitis sacrificia et ferta mea, quæ institui in habitaculo, i. e., in loco sacro?* כִּיֹּן hic et infra vs. 32 est acc., ut alias בִּיחָה. Alii, ut Hubigant., Dath., pro חָשׂוּ scribi volunt חָשׂוּ: *quare... et in ferta, quæ institui, improbe agitis?* Sed magis quam hoc loco manus emendatrix necessaria videtur vs. ex., ubi legendum videtur חָשׂוּ pro חָשׂוּ, cujus הַ cum Hitzigio ortum esse suspicor ex præcedenti יִשְׂרָאֵל, plane ut Jos. x. 21.

Ver. 31.

Au. Ver.—31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

Ged., Booth.—Lo, the days are coming, saith Jehovah [Syr., Arab., and four MSS.], that, &c.

Thine arm, &c.

Pool.—I will cut off thine arm, i. e., I will take away thy strength, which is oft signified by the *arm*, as Job xxii. 8; Psal. xxxvii. 17, or all that in which thou placest thy confidence and security; either, 1. The ark, which is called God's *strength*, Ps. lxxviii. 61. Or, 2. His priestly dignity or employment. Or rather, 3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen. xlix. 3; Deut. xxi. 17; Psal. cxxvii. 4, 5. *The arm of thy father's house*, i. e., thy children's children, and all thy family; which was in great measure accomplished, 1 Sam. xxii. 16, &c.

Ver. 32.

וְהָבִטְתָּ צֶרַח מְעֹז בְּלָל אֲשֶׁר-יִיטִיב
אֶת-יִשְׂרָאֵל וְלֹא-יִהְיֶה זָקֵן בְּבֵיתֶךָ כָּל-
הַיָּמִים :

ἰδοὺ ἔρχονται ἡμέραι, καὶ ἐξολοθρεύσω τὸ σπέρμα σου καὶ τὸ σπέρμα οἴκου πατρὸς σου· καὶ οὐκ ἔσται σοι πρεσβύτης ἐν οἴκῳ μου πάσας τὰς ἡμέρας.

Au. Ver.—32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel [or, the affliction of the tabernacle, for all the wealth which God would have given Israel]: and there shall not be an old man in thine house for ever.

Pool.—So the sense is, *Thou shalt see*, not in thy person, but in thy posterity (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Genesis xviii. 8; xxvii. 29, 40); *an enemy*, i. e., thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being, through man's corrupt nature, esteemed as a man's worst enemy,) *in my habitation*, i. e., in the sanctuary. And then he adds by way of aggravation, that this sad accident should happen *in all the wealth which God shall give Israel*, i. e., in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1 Kings ii. 27, 35, when the priesthood was most glorious, and most profitable and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see*, to wit, in thy own person, *the affliction, or oppression, or calamity of my habitation*, i. e., either of the land of Israel, wherein I dwell; or of the sanctuary, called *the habitation* by way of eminency, whose greatest glory the ark was, 1 Sam. iv. 21, 22, and consequently, whose greatest calamity the loss of the ark was; *for, or instead of all that good wherewith God would have blessed Israel, or was about to bless Israel*; having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved severely to punish. So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever*, i. e., as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.

Bp. Patrick.—32 The marginal translation seems most literal, “Thou shalt see the

affliction of the tabernacle." As he did, for he saw the tabernacle deprived of the ark, which was the glory of it; and lived to hear the ark was taken by the Philistines (iv. 4, 11). But his family was not thrown out of the priesthood till the days of Solomon. The Hebrew words may be translated, "After all the good God hath done to Israel." He repeats the foregoing threatening, to show the certainty of it. But some by an *old man* understand an *elder*. So the Talmudists in the Gemara of the Sanhedrin, cap. 1, where they make the meaning to be, that if any of his family did live long, they should never come to honour.

Dr. A. Clarke.—*Thou shalt see an enemy in my habitation.*] Every version and almost every commentator understands this clause differently. The word *רִיב*, which we translate an *enemy*, and the Vulgate *æmulum*, a *rival*, signifies *calamity*; and this is the best sense to understand it in here. The calamity which he saw was the defeat of the Israelites, the capture of the ark, the death of his wicked sons, and the triumph of the Philistines. All this he *saw*, that is, knew to have taken place, before he met with his own tragical death.

In all the wealth which God shall give Israel.] This also is dark. The meaning may be this: God has spoken good concerning Israel; he will, in the end, make the triumph of the Philistines their own confusion; and the capture of the ark shall be the desolation of their gods; but the Israelites shall first be sorely pressed with *calamity*. See the *margin*.

Ged.—32 With a jealous eye, thou shalt behold a rival, in every thing the favourite of Israel; but, in thy family, there shall never be an old man.

Booth.—32 And with envy thou shalt see a rival, who in every thing shall do good to Israel; but there shall not be an old man of thy house for ever.

There is great obscurity in this passage, and I question, whether its true sense hath yet been hit. There seems some error in the text; but two MSS. read כלל instead of בכל, which will probably lead us into the true meaning. The sense then may be, "and thou shalt see an affliction in my house" (i. e., the capture of the ark) "in proportion to," i. e., as great and signal as, "all the good, which Jehovah hath (hitherto) done to Israel." כ signifies, "as, such as, according

to, in proportion to;" thus Ps. xci. 15, "make us glad according to the days (כימים) wherein thou hast afflicted us," &c. This sense seems to suit this place.—*Boothroyd's Hebrew Bible.*

Bp. Horsley.—*And thou shalt see an enemy in my habitation, &c.* Here again the word *רִיב* is inexplicable. Houbigant would read *רִיב*; and with this emendation he renders the passage thus: "And thou shalt behold whatever good shall happen unto Israel with sorrow and envy, for there shall not be," &c.

Houb.—32 *Tu, quicquid boni apud Israel erit, videbis; dolebis ac invidebis, cum interea in domo tua nemo unquam veniet ad senectutem.*

והבנה צר ריב: Ecce alterum mendum *רִיב*, verum non eodem modo, quo supra, corrigendum. Nam legendum *רִיב*, et *invideo oculo aspiciens*, ut infra xviii. 9, legitur, *ויהי שאל ריב אה דוד*, et erat *Saul aspiciens maligno oculo Davidem*. Hæc sententia in prophetæ ejus, qui nunc loquitur, mentem mirificè quadrat, vide versionem.

Dathe.—*Videbis æmulum oculo invideo omnibus bonis aliorum Israëlitarum affluentem, nec erit in familia tua unquam, qui ad senectutem perveniat.*

Altera vice legitur *רִיב*, atque æque difficilem habet explicationem ac in altero loco. Mihi quidem *habitationis* s. *sanctuarii* ex iisdem rationibus neque h. l. probatur. Sed putem, esse participium in Piel ab illo verbo *רִיב*, de quo *οἱ ὁ* prius illud *רִיב* derivarunt. Neque opus videtur mutatione, quam Hubigantius h. l. affert *רִיב* ex scriptione ejusdem vocis cap. xviii. 9.

Maurer.—*רִיב* Hic quoque varii varias excogitarunt conjecturas, præter necessitatem.

Ver. 33.

וְאִישׁ לֹא-אֶחָדִית לְךָ מֵעַם מִצְרָאִי
לְכָל־יְמֵי חַיֶּיךָ וְלֹא-אֶחָדִית אֶת-יְנִפְשְׁךָ
וְכָל-מִרְבֵּית בֵּיתְךָ יָמִוּרוּ אֲנָשִׁים :

καὶ ἄνδρα οὐκ ἐξολοθρεύσω σοι ἀπὸ τοῦ
θυσιαστηρίου μου, ἐκλείπειν τοὺς ὀφθαλμοὺς
αὐτοῦ· καὶ καταρβέν τὴν ψυχὴν αὐτοῦ. καὶ πᾶς
περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ
ἀνδρῶν.

Au. Fer.—33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die [Heb., men] in the flower of their age.

Booth.—*Shall die in the flower of their age.*] Heb., “shall die men,” אנשים. This is obscure: I should prefer the reading of the LXX, “shall die by the sword of men,” εν ρομφαία ανδρων, which shows that בחר is omitted in the Hebrew text. This was verified in the slaughter of his sons, and the murder of his family by Doeg. I should also prefer the reading of the LXX in the former part of the verse—“his eyes,” and “his heart,” not “thine eyes,” and “thine heart.” Eli dying just after this threatening, could not have his eyes consumed by the calamities of his surviving posterity. But this threatening was fulfilled in Abiathar, who, after having been high-priest all the reign of David, ended his life in disgrace and sorrow; and it is referred to as belonging to him, 1 Kings ii. 27, which confirms the reading of the LXX. As all the other versions follow the text Dathe renders, *ad ætatem virilem*.

Ver. 35.

— וְהִתְהַלֵּךְ לִפְנֵי-מִשְׁכָּנִי כְּלִי-הַקִּיָּם :

— καὶ διελύσεται ἐνώπιον χρυσοῦ μου πάσας τὰς ἡμέρας.

Au. Ver.—35 And I will raise me up a faithful priest, *that* shall do according to *that* which is in mine heart and my mind: and I will build him a sure house; and he shall walk before mine anointed for ever.

And he shall walk before mine anointed for ever.

Ged.—And he shall minister to me mine anointed priest for ever.

Mine anointed priest. So the Syriac and Arabic translators understood the words; and such, I think, is their true meaning. The general literal rendering is: *He shall walk before mine anointed.* The oracle alludes to Zadok. See 1 Kings ii. 26, 27.

Booth.—And mine anointed shall minister before me continually.

Pool.—*He shall walk*, i. e., minister as high priest. *Before mine anointed*; either, first, Before king Solomon, who was anointed king, 1 Kings i. 39, and before the succeeding kings [so Dathe], who are commonly called *anointed*, or the *Lord's anointed*, as 1 Sam. xii. 3, 5; xxiv. 6, 10; Psalm lxxxix. 38, 51; Lam. iv. 20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed*, or *Christ*, or *Messias* (both which words signify only the *Anointed*),

is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did mediately what John Baptist did immediately, *go before the face of the Lord Christ*; and when Christ did come, that office and officer was to cease. Thirdly, the high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord*, and consequently before Christ, who as he was God blessed for ever, Rom. ix. 5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Acts vii. 35; 1 Cor. x. 4; Heb. iii. 3—6, and many other places; and their temple is particularly called *his temple*, Mal. iii. 1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him*.

CHAP. III. 1.

וְהַנֶּצֶר שְׂמוּאֵל מִשְׁכָּנִי אֶתִּיהֶזָּה
לִפְנֵי אֵלֵי יְדִבֵּר יְהוָה הָיָה יָקָר בְּעֵינֵי
הָעָם אִין חֲזֹן נִפְרָץ :

καὶ το παιδάριον Σαμουὴλ ἦν λειτουργῶν τῷ κυρίῳ ἐνώπιον Ἑλὶ τοῦ ἱερέως. καὶ ῥῆμα κυρίου ἦν τίμιον ἐν ταῖς ἡμέραις ἐκείναις, οὐκ ἦν ὄρασις διαστέλλουσα.

Au. Ver.—1 And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; *there was* no open vision.

Eli.

Ged., Booth.—Eli the priest [LXX, Syr., Arab., and one MS.].

Precious.

Ged., Booth.—Rare.

There was no open vision.

Ged.—Visions were not frequent.

Booth.—Prophetic vision was not common.

Gesen.—פָּרָץ, Niph. pass. of Kal, No. 2, *spread abroad*, common, 1 Sam. iii. 1.

Prof. Lee.—פָּרָץ. Probably, *Much, fre-*

quent; but, according to some, *Clear, distinct*, 1 Sam. iii. 1.

Ver. 2, 3.

2 וַיְהִי בַיּוֹם הַהוּא וַעֲלִי שָׁכַב
בְּמִקְוָמוֹ וַעֲיָנָיו הִחֲלֹו בְּהוֹת לֹא יוֹכֵל
לִרְאוֹת: 3 וַיֵּצֵא אֱלֹהִים מָרָם וַיִּכְבֶּה
וַשְׁמוֹאֵל שָׁכַב בְּהִיכַל יְהוָה אֲשֶׁר־שָׁם
אֲרֹנוֹ אֱלֹהִים:

וַעֲיָנָיו קָר. 2.

2 καὶ ἐγένετο ἐν τῇ ἡμέρᾳ ἐκέλην, καὶ Ἑλὶ ἐκάθευδεν ἐν τῷ τόπῳ αὐτοῦ, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ἤρξαντο βαρύνεσθαι, καὶ οὐκ ἠδύναντο βλέπειν. 3 καὶ ὁ λύχνος τοῦ θεοῦ πρὶν ἐπισκευασθῆναι, καὶ Σαμουὴλ ἐκάθευδεν ἐν τῷ ναῷ οὗ ἡ κιβωτὸς τοῦ θεοῦ.

Au. Ver.—2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

3 And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep;

Bp. Patrick.—3 *Ere the lamp of God went out.*] The lamp in the great shaft of the golden candlestick, which bent towards the most holy place (called the western lamp), never went out; but some other of them did go out when it was morning (see upon Exod. xxvii. 20, 21). The meaning therefore is, that, ere it was day, the Lord called Samuel (see Dr. Lightfoot of the Temple, chap. 14, sect. 4).

Samuel was laid down to sleep.] In the court of the Levites, as the Targum explains it; or in some other place near to Eli, that he might be ready to assist him on any occasion. The words seem to import, that he had watched most of the night, (for so some were to do, Ps. cxxxiv. 1), and towards morning went to repose himself. For thus the words run in the Hebrew, and in the LXX and Vulgar: “Before the lamp of God went out, and Samuel lay down to sleep in the temple of the Lord,” &c. In-somuch, that Victorinus Strigelius translates the words thus: “And Samuel went to lie down in the temple of the Lord, where the ark of God was, before the lamp of God went out.”

Booth.—2, 3, Houbigant conceives the natural order of these two verses disturbed, and he transposes, substituting the second in

the place of the third. In this he has had few followers.

Ged.—2 Now it happened at that time, that when Eli, whose eyes were grown so dim that he could not see, had laid down in his own sleeping-place; 3 And Samuel had also lain down in the tabernacle of the Lord, where the ark of God was (the sacred lamp not yet extinguished);

Houb.—3 *Eo igitur tempore, antequàm lucerna Dei exstingeretur, Samuel dormiebat in Templo Domini, ubi Arca Dei erat. 2 Eli similiter dormiebat in loco suo; oculi autem ejus caligabant, ut vix posset videre.*

Dathe.—2 Tunc accidit, cum Elæus (cujus oculi caligabant, nec poterat distincte videre) in loco suo cubaret, 3 Et Samuel quoque in tabernaculo Jovæ, ubi arca Dei erat, dormiret lucerna sacra nondum exstincta.

Maurer.—2 וַעֲיָנָיו הִחֲלֹו בְּהוֹת, et oculi ejus cæperunt esse hebetes. רְאוֹת non est inf. Pi. pro רְאוֹת a פָּדָה (Win.), sed plur. nominis פָּדָה. Constructio eadem est, quæ Genes. ix. 20, ad q. vid.

Ver. 7.

וַשְׁמוֹאֵל מָרָם יָדַע אֶת־יְהוָה וַיִּבְרָא
יְהוָה אֵלָיו דְּבַר־יְהוָה:

καὶ Σαμουὴλ πρὶν γυνῶναι θεὸν, καὶ ἀποκαλυφθῆναι αὐτῷ ῥῆμα κυρίου.

Au. Ver.—7 Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him [or, Thus did Samuel before he knew the Lord, and before the word of the Lord was revealed unto him].

Pool.—Either, first, He was not acquainted with God in that extraordinary or prophetic way [so Patrick, Clarke]. Or, rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

Ged.—Now Samuel knew not that it was the Lord: for as yet no divine oracle had been revealed to him.

Booth.—Now Samuel did not know that it was Jehovah; for as yet the word of Jehovah had not been revealed to him.

Dathe.—7 Samuel nondum poterat vocem Jovæ ab humana discernere, quoniam sese ei nondum manifestarat.

Ver. 10.

Au. Ver.—Then Samuel answered, Speak; for thy servant heareth.

Houb., Geddes, Booth.—Then Samuel answered, Speak, O Jehovah [Syr., Arab., Vulg., and some copies of LXX]; for thy servant heareth.

Houb.—Non fuit omittendum יהוה post דבר, ut Samuel dicat, *loquere, Domine*; nam Heli eum docuit sic esse respondendum, nec credere fas est, Samuelem prætermisisse id verbum, quo uno significare poterat se jam nosse, eum qui se vocabat, esse ipsum יהוה, *Dominum*. Propterea non omittunt *Domine* Vulgatus, Syrus et Arabs, seu id legunt, seu judicant esse legendum.

Ver. 11.

Au. Ver.—I will do.

Ged.—I am about to do.

Ver. 13.

וְהַגִּדְתִּי לוֹ כִּי־שָׁמַעְתָּ אֶת־בִּיתִּי
עַד־עוֹלָם בְּצַנְנוֹ אֲשֶׁר־יָדַע כִּי־מָלְלִים
לָהֶם בָּנָיו וְלֹא כָהָן קָם :

καὶ ἀγγέλλω αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ὥς αἰῶνος ἐν ἀδικίαις υἱὸν αὐτοῦ, ὅτι κακολογοῦντες θεόν οἱ υἱοὶ αὐτοῦ, καὶ οὐκ ἐνοῦθετε αὐτούς.

Au. Ver.—13 For I have told him [*or*, and I will tell him, &c.] that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile [*or*, accursed], and he restrained them not [*Heb.*, frowned not upon them].

Pool.—Which he knoweth; either by the information of the prophet, chap. ii. 27, &c.; or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus; *for this iniquity, because he knew* (both by common fame, and by his own observation) *that his sons, &c.* He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin. *Vile*; not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. *Heb.*, *cursed themselves, or made themselves execrable or accursed*, both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Josh. vi. 18; vii. 12, 13. This expression may be used by

way of reflection upon their father, because he did not denounce the curse of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially.

Bp. Patrick.—*His sons made themselves vile.*] Or, they made light of God and of his people; having no regard to either of them. Or, they made the service of God vile in the eyes of the people; as the words may be translated, and as the LXX understand them.

Ged.—13 For I have warned him, that I am about to execute judgment on his house for ever; because, although he knew that his sons disgraced themselves, he rebuked them not.

Booth.—13 For I have told him that I will judge his house for ever: because, although he knew the iniquity of his sons, who made themselves vile, he restrained them not.

Gesen.—*Reflex.* לוֹ קָלַל, *to curse oneself*, i. e., to bring a curse upon oneself; 1 Sam. iii. 13, *because he knew* בְּנָיו מְלַלִּים לָהֶם בְּנֵי, *that his sons were bringing a curse upon themselves.*

Houb.—13 *Etenim ei nuntiavi, me de familiâ ejus æternum judicium facturum, propter scelus filiorum ejus; qui cum non nesciret nomen meum per eos blasphemari, tamen eos non coercuit.*

בעין אשר ידע. Duplex hic mendum habemus, quorum alterum corrigi potest ex veteribus, alterum ex ipsis Judæis. Prius est ordinis perturbati, qui sic restituendus est, ut post sequatur בניי, *propter peccatum, filiorum ejus.* Aliter, *propter peccatum, quod novit*, significaret aliquod peccatum Heli, secretum, cum tamen peccatum Heli filios suos non cohibentis, esset publicum magnæque apud Israel infamiae. Itaque legunt continenter בניי בני Græci Interpretes et Arabs. Alterum mendum est in להם, quod legendum est, להם (מקללים) *blasphemare faciunt me illi.* Hujus antiquæ scriptiois testes sunt Judæi, qui hunc locum numerant unum ex decem et octo illis, quos vocant ספרים, *correctionem scribarum.* Nam cum supersticiosi scribæ non auderent scribere se מקללים לי הם *blasphemare me illi faciunt, ne blasphemia*

in Deum facta, per scriptionem suam, caderet in ipsum Deum, omiserunt litteram ' , ut scriberent להם.

Dathe.—13 Indicavi ei, me posteros ejus in perpetuum puniturum esse propter culpam, quam admisit, cum sciret, quam turpiter se gererent ejus filii, nec tamen eos coerceret.

Ver. 14.

וְלָקֹחַ נִשְׁפָּעֵתִי לְבֵית עֲלִי אִם-
יִתְפָּר עֵינִי בֵּית-עֲלִי בְּזָכָה וּבְמִנְחָה
עַד-עוֹלָם :

καὶ οὐδ' οὕτως ὄμοσα τῷ οἴκῳ Ἑλὶ, εἰ ἐξέλθοις ἀδικία οἴκου Ἑλὶ ἐν θυμιάματι καὶ ἐν θυσίαις ἕως αἰῶνος.

Au. Ver.—14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

Pool.—*I have sworn*; which might be done before, though it be mentioned here only. Or, *I do swear*; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house*, or, *concerning*, as the prefix *lamed* is oft used, as Exod. xiv. 3; xviii. 7; 2 Sam. xi. 7; Ps. xci. 11, compared with Matt. iv. 6.

Bp. Patrick.—By *iniquity* is meant the *punishment* of iniquity; which he threatens should not be removed, or mitigated, by any sort of sacrifices, or oblations, that could be brought to the altar.

Prof. Lee.—עֵינִי, and עֵינִי. (a) *Sin, iniquity.* (b) *Guilt.* (c) *Punishment.* (a) Gen. xv. 16; Exod. xxxiv. 7; 1 Sam. xx. 8, &c. (b) Exod. xxviii. 43; 2 Sam. xiv. 9; Is. i. 4, &c. (c) Gen. xix. 15; 1 Sam. xxviii. 10.

Ged., Booth.—14 And therefore, I have sworn concerning the house of Eli, that the iniquity of Eli's house shall never be expiated by sacrifice, or other offering.

Ver. 17.

Au. Ver.—17 God do so to thee, and more also [Heb., so add], if thou hide any thing [or, word] from me of all the things that he said unto thee.

Pool.—God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i. e., let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Ruth i. 17.

Ver. 20.

וַיָּדַע כָּל-יִשְׂרָאֵל מִדָּן וְעַד-בְּעֵר שֶׁבַע
כִּי-נִתְּנָה שְׁמוּאֵל לַיהוָה :

καὶ ἔγνωσαν πᾶς Ἰσραὴλ ἀπὸ Δὰν καὶ ἕως Βηρσαβέε, ὅτι πιστὸς Σαμουὴλ εἰς προφῆτην τῷ κυρίῳ.

Au. Ver.—20 And all Israel from Dan even to Beer-sheba knew that Samuel was established [or, faithful] to be a prophet of the Lord.

Was established to be a prophet. So Houb., Patrick.

Dr. A. Clarke.—The word נִתְּנָה, which we translate *established*, signifies *faithful*: *The faithful Samuel was a prophet of the Lord.*

Ged.—Was truly a prophet.

Booth.—Was established a prophet.

Prof. Lee.—נִתְּנָה, Niph. opp. to נָתַן, Jer. xv. 18, and applied to either persons or things. *Known, or believed to be stable, constant, never-failing, faithful.* Jer. xlii. 5, וְאֵתָּה נִתְּנָה, *A witness of the truth* (abstractedly), and (one who is) *constant*, Neh. xiii. 13; Prov. xxvii. 6; 1 Sam. iii. 20; 2 Sam. vii. 16; Ps. lxxviii. 8, 37; xciii. 5, &c.; f. נִתְּנָה, and נִתְּנָה, Is. i. 21; Ps. xix. 8; lxxxix. 29; pl. m. נִתְּנָה, Is. viii. 2; xxxiii. 16; constr. נִתְּנָה, Ps. ci. 6.

Dathe.—Intellexerunt, Samuelem verum esse Jovæ prophetam.

Ver. 21, and CHAP. IV. 1.

וַיִּסַּח יְהוָה לְהַרְאֶה בְּשִׁלָּה כִּי-נִתְּנָה
יְהוָה אֶל-שְׁמוּאֵל בְּשִׁלּוֹ בְּדָבָר יְהוָה :

CHAP. IV.

וַיְהִי דְבַר-יִשְׂרָאֵל לְכָל-יִשְׂרָאֵל וַיִּגֹּד
יִשְׂרָאֵל לְהַרְאֶה פְּלִשְׁתִּים לְפָלְחָה
וַיַּחֲנוּ עַל-הָהָר הַזֶּה וּפְלִשְׁתִּים חָזְרוּ
בְּבָבָה :

21 καὶ προσέθετο κύριος δηλωθῆναι ἐν Σηλὼμ, ὅτι ἀπεκαλύφθη κύριος πρὸς Σαμουὴλ καὶ ἐπιστεύθη Σαμουὴλ τοῦ προφήτης γενέσθαι τῷ κυρίῳ εἰς πάντα Ἰσραὴλ ἀπ' ἄκρων τῆς γῆς καὶ ἕως ἄκρων. καὶ Ἑλὶ πρεσβύτερος σφόδρα, καὶ οἱ υἱοὶ αὐτοῦ πορευόμενοι ἐπορεύοντο, καὶ πονηρὰ ἡ ὁδὸς αὐτῶν ἐνώπιον κυρίου.

ΚΕΦ. Δ'.

1 καὶ ἐγενήθη ἐν ταῖς ἡμέραις ἐκείναις, καὶ συναθροίζονται ἀλλόφυλοι ἐπὶ Ἰσραὴλ εἰς πόλεμον· καὶ ἐξῆλθεν Ἰσραὴλ εἰς ἀπάντησιν αὐτοῖς εἰς πόλεμον, καὶ παρεμβάλλουσιν ἐπὶ

Αβενέζερ. καὶ οἱ ἀλλόφυλοι παρεμβάλλουσιν ἐν Ἀφέκ.

Au. Ver.—21 And the LORD appeared again in Shiloh : for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

CHAP. IV.

1 And the word of Samuel came [or, came to pass ; Heb., was] to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Eben-ezer : and the Philistines pitched in Aphek.

Pool.—21 *Revealed*, or, did use to reveal his mind to Samuel. *By the word of the Lord*, i.e., by his word, the noun for the pronoun, which is frequent, as Lev. xiv. 15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

CHAP. IV. 1 *The word of Samuel*, i.e., the word of the LORD revealed to Samuel, and by him to the people; either, first, The prophetic word mentioned before, chap. iii. 11, &c., which is here said to *come*, or to *come to pass*, as it was foretold, to all Israel. But the subject of that prophecy was not *all Israel*, but *Eli and his house*, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance. *Against the Philistines*; or, to meet the *Philistines*. *Eben-ezer*; a place so called here (by anticipation) from a following event, chap. vii. 12.

Bp. Patrick.—1 *The word of Samuel came to all Israel.* The revelation of God's mind and will, which had been very scarce among them in former days (iii. 1) now grew very plentiful.

Bp. Horsley.—21 *And the Lord appeared again*, &c. It should seem that for the sins of Eli's sons, the oracular voice in the sanctuary had been for some time discontinued. Eli, we find, is warned of the destruction of his family (chap. ii. 27, &c.), not by a voice from the cover of the ark, but by a prophet. But from the first call of Samuel, the oracle was regularly uttered in the sanctuary, as in former times. See Exod. xxv. 22, and Numb. vii. 89. There seems to be no necessity for Houbigant's emendation here, but the first sentence of the following

chapter should certainly be joined to the end of this.

And Jehovah was manifested again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh, by the word of Jehovah, and the word of Samuel came to all Israel.

By the word of Jehovah; i.e., by the voice between the cherubim. Jehovah spake immediately to Samuel, and Samuel reported to the people, what Jehovah said to him; and in this manner Jehovah was again, as in former times, manifested in Shiloh.

Dr. A. Clarke.—21 *The Lord appeared again.* Heb., “And Jehovah added to appear;” that is, he continued to reveal himself to Samuel at Shiloh. *By the word of the Lord.* By the spirit and word of prophecy.

CHAP. IV. 1. *The word of Samuel came to all Israel.* This clause certainly belongs to the preceding chapter, and is so placed by the Vulgate, Septuagint, Syriac, and Arabic.

Pitched beside Eben-ezer.—This name was not given to this place till more than *twenty* years after this battle, see chap. vii. 12; for the monument called *האבן עזר*, the “stone of help,” was erected by Samuel in the place which was afterwards, from this circumstance, called *Eben-ezer*, when the LORD had given the Israelites a signal victory over the Philistines. It was situated in the tribe of Judah, between *Mizpeh* and *Shen*, and not far from the *Aphek* here mentioned. This is another proof that this book was compiled after the times and transactions which it records, and probably from *memo-randa* which had been made by a contemporary writer.

Ged.—21 For the LORD continued to appear in Shilo; and to Samuel, in Shilo, he revealed his oracles; which Samuel announced to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons were going on in their own evil way before the LORD, when the Philistines assembled, and came out to fight against the Israelites [LXX, and partly Vulg.]. And the Israelites went out to war against the Philistines, and encamped at Ebenezer; while the Philistines were encamped at Aphek.

Booth.—21 And Jehovah again appeared in Shiloh: for in Shiloh, Jehovah revealed

his own word to Samuel, and Samuel spoke it to all Israel.

CHAP. IV. 1 Eli was now very old, and his sons still went on, and their way was evil before Jehovah; and the Philistines assembled and came forth to fight against Israel [LXX, and partly Vulg.]. And Israel went forth against the Philistines to battle, &c.

21 The conclusion of this verse is obscure, and the ancient versions read differently. By reading דבר instead of דבר, and omitting יי in the beginning of the first com. next chapter, and ending with ישראל, we have a clear and consistent sense, שמאל דבר יהוה אל ישראל, “And the word of the Lord Samuel spake to all Israel.” The LXX, Ar., and Syr. support this emendation. The clause now only in the LXX (“And Eli was very old, and his sons went on, and their way was evil before the Lord”) Geddes considers genuine; and what ought to begin the next chapter.—*Boothroyd's Heb. Bible.*

Houb.—21 *Perrexit autem Dominus apparere Samueli: Nam apparuit ei in Silo.*

CHAP. IV. 1 *Fuit igitur verbum Samuel, ex mandato Domini, ad omnem Israel in Silo, et egressus est Israel obviam Philisthæis, ut decertaret. Israel castra habebat in lapide Azer, Philisthæi verò in Apec.*

21 דבר יהוה, *In verbo Domini.* Mox accessit, *revelatus est Dominus Samueli in Silo*; nunc sequitur, *in verbo Domini.* Hæc male coherens, et perturbationem hoc loco esse factam significant Veteres, quorum alii quædam, quæ nunc leguntur, omittunt, aut addunt quæ non leguntur: vide Polyglotta. Verus ordo esse videtur talis ויבא ישראל אל שילה, *addidit autem Dominus videri Samueli, nam revelatus est Dominus Samueli in Silo.* Deinde hæc verba יהוה דבר יהוה, *in Silo in verbo Domini,* rejicienda in primum versum capitis sequentis, ut mox dicemus. Cæterum utrobique scribendum fuit vel שילה, vel *Silo.*

CHAP. IV. 1 לל ישראל, *ad omnem Israel.* Post hæc verba, hæc addimus, ויבא דבר יהוה, *in Silo, ex verbo Domini,* quæ omisimus in fine capitis superioris, ויבא דבר יהוה, *in loco.* Nunc suo loco dicitur, fuisse verbum Samuel ad populum ex Domini mandato. Nempe Samuelem populus consuluerat, quem multis ab annis noverat prophetam Dei esse; neque eos Samuel à pugnâ dehortatus fuerat, quamquam vincendi erant a Philisthæis. Sic Jud. xx. Deus jusserat Israelitis

cum tribu Benjamin pugnare; quamquam vincendos.

Ver. 3.

Au. Ver.—That, when it cometh among us, it may save us out of the hand of our enemies.

Booth.—That it may go among us and save us from the hand of our enemies.

Ver. 7.

— בָּא אֱלֹהִים אֶל־הַמִּחָנָה וְגו'

— οὗτοι οἱ θεοὶ ἤκασι πρὸς αὐτοὺς εἰς τὴν παρεμβολήν, κ.τ.λ.

Au. Ver.—7 And the Philistines were afraid, for they said, God is come into the camp, &c.

God.

Ged., Booth.—A god.

Ver. 8.

אֵי לָנוּ מִי יַצִּילֵנוּ מִיַּד הָאֱלֹהִים
הַאֲדִירִים הָאֵלֶּה אֵלֶּה הֵם הָאֱלֹהִים
הַמַּצִּים אֶת־מִצְרָיִם בְּכָל־מָצָה בַּמִּדְבָּר :

οὐαὶ ἡμῖν, τίς ἐξελεῖται ἡμᾶς ἐκ χειρὸς τῶν θεῶν τῶν στερεῶν τούτων; οὗτοι οἱ θεοὶ, οἱ πατάξαντες τὴν Αἴγυπτον ἐν πάσῃ πληγῇ καὶ ἐν τῇ ἐρήμῳ.

Au. Ver.—8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

These mighty Gods.

Bp. Patrick.—The Hebrew words *Adirim Elohim*, which we translate “mighty Gods,” are translated by Theodoret “the strong God;” which agrees with what goes before, “God is come into the camp:” and with the Targum, “Who shall deliver us out of the hand of the Word of the Lord,” &c.

Dr. Adam Clarke.—*These mighty Gods.* Heb., *from the hand of these illustrious gods.* Probably this should be translated in the singular, and not in the plural: *Who shall deliver us from the hand of this illustrious god?*

These are the Gods, &c.

Bp. Patrick.—*These are the Gods, &c.* Or, this is the God. They seem not to have perfectly understood the sacred story, but thought all those plagues which are there spoken of had fallen on the Egyptians while the Israelites were in the wilderness [so Michaëlis, Dathe]; where they were

when their last plague befel them, by their being drowned in the Red Sea: but Jonathan thus paraphrases it: "Who smote the Egyptians with all manner of plagues; and did wonders for his people in the desert."

Pool.—They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which, having the wilderness on both sides of it, Exod. xiii. 18, 20; xiv. 3, 11; xv. 22, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

Houb., Horsley, Ged., Booth.—These are the gods that [Ged., Booth., those gods which] smote the Egyptians with every kind of plague, and did such wonders [Arab., Chald.] in the wilderness.

Houb.—*In deserto.* Ante id verbum addit Chaldæus, *fecit mirabilia*: similiter Arabs, *et ostendit mirabilia*, uterque legens וַיִּבְרָא וַיַּעַל וַיַּעֲרֹב וַיַּעֲרֹב, vel וַיַּעֲרֹב וַיַּעֲרֹב. Quæ verba in contextum sacrum referenda esse, lector intelligens videbit, et benè actum nobiscum existimabit, quod hæc non omiserint Chaldæus et Arabs. Nam novi Interpretes, quidquid dicant, non perficiunt, ut credamus sic locutos esse Philistæos, qui perculserunt Ægyptios *omni plagâ in deserto*; quasi plagas Ægypti *in deserto* fuisse factas credidissent. Quod verò aiunt quidam, Philistæos loqui de transitu Rubri Maris ad desertum facto, et *in deserto* esse ut *ad desertum*, hæc cavillatio est, non interpretatio. Itaque etiam omnes Veteres convertère *in deserto*. Præterea quî possunt Philistæi vocare transitum maris *omnem plagam*? Quis non videt intelligi à Philistæis plagas mirabiles, quæ adhuc erant in memoriâ hominum, quæque in Exodo narrantur? Addunt Syrus et Græci Intt. conjunctionem, et (*et in deserto*) non quia sic legunt, sed ut sententiam quomodocunque expediant: Et malè jungitur *in deserto* cum Ægyptios, et cum *omnem plagam*.

Ver. 13.

וַיָּבֹאוּ וַיִּהְיֶה עָלֵי יִשָּׁב עַל-הַפֶּסֶס

וַיָּבֹאוּ וַיִּהְיֶה עָלֵי יִשָּׁב עַל-הַפֶּסֶס

ד קר

καὶ ἦλθε, καὶ ἰδοὺ, Ἥλι ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν καρδία αὐτοῦ ἐξέστηκυία περὶ τῆς κιβωτοῦ τοῦ θεοῦ, κ.τ.λ.

Au. Ver.—13 And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God, &c.

Bp. Horsley.—*Eli sat upon a seat by the wayside, watching.* Read,

עלי ישב על הכסא בעד ד השער וקר כפפה

Eli sat upon the seat close by the side of the gate, watching the road. See the version of the LXX, and compare verse 18. The change of ק into ד is justified by many of Kennicott's MSS.; but this alone is not a sufficient emendation.

Dathe.—Perquam placet observatio critica, quam Celeb. Koehlerus dedit (in Repertorio pro Litteratura Orient., P. ii., p. 255) post ו excidisse הַפֶּסֶס, *prope portam* et sequentia וַיִּהְיֶה עָלֵי יִשָּׁב transposita esse legenda. LXX quidem interpretes sic legerunt: καὶ ἰδοὺ Ἥλι ἐκάθητο [Alex.] ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν. Chaldæus quoque et Josephus (Antiquitt. v. 11, § 3) legerunt vocabulum שַׁב et infra vers. 18 narratur, Elæum ד השַׁב, *prope portam* a sella cecidisse et fregisse cervicem. Sed quoniam recepta textus lectio commodam admittit explicationem (marginalis nempe s. Keri, Cethib enim nihil nisi scribæ vitium est), versiones quoque Syriaca, Arabica, et Vulgata cum ea consentiunt, illam, quanquam mihi valde probatur, nolui in versione exprimere.

Ged., Booth.—13 And when he came, lo, Eli was sitting upon a high seat by the gate [LXX], watching; for his heart trembled for the ark of God [Ged., the LORD: so Chald., Arab.].

Houb.—13 *Qui, cum advenit, Heli sedebat in sellâ, vultu ad viam converso, et corde pavido propter Dei Arcam, &c.*

Est ד, *ad manum, ad spatium, seu versûs.* Nos, *vultu ad viam converso*, nempe eam in partem, unde clamor exoriebatur. Participium כפפה demonstrat habitum prospectantis, seu vultûs eò prospectantis, unde aliquid novi adveniret, non ipsum prospectum. Nam Heli, caligantibus oculis, nihil quidquam poterat aspicere.

Maurer.—*Sedebat in sella ad latus, i. e.,*

juxta viam prospectans. LXX secutus
Köhlerus legendum conjecit: יָשַׁב עַל־הַפֶּסֶס
הַשֵּׁמֶר מִצֵּדָה דָּרָךְ. Sed plane apparet, LXX
liberius vertisse, ita quidem, ut hæc verba
accommodarent commati 18.

Ver. 15.

— וְעִיבְיוּ קֶמֶחַ וְלֹא יָכוֹל לִרְאוֹת :

Au. Ver.—15 Now Eli was ninety and eight years old; and his eyes were dim [Heb., stood], that he could not see.

Houb., Booth.—קמה...יכל. Here are two errors. The first verb ought to be קמי, and the other יכל, as the root is יכל not כול.—*Booth.*

Ver. 17, 18, 19, 20.

Au. Ver.—17, 18, 19, 20, The ark of God.
So the Heb.

Ged., Booth.—The ark of the LORD [Booth., Jehovah, 17 Chald., 18, 19, 20 Chald., Arab.].

Ver. 19.

וּבְלִילֵי אֲשֶׁר-יִכְנֹחַ הַקָּדָשׁ לָלֵלָה
וּתְשַׁמֵּעַ אֶת-הַשְּׂמוּעָה אֶל-הַלֵּקֶחַ אֲרוֹן
הָאֱלֹהִים וּמֵת חֲמִיּה וְאִישָׁהּ וּתְכַבֵּעַ
וּתְלַד פֶּיִינְחָכֶם עָלֶיהָ אֲרִיָּה :

καὶ νύμφη αὐτοῦ γυνὴ Φινεές συνειληφύα
τοῦ τεκεῖν, καὶ ἤκουσε τὴν ἀγγελίαν, ὅτι
ἐλήφθη ἡ κιβωτὸς τοῦ Θεοῦ, καὶ ὅτι τέθηκεν
ὁ πνευερὸς αὐτῆς καὶ ὁ ἀνὴρ αὐτῆς, καὶ ἔκλαυσε
καὶ ἔτεκεν, ὅτι ἐπεστράφησαν ἐπ' αὐτὴν ὡδίνες
αὐτῆς.

Au. Ver—19 And his daughter-in-law, Phinehas' wife, was with child, *near* to be delivered [*or*, to cry out]: and when she heard the tidings that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains came [Heb., were turned] upon her.

Houb.—19 ללה Omissum fuit 7; nam scribendum fuit ללה, *ad pariendum*. Id quidem aded in promptu erat, ut mirum sit vertisse Ariam, *ad nulandum*, quasi ex ללה.....ומה: Potius מה ומא, *et quod mortuus esset*...quomodo antea הליקח ואי, *quod capta esset*. Præpositionem hanc alteram expressere omnes Veteres.

She bowed herself.

Bp. Patrick.—The Hebrew word which we translate “bowed herself,” signifies she “fell on her knees.” For so the manner was in those countries; which Ludolphus confirms in his Ethiopic History, and his commentary upon it (lib. i., cap. 14, n. 101).

VOL. II.

Ver. 21, 22.

21 וְתִקְרָא לְפָנָיו אֵי קְבוּדָה לְאֹמֶר
בְּגִלְתָּ קְבוּדָה מִיִּשְׂרָאֵל וְאֵלֶיהָ לֵמַח אֶרְוֹ
הָאֱלֹהִים וְאֵלֶיהֶם מִיָּשָׁה : 22 וְתִקְרָא
בְּגִלְתָּ קְבוּדָה מִיִּשְׂרָאֵל כִּי בִלְחָה אֶרְוֹ
הָאֱלֹהִים :

21 καὶ ἐκάλεισε τὸ παιδάριον Οὐαμβαρχα-
βῶθ ὑπὲρ τῆς κιβωτοῦ τοῦ θεοῦ, καὶ ὑπὲρ τοῦ
πενθεροῦ αὐτῆς, καὶ ὑπὲρ τοῦ ἀνδρὸς αὐτῆς.
22 καὶ εἶπαν. ἀπόκισται δόξα Ἰσραὴλ ἐν τῷ
ληφθῆναι τὴν κιβωτὸν κυρίου.

Au. Ver.—21 And she named the child I-chabod, saying, The glory is departed [*that is, Where is the glory? or, There is no glory*] from Israel: because the ark of God was taken, and because of her father-in-law and her husband.

22 And she said, The glory is departed from Israel : for the ark of God is taken.

Ichabod.

Dr. Adam Clarke.—The words literally mean, *Where is the glory* [so Houb., Dathe, Lee]?

Bp. Patrick.—The Hebrew word נ also signifies the same with נל, *not*, as Ludolphus observes in his commentary upon his Ethiopian History (lib. i., cap. xvi., 106). And so Bochartus here translates *Ichabod* by *inglorious* [so *Gen.*, *Booth.*, *Gesen.*], or without glory: to that, *saitz* he, without the true God (par. i. Hieroz., lib. ii., cap. 34).

Gesenius.—א; adv. *not, non*, found Job xxii. 30, and in the pr. names יְהוֹדָב (inglorious), Ichabod, 1 Sam. iv. 21, and יְזַבֵּל, Jezebel. It is much more frequent in Rabbinic, especially as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in Ethiopic, where ጸ is prefixed also to verbs. It is doubtless an abridged form from אָ, see r. אָ, אָ; like the Greek and Sanscr. *a* priv. from *an*.

¹אִי־כָבוֹד (inglorious), *Ichabod*, pr. n., 1 Sam. iv. 21.

Bp. Horsley.—21 (*Because—husband*) I am inclined to think that the whole of this parenthesis is an interpolation.

22 *And—Israel: for—is taken; rather, Now—Israel, because—was taken.*

Geddes.—21 She only named the child Ichabod [INGLORIOUS]: “For glory (said she) is departed from Israel:”—because the ark of the LORD [Chald., Arab.] had been

3 A

taken; and on account of the death of [Chald. and nineteen MSS.] her father-in-law and her husband—22 For that reason, she said: "Glory is departed from Israel; since the ark of the Lord [Chald., Syr., Arab., and some copies of LXX], the God of Israel [Syr.], is taken."

Booth.—21 Yet she named the child Ichabod [INGLORIOUS], saying, The glory is departed from Israel: because the ark of Jehovah [Chald., Arab.] was taken, and because of the death of her father-in-law and her husband. 22 So she said, The glory is departed from Israel: for the ark of Jehovah [Chald., Syr., Arab., and some copies of LXX, *Ged.*], the God of Israel [Syr.], is taken.

Houb.—21 *Sed puerum nominavit Jocabed, propterea quod nuntiatum fuerat arcam Dei esse captam. 22 Dixit enim: Abiit gloria ex Israel, quandoquidem arca Dei capta est.*

21 לאמר גלה כבוד משראל, *Dicendo, abiit gloria ex Israel.* Omittunt, hoc quidem versu 21 *abiit gloria ex Israel*, Græci Intt. Rom. Edit. et Arabs, quæ nisi omittentur, actum agerent postea ver. 22 ubi tamen commodè leguntur. Imò Arabs omittit versum hunc 21 totum, in quo videret inutilia quædam, et ex versu 19 malè iterata. Nos quidem, omissis his משראל, גלה כבוד, jungimus לאמר, cum אל הלקח ארון ה' אלהים, et hæc verba attribuiamus sacro scriptori, non autem uxori Phinees; ut לאמר sit, *propter verbum*, vel, *ed quod nuntiatum fuerat*, ut sequatur *de captâ arcâ Dei.* Postea omittimus hæc verba, ואל המיה ואשה, et *propter socerum suum et maritum suum.* Etenim in לאמר præparatio est ad explicandum, cur uxor Phinees filium suum nominaverit Jocabed, sive *ubi est gloria.* Atqui hæc verba, *ubi est gloria*, pertinent ad arcam, quæ mox capta est, minimè vero ad socerum et ad maritum uxoris Phinees, qui homines multum aberant, ut essent *gloria Israel.* Itaque originationem nominis Jocabed parte aliquâ falsam haberemus, si hæc verba retinerentur, quæ non dubium est huc fuisse allata ex versu 19 cùm scriba quis imperitus crederet esse hunc versum 21 versûs 19 reintegrationem, adderetque adeò, quæ deesse male arbitraretur.

CHAP. V. 1, 2.

Au. Ver.—The ark of God.

Ged.—1 The ark of the Lord [Chald.].

Booth.—2 The ark of Jehovah [Chald.].

Ver. 4.

— וַשֵּׁתִי וּפְתוֹת יָדָיו פָּרְתוּתָא אֶל-
הַמִּצְבֵּן רַק דָּגוֹן נִשְׁאַר עָלָיו :

— καὶ ἀμφότεροι οἱ καρποὶ τῶν χειρῶν αὐτοῦ πεπτωκότες ἐπὶ τὸ πρόθυρον, πλὴν ἡ ῥάχης Δαγῶν ὑπελείφθη.

Au. Ver.—4 And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump [or, the fishy part] of Dagon was left to him.

Pool.—Only the stump of Dagon, Heb., only Dagon, i. e., that part of it from which it was called Dagon, to wit, the fishy part, for dag in Hebrew signifies a fish. And hence their opinion seems most probable, that this idol of Dagon had in its upper parts a human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phœnicians (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name. Was left to him, or upon it, i. e., upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

Ged., Booth.—Only the fish form of him remained.

Gesen.—דָּגוֹן (pp. little fish; then in endearment and worship, "dear little fish;" comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gramm., III., p. 665), Dagon, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. xvi. 23, seq.; 1 Sam. v. 1; having a human head and arms, but the rest of the body like a fish.

Ver. 6.

וַתִּכְבֹּד יְדִיָּהוּהָ אֶל־הָאֲשֹׁדוֹתִים
וַיִּשְׁמְעוּ וַיָּדָו אֹתָם בְּעַפְלִים אֶת־אֲשֹׁדוֹתִים
וַיֹּאמְרוּ וַיִּבְרָאֵהָ :

במחרים קרי

καὶ ἐβαρύνθη ἡ χεὶρ Κυρίου ἐπὶ Ἀζωτον, καὶ ἐπήγαγεν αὐτοῖς, καὶ ἐξέεσεν αὐτοῖς εἰς τὰς ναῦς, καὶ μέσον τῆς χώρας αὐτῆς ἀνεφύησαν μύες· καὶ ἐγένετο σύγχυσις θανάτου μεγάλη ἐν τῇ πόλει.

Au. Ver.—6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, *even* Ashdod and the coasts thereof.

Smote them with emerods. See notes on Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, "Smote them in the fundamentals." See LXX, Vulg., Aquila, and Symmachus.

Dr. A. Clarke.—The word אפולים, *apholim*, from אפל, *aphal*, to be elevated, probably means the disease called the *bleeding piles*; which appears to have been accompanied with dysentery, bloody flux, and ulcerated anus. The Vulgate says, *Et percussit in secretiori parte natium*; “And he smote them in the more secret parts of their posteriors.” To this the Psalmist is supposed to refer, Psalm lxxviii. 66, *He smote all his enemies in the hinder parts; he put them to a perpetual reproach*. Some copies of the Septuagint have ἐξέσεν αὐτοῖς εἰς τὰς νῆας, “he inflamed them in their ships;” other copies have εἰς τὰς ἔδρας, “in their posteriors.” The Syriac is the same. The Arabic enlarges: “He smote them in their posteriors, so that they were affected with a dysentery.” I suppose them to have been affected with enlargements of the *hæmorrhoidal veins*, from which there came frequent discharges of blood.

Gesen.—עֵל, m. a hill. 2. Plur. עֵלִים (עֵלִים), tumors, Deut. xxviii. 27; 1 Sam. v. 6, seq., Cheth, i. e., hemorrhoids. Arab.

عَنْ, tumor in ano virorum vel in pudendis mulierum, see Schröder Orig. Heb., cap. 4, p. 54, 55; H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it כְּרִיָּהּ, q. v.

Ashdod and the coasts thereof.

Houb., Ken., Horsley, Geddes, Booth.—Ashdod and its territory: the land also swarmed with mice, and there was great confusion and destruction in the city [LXX, Vulg. Comp. vi. 4, 5].

Ken.—The present made to Israel by the Philistines was *double*; consisting of five golden *emerods*, and also of five golden *mice* (ch. vi. 4, 11, 18): and the double present proves, that there had been a double calamity. This chapter now mentions historically the calamity of the *emerods* only: but the Greek and Vulg. versions record here another calamity, arising from a *multitude* of

mice; which also is recorded by Josephus, p. 311. It is afterwards mentioned incidentally in the present Hebrew text, at chap. vi. 5.

Houb.—בגלילה. Post id verbum et anteversum 7 hæc addit Vulgatus, *et ebullierunt villa et agri in medio regionis illius, et nati sunt mures, et facta est confusio mortis magnæ in civitate*, quæ eadem totidem verbis dicant Græci Intt. sed quæ Vulgatus non addere nisi hæc legeret in suis Codicibus Hebræis. Neque enim Græcos Intt. quos sæpè adibat Vulgatus, ita tamen imitabatur, ut partes orationis totas ex ipsis mutuaretur, quas in suo Codice Hebr. non haberet. Item dicendum de Græcis Intt. qui quidem Codicem Hebr. suum pressius sequuntur, et quorum non fuit pro libidine, quidquid velint, supplere. Quare justa causa est, cur credamus utrumque Intt. hæc legisse, quæ hic addit. Imò hæc sacrum scriptorem non omisisse infrâ dicta confirmant, in quibus legitur, Philistæos, ut à finibus suis mures averterent, possuisse prope arcam mures aureos, ut et anos aureos. Nam credi vix potest, sacrum scriptorem, qui non tacuit de ano Philistæorum vulnerato, de muribus, quos terra ebulliebat, tacuisse. Hæc autem, quæ addunt suprâ dicti Interpretes, Hebraicè sic legebantur, וְיִשְׂרָאֵל הָיָה בְּיָדָם הָאֵרֶץ וְהָיָה הָאֵרֶץ בְּיָדָם הָאֵרֶץ וְהָיָה הָאֵרֶץ בְּיָדָם הָאֵרֶץ, quæ hod. in contextum sunt revocanda, quæque scribæ fortè omiserint saltu imprudenter facto ex verbo וְיִשְׂרָאֵל, in quo periodus initium sumebat, ad verbum וְהָיָה, nonnihil simile, quod sententiam sequentem inchoabat.

Bp. Patrick.—At the end of this verse, the Vulgar and the LXX also add, that a great number of mice started up out of the earth, and overrunning their fields, made great waste there. But, as *Lyra* well observes, this gloss in all likelihood being written in the margin, out of ch. vi. ver. 4, 5, it crept at last into the text, though it be neither in the Hebrew, nor the Chaldee, nor Syriac, nor Arabic (see *Bochart*, in his *Hierozoic.*, par. i., lib. iii., cap. 34).

Ver. 8.

— וַיֹּאמְרוּ בָרַח יִסָּב אֶרֶץ אֱלֹהֵי
יִשְׂרָאֵל וַיָּסֹבּוּ אֶת-אֶרֶץ אֱלֹהֵי יִשְׂרָאֵל :

— καὶ λέγουσιν οἱ Γεθαῖοι. μετελθέτω
κιβωτὸς τοῦ θεοῦ πρὸς ἡμᾶς. καὶ μετῆλθε
κιβωτὸς τοῦ θεοῦ Ἰσραὴλ εἰς Γέθ.

Au. Ver.—8 They sent therefore and gathered all the lords of the Philistines unto

them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

And they answered.

Ged., Booth.—The Gathites [LXX, Vulg.] answered.

Be carried about unto Gath.

Ged.—Be brought round to us [LXX] to Gath.

Houb.—גח. Melius לגח, ut habet Chaldaeus, nec non Syrus. Nam ubi abest ה, locale, id per præpositionem solet suppleri... *Thither.*

Houb., Ged., Booth.—And they carried round the ark of the God of Israel to Gath [LXX, Vulg.]

Ver. 9.

וַיִּנְחֹף אֶת־אֲנָשֵׁי הָעִיר מִקִּמָּוֹן וְעַד־

בְּרֹאשׁ וַיִּשְׁתְּרֵהוּ לָהֶם עֶפְרוֹלִים :

סחרים קר

— καὶ ἐπάταξε τοὺς ἄνδρας τῆς πόλεως ἀπὸ μικροῦ ἕως μεγάλου, καὶ ἐπάταξεν αὐτοὺς εἰς τὰς ἑδρας αὐτῶν. καὶ ἐποίησαν οἱ Γεθαῖοι ἐαυτοῖς ἑδρας.

Au. Ver.—9 And it was *so*, that, after they had carried it about, the hand of the Lord was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

And they had emerods in their secret parts. See notes on ver. 6, and Deut. xxviii. 27, vol. i., p. 743.

Bp. Horsley.—Rather, “And their fundaments became ulcerous.” See Vulgate and Aquila.

Booth.—So that they had the piles inwardly.

Gesen.—פִּתַּח, to split, to burst, Arab.

שִׁתְּרָה. Niph. to be burst forth, protruded, to break forth, of hemorrhoids, 1 Sam. v. 9. Comp. שִׁתְּרָה, Niph. No. 3.

Professor Lee.—שִׁתְּרָה, Niph. pres. יִשְׁתְּרֶה, 1 Sam. v. 9, only. According to some, i. q. יִשְׁתְּרֶה. Were concealed. Others, comparing

the Arab. شتر, dissecut, vulneravit; burst, or broke out.

Ver. 10.

Au. Ver.—God.

Ged., Booth.—Jehovah [Chald.].

Ver. 11, 12.

Au. Ver.—11 So they sent and gathered

together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our [Heb., me not, and my] people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods, &c.

11 *For there was a deadly destruction, &c.*

Ged., Booth.—For when the ark of the God of Israel was carried thither [LXX], the hand of Jehovah [Chald.] was heavy upon them, and there was a mortal destruction throughout all the city.

The hand, &c.

Houb.—And [Syr.] the hand.

12 *Were smitten with the emerods.* See notes on verse 6.

Bp. Horsley.—Rather, as in verse 6, *were smitten in the fundaments.*

CHAP. VI. 1.

Maur.—1 Post hunc vs. LXX legunt: καὶ ἐξέξεσεν ἡ γῆ αὐτῶν μύας. Apparet sane ex vs. 5, 11, 18, Philistæis etiam murium plagam immissam fuisse. Fuerunt igitur, qui hic nonnulla excidisse arbitrarentur. Sed constat, Hebræorum scriptores haud raro omittere non omittenda, eaque deinceps cursim attingere. Præterea LXX etiam alieno loco v. 6 murium mentionem faciunt.

Ver. 2.

Au. Ver.—2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lord? tell us wherewith we shall send it to his place.

Diviners. See notes on Deut. xviii. 10, vol. i., p. 695.

Tell us.

Houb.—הוריענו. Legendum הוריענו (five MSS.) indicate nobis, ne absit numeri pluralis, quod non negant ipsi Judæi, cum suppleant sub litterâ ם punctum Kibbuts; et Codices quidem defectum litteræ ן circulo superno castigant.

Ver. 3.

וַיֹּאמְרוּ אֲנִי־מְשִׁלְחִים אֶת־אֲרֹן יְהוָה יִשְׂרָאֵל וְגו'

καὶ εἶπαν, Εἰ ἐξαποστέλλετε ὑμεῖς τὴν κιβωτὸν διαθήκης Κυρίου Θεοῦ Ἰσραὴλ, κ.τ.λ.

Au. Ver.—3 And they said, If ye send away the ark of the God of Israel, &c.

Houbigant.—משלחים. Omissum fuit ארם [LXX, Chald., Syr., Arab., seven MSS.] prope ארם ex similitudine litterarum.....Quod

pronomen necessarium est, ut eo nominativo utatur participium משלחם.

Ver. 4.

וַיֹּאמְרוּ מֶה הָאֵשֶׁת אֲשֶׁר נָשִׁיב
לָךְ וַיֹּאמְרוּ מִסֶּפֶר סִרְנֵי פְלִשְׁתִּים
הַמֶּשֶׁה עָלֶיךָ זָחָב וַחֲמִשָּׁה עֶבְרֵי זָחָב
כִּי־מִגֶּפֶה אֶחָת לְכֻלָּם וּלְסִרְנֵיהֶם :

מספרי קרי

4 καὶ λέγουσι, τί τὸ τῆς βασάνου ἀποδώ-
σομεν αὐτῇ; καὶ εἶπαν, 5 κατὰ ἀριθμὸν τῶν
σατραπῶν τῶν ἀλλοφύλων πέντε ἔδρας χρυσᾶς,
ὅτι πταίσμα ἐν ὑμῖν καὶ τοῖς ἀρχουσιν ὑμῶν
καὶ τῷ λαῷ, κ.τ.λ.

Au. Fer.—4 Then said they, What shall be the trespass offering which we shall return to him? They answered, five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you [Heb., them] all, and on your lords.

Five golden mice.

Bp. Horsley.—In the LXX, according to the Vatican, the number of mice is not mentioned. The mice must have been many more than five, for they were according to the number of towns and cities, not of lordships. See verse 18.

Houb.—4 Tum illi, quale munus, inquit, pro delicto persolvemus? Quibus sic fuit responsum, quinque anos aureos, tot nimirum, quot sunt Satrapæ Philistæorum, et similiter quinque mures aureos; præterea tot mures aureos, quot sunt urbes in provinciis vestris, quoniam provinciarum fuit una omnium plaga.

Et quinque mures aureos. Contextum hîc mutilum habemus, qui nisi suppletur ex versu 18 cum eodem versu pugnancia loquatur. Nam versu 18 diserte declaratur, tot fuisse mures aureos, quot urbes et quot pagos in totâ regione Philistæorum, cum contra hoc versu 4 narretur fuisse tantum quinque mures aureos. Itaque post quinque mures aureos, addendi sunt præterea tot mures, quot erant urbes et pagi, quem tenorem habemus in infrâ dictis; nam postquàm dictum est ver. 17 dedisse Philistæos quinque anos aureos pro quinque urbibus præcipuis; versu 18 adduntur mures aurei, quos dederant singulæ urbes et singuli pagi. Itaque post hæc verba וַחֲמִשָּׁה עֶבְרֵי זָחָב, addendum continenter וַעֲבַרְי זָחָב מִסֶּפֶר כָּל עִיר פְּלִשְׁתִּים לְסִרְנֵיהֶם כי מִגֶּפֶה אֶחָת לְכֻלָּם, ut post sequantur hæc verba, כי מִגֶּפֶה אֶחָת לְכֻלָּם, וְלְסִרְנֵיהֶם: vide versionem. Facile erat ut

scribæ totum hoc membrum hic omitterent, quod similiter inchoabat, ut desinebat membrum prius, nempe in verbis עֲבַרְי זָחָב, et quod etiam similiter desinebat, ut membrum id quod sequitur, nempe in verbo לְסִרְנֵיהֶם. Nam in similitudine occasio erat, ut oculi scribæ ex uno membro ad alterum deerrarent. Præterea docent hoc ipso versu 4 hæc verba, quia una fuit plaga omnibus vobis, tangi omnes urbes Philistæorum, non tantum quinque præcipuas, quomodo et versu 18 planum est intelligi omnes urbes et pagos. Quidam interpretes nodum solvere se credunt, cum dicant, divinos Philistæorum jussisse, ut quinque præcipuæ urbes afferrent ad arcam quinque mures aureos, ut autem cæteræ urbes et pagi similiter afferrent, non jussisse; sed easdem cæteras urbes, ut et pagos, voluisse etiam suos mures afferre, ne apud eos plaga non cessaret. Verum, si hæc vera essent, non fuissent à sacro scriptore ommissa, qui quidem Philistæos exhibet, ut nihil quidquam agentes, præter id quod eorum sacerdotes et divini imperarunt.

You all. So LXX, Chald., Syr., Vulg., Arab., and ten MSS. The present text has them.—*Ged.*

Ver. 5.

Au. Fer.—5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, &c.

Your mice.

Houb.—Murium. Natum videtur עֲבַרְי ex similitudine, quia antecessit עֲשִׂיכָם, anorum vestrorum. Nam vera scriptio est עֲבַרְי, murium, non addito vestrorum, quomodo legunt Vulgatus et Arabs...הַמִּשְׁחָה; lege הַמִּשְׁחָה, ut lego in Codice Orat. 57 vel הַמִּשְׁחָה, ut in Codice Orat. 42 vastantium, non omisso ם, quod pertinet ad numerum pluralem.

Ver. 6.

— הָלֹא כְּאֲשֶׁר הִתְעַלְל בָּהֶם
וַיִּשְׁלְחוּם וַיֵּלְכוּ :

— οὐχὶ ὅτε ἐνέπαιξεν αὐτοῖς, ἐξαπέστειλαν αὐτοὺς καὶ ἀπῆλθον;

Au. Fer.—6 Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully [or, reproachfully] among them, did they not let the people [Heb., them] go, and they departed?

Wrought wonderfully.

Booth.—Exalted himself.

Gesen.—Hithpa. הִתְעַלְל. 1. pp. to quench

thirst. 2. *To exert one's might, to do wonders*, seq. 2, Ex. x. 2; 1 Sam. vi. 6.

Prof. Lee.—Hith. הִתְעַלִּי, constr. med. 2. (a) *Exerted himself in action, put forth his power against*, Exod. x. 2; 1 Sam. vi. 6.

Ver. 7.

וְעִתָּהּ קָחִי וְעֵשׂוּ עֲגֹלָה הַדָּשָׁה
אֶחָת וְגו'

καὶ νῦν λάβετε καὶ ποιήσατε ἄμαξαν κανήν,
κ.τ.λ.

Au. Ver.—7 Now therefore make a new cart and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them.

Houb., *Booth.*—קָחִי וְעֵשׂוּ. It is not probable that these two verbs would follow in this order. If קָחִי be transposed and placed before עֵשׂוּ coherence and sense will be restored. "And make now a new cart, and take two," &c. Such slight transpositions have often been made.—*Boothroyd's Hebrew Bible.*

Ver. 8.

Au. Ver.—8 And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

The ark of the Lord.

Ged., *Booth.*—The ark of the God of Israel [Chald., Syr., Arab.].

Jewels.

Dr. A. Clarke.—The word כִּי, which our translators so often render *jewels*, signifies *vessels, implements, ornaments, &c.* A *jewel of gold* has an odd sound to those who always attach the idea of a *precious stone* to the term.

Ver. 9.

Au. Ver.—This great evil.

Ged., *Booth.*—All [eleven MSS.] this great evil.

Ver. 10.

וַיֵּאֱתָרְבָּנִיָּה בְּכִי בְּבֵית : —

— καὶ τὰ τέκνα αὐτῶν ἀπεκώλυσαν εἰς οἶκον.

Au. Ver.—10 And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves at home.

Shut up.

Houb.—לִי, *continuerunt.* Talem significatum habet verbum כָּל. Itaque non audiendi sunt, qui statuunt τὸ לִי esse pro כָּל, *includerunt.* Nam verba לִי, suo non debent privari; quod quidem jam non semel monuimus.

Gesen.—כָּלָא. 1. *To close, and so to enclose, to shut up any one*, Jer. xxxii. 3. 2. *To withhold, to restrain, a person*, Num. xi. 28; Is. xliii. 6; the wind, Eccl. viii. 8; the lips, Ps. xl. 10; also 1 Sam. vi. 10, &c.

Ver. 15.

Au. Ver.—15 And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Beth-shemesh offered burnt-offerings and sacrificed sacrifices the same day unto the LORD.

And the Levites.

Dathe.—*Nam Levitæ.* Sic Vau explicandum est, non per *et s. autem.* Nam hoc prius factum esse quam præcedens, facile intelligitur.

Jewels of gold.

Booth.—Golden images. See note on ver. 8.

Ver. 18, 19.

וְעִתָּהּ קָחִי וְעֵשׂוּ מִסְפֵּר כִּלְעָרִי
פִּלְשֶׁתִּים לְחֻמֶּשֶׁת הַסֶּרְלִים מֵעִיר מִבְּצֹר
וְעַד כָּפַר הַפָּרָזִי וְעַד אֶבֶל הַנְּדוּלָּה
אֲשֶׁר הִנִּיחוּ עָלֶיהָ אֶת אֲזֵנוֹ יְהוָה עַד
הַיּוֹם הַזֶּה בַּשָּׂדֶה יְהוֹשֻׁעַ בֵּית-
הַשֹּׁמֶשׁ : 19 וַיָּגֶד בְּאֲנָשֵׁי בֵּית-שֹׁמֶשׁ כִּי
רָאוּ בְּאֲזֵנוֹ יְהוָה וַיָּגֶד בְּעַם שִׁבְעִים
אִישׁ חֲמִשִּׁים אֶלֶף אִישׁ וַיַּהַבְּלוּ הָעָם
כִּי-יִהְיֶה יְהוָה בְּעַם מִבְּנֵי יְדוּלָּה .

18 καὶ μὲν οἱ χρυσοὶ κατ' ἀριθμὸν πασῶν πόλεων τῶν ἀλλοφύλων τῶν πέντε σατραπῶν ἐκ πόλεως ἑστερωμένης καὶ ἕως κόμης τοῦ Φερεζαίου, καὶ ἕως λίθου τοῦ μεγάλου, οὗ ἐπέθηκαν ἐπ' αὐτοῦ τὴν κιβωτὸν διαθήκης Κυρίου, τοῦ ἐν ἀγρῷ Ὡσηὲ τοῦ Βαιθσαμυσίτου. 19 καὶ οὐκ ἡσμένισαν οἱ υἱοὶ Ἰεχονίου ἐν τοῖς ἀνδράσι Βαιθσαμὺς, ὅτι εἶδαν κιβωτὸν Κυρίου· καὶ ἐπάταξεν ἐν αὐτοῖς ἐβδομήκοντα ἄνδρας, καὶ πεντήκοντα χιλιάδας ἀνδρῶν· καὶ ἐπένθησεν ὁ λαός, ὅτι ἐπάταξε Κύριος ἐν τῷ λαῷ πληγῇ μεγάλης σφόδρα.

Au. Ver.—18 And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel [or, great stone], whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua the Beth-shemite.

19 And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

Ver. 18.

Pool.—The great stone of Abel [so Bp. Patrick]; which is mentioned as the utmost border of the Philistines' territory to which the plague of mice did extend; the word *stone* being easily understood out of ver. 14, where this *great stone* is expressly mentioned, as the place on which the ark was set, which is also here repeated in the following words. And this place is here called *Abel*, by anticipation, from the great mourning mentioned in the following verse.

Houb., Ged., Booth.—The great stone [LXX, Chald., four MSS.] whereon, &c.

Dathe, Maurer.—Atque hujus rei monumentum est lapis ille magnus, super quo, &c.—*Dathe.*

Maurer.—18 חָבַל אֶבֶן הַיְּדִידָה Horum loco verborum scribendum esse חָבַל אֶבֶן הַיְּדִידָה, et testis s. *documentum* hujus rei est lapis iste magnus, jam alii viderunt. Ac primum quidem pro אֶבֶן legendum esse אֶבֶן, probant vs. 14, 15. Etiam LXX et Chald. *lapidem* vertunt. “Potuisse facile אֶבֶן legi pro אֶבֶן, quivis intelliget, modo meminerit, וְאֶבֶן in priscis alphabetis ægre discerni.”—*Ges.* Altera autem emendatio tam plana est et necessaria, ut optimo jure Dathius mirum esse dicat, neminem interpretum antiquiorum sic vocem pronunciassse.

(Which stone remaineth) unto this day.

Houb.—Usque ad hunc diem. Hæc omitunt Græci Intt. in Codice quidem Romano, et similiter Arabs in Polyglottis, quæ non fuerunt omittenda; sed quæ tamen sententiam, eo modo, quo nunc legimus, impediunt. Ait Vulgatus, quæ (*arca*) erat usque in diem illum in agro Josue, sed nulla id sententia. Nam quis sit *dies ille*, ab eo die diversus, quo arca Dei lapidi magno imposita est, ignoratur. Itaque existimamus, cum Joan. Clerico, de muribus aureis id esse intelligendum, ita ut mures aurei dicantur esse, etiam tùm cùm hæc narraret sacer scriptor, in eodem loco, ubi est lapis magnus. Verumtamen eidem non assentimur, ut addenda hæc verba sint, *ubi sunt (mures aurei)* “quæ ex Hebraico Codice absunt, et quæ

tamen res ipsa, inquit, flagitat. Nam quæ verba *res ipsa flagitet*, si non leguntur, statuendum est, ex mendo scribarum non legi, non autem a sacro scriptore fuisse omissa. Sic igitur potius existimandum, scribas posuisse יָדָה, ubi scribendum fuerat יָדָה, et sunt; nomen autem יָדָה, ad lineam inferiorem esse rejiciendum, ut legatur יָדָה יָדָה, et percussit Dominus, quomodo infra legitur יָדָה יָדָה, כי הכה יָדָה, quia percusserat Dominus. Error fuit in proclivi, ut scriberetur יָדָה pro יָדָה, quia יָדָה subter יָדָה, in lineâ sequenti legatur, et ut deinde omitteretur in lineâ sequenti יָדָה, quia id supra positum legatur, oculo scribæ permiscente lineas.

Ver. 19.

And he smote, &c.

Ged.—19 But the Lord was displeased with the men of Beth-shemesh, because they looked into the ark; and he smote, &c.

But the Lord, &c. This addition, in italics, is partly to be traced in Sept.; and seems, in some sort, necessary for the connexion.

Fifty thousand and threescore and ten men.

Houb., Dathe, Horsley, Ken., Ged., Booth.—Seventy men [three MSS., Josephus].

Pool.—19 Of the people, i. e., of the people living in and near Bethshemesh, or coming thither from all parts upon this great and glorious occasion. Heb., and, or also, *he smote of the people*, to wit, of or belonging to other places, though now here; so these are distinguished from the men of Bethshemesh, of whom he speaks only in general and indefinitely, *he smote the men*, i. e., some or many of them, and then sets down the number of persons smitten or slain, either excluding the Beth-shemites, or including them. *Fifty thousand and threescore and ten men*: this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said, 1. That God always used to be most severe in punishing his own people, &c. — 2 That men are very incompetent judges of these matters, &c. — And for the former branch of the objection, many things are or may be said: 1. That the land of Israel was

strangely populous. See 2 Sam. xxiv. 9; 2 Chron. xiii. 3. 2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion. 3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time. 4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain.

Kennicott.—It is impossible for serious readers not to feel surprise and concern, at the account of so vast a multitude thus destroyed, a multitude of more than 50,000 men, belonging to one single town or village, on the extremity of their country; for we read only of the men of *Bethshemesh*, and of them as *in the fields at harvest*.

And if this text has given surprise and concern to many of those who take every circumstance as it stands in the present copies of their Bibles, to be true; it must have furnished pleasure to those who disbelieve (or pretend to disbelieve) the authority of the whole. For the men who are called *unbelievers*, fond of every argument at all favourable to their disbelief of revelation, have not failed to lay hold of this, among other instances, to prove, that there are in the Bible, accounts of things to them quite incredible;—inconsistent with what they themselves see of men and the world, and with the best ideas they can form of the Divine attributes.

But indeed, in this instance, the Deists stand not alone; *Jews*, as well as *Christians*, and some of the most learned among both, having expressed their disbelief as to the slaughter of 50,070 men. The opinions of many of the *Jews* may be supposed given to us, in the words of Rabbi Solomon Jarchi: who says, *The Targum of Jonathan is* [*And he slew among the elders of the people seventy men, and in the whole 50,000 men*] after which he adds, *Our Rabbins say seventy men; and every one of them was, when estimated, as 50,000; or 50,000, every one of whom, when estimated, was as the seventy of the Sanhedrim.* From these words it

seems to appear, that, though the greater part of these Rabbins received the number 70, yet some others received the number 50,000, as the number of the men destroyed: but that none of these received both numbers, one of the two being still considered as a comparison. Other testimonies might be added to shew, that formerly the *Jews* did not believe, that the men here slain amounted to 50,070; but were only seventy, *who in merit and glory were equal to 50,000*: which surely is a very strange comment, in favour of men thus punished by the judgment of God.

Among Christians, one of the most considerable scholars is Bochart; who, after mentioning the common opinion as to the sum of 50,070 men, declares his own opinion to be very different [*Hieroziac. ii. 36; edit. 4, page 370*]. He shews clearly, and from the letter of the text, that the men of *Bethshemesh*, and they only, were present; consequently, they only could be here punished. But then, though he gives several good reasons against the common notion, he rests the matter upon a very whimsical and groundless conjecture of his own, namely, that the present Hebrew words should be rendered, *seventy men* (to wit) fifty out of 1,000 men; or rather, as 50 is to 1,000, which is the one twentieth part; and so, as *seventy were slain*, the number of the offenders must have been 1,400. Le Clerc also expresses himself strongly against the belief of 50,070 men being thus destroyed: and he says of the confutation of it by Bochart, *Merito repudiat; atque rationibus, quibus sani nihil opponi queat, oppugnat*. This second writer, though he justly disallows the preceding conjectural solution, and says with great reason that Bochart's proofs of it were not at all to the purpose, yet attempts to solve this difficulty by another conjecture, equally groundless and indefensible with the former. For, as Bochart had, in defiance of the letter of the text, and without the least authority, introduced the preposition כ (out of) before the word אלף, *thousand*; so, in equal defiance of the letter of the same text, Le Clerc introduces the same preposition before חמשים, *fifty*, rendering the present words, *seventy men out of 50,000*: and to make up this last large sum, he brings in the people from many other towns, in defiance of the text likewise.

Bishop Patrick disapproves the common

opinion, and yet knows not where to shelter himself better than under the conjecture of Bochart, whose *interpretation* (he says) is *very easy*. The anonymous author of "Scripture Vindicated," in a professed answer to "Christianity as old as the Creation," upon this very point (see part ii., page 88), says of the men thus destroyed, that they were not *fifty thousand*: and he, after censuring our English translation where it does not deserve it, and applauding Bochart's conjecture which he immediately deserts, takes refuge in the conjecture of Le Clerc, which to him *appears more natural and less perplexed*. Lastly, my learned friend, Père Houbigant, who labours to remove the present difficulty by transposing two or three words, translates thus, *Dominus percussit in Bethsames septuaginta homines, propterea quod arcam Domini conspexerant; et in populo, quinquaginta millia hominum; ita ut luctus in populo, &c.*, which state of the words does not appear to be authorized by any Hebrew copy, or antient version; * and is attended with this seemingly decisive objection, that, though it gives a reason for the destruction of seventy men, yet it destroys 50,000 men *without any reason at all*.

The text before us, thus distinguished by the insults of Deists as being indefensible, does in fact appear to very little advantage after the various explanations of it attempted by learned Christians. And indeed so different and contradictory, so numerous yet unsatisfactory, have these explanations been; that one is at last led to suppose, there must be *some general mistake* at the bottom, which has hitherto misled the many, who have thus laboured to illustrate and defend it. And what then is so likely to be this general mistake, as that, which has very long obtained to the disadvantage of many other passages of Scripture; namely, the notion of the absolute genuineness of what we now read in every part of our printed Hebrew Bible?

* The Chaldee Paraphrase is the only authority quoted, in support of this transposition. But the order of the Chaldee words does not agree with the order recommended by this critic; because the second Hebrew verb signifying *he smote*, does not follow, but *precede*, the seventy men in the Chaldee likewise. This learned author's reflection is here very just:—*Videat Lector, in quæ dumeta compellantur sacri Interpretes, cum MENDA interpretari, non animadversa, tentant.*

This notion, though for a long time very general, has of late years been much on the decline; and it is now given up by most of the learned. And yet the belief of corruption, in particular places, has not had time to operate so far as could be wished; nor with such success, as may be expected: nor have the endeavours of able men been, as yet, much employed this way, for want of that assistance from MSS. which they hope soon to enjoy. Until such whole publication shall be made, or the various readings collected from Heb. MSS. shall be in part communicated, it may not be quite unbecoming those who comment on the Hebrew Bible, to pay some attention to the words of the learned Dr. Wall upon this text:—*As Beth-shemesh seems to have been no great town, it is probable that there is some mis-writing of the numerical words or figures. In the great plague that came upon all Israel upon David's numbering, there were but 70,000 persons that died. So much is certain, that the words of the LXX in all this verse are strangely confounded and mis-written; and what may have happened to the Hebrew, I know not.*

To alter without authority the passages of Scripture which have been objected to, can by no means be justified. But then it is equally certain, that the printed copies of the Bible are entitled to the same advantages of fair correction, which the printed copies of all other ancient books are allowed to receive. And the *printed* copies of any ancient book will be allowed these advantages still more readily, if such printed copies are found to agree most with the *latest* MSS.; and if MSS. much older are discovered, which have many and very considerable variations. I have now seen, and examined in a multitude of passages, above *two hundred* MSS. of the whole or parts of the Hebrew Bible, and do, therefore, judge myself sufficiently qualified to determine the following points:—that our common *printed* Hebrew Bibles agree most with the latest MSS.; and not only, that the older the MSS. are, the more they vary from our printed copies, but also, that they vary in general for the better; reading more agreeably to the context; more agreeably to the Greek and other ancient versions; and more agreeably to the New Testament.

Corrections, therefore, of our printed Hebrew copies will, and must be, allowed

by every impartial man, wherever it can be shown, that what is now printed as genuine is really a corruption; and where proper evidences can be produced in support of such emendations. And, lastly, let it be premised farther, that, in every case of this nature, the fairest suspicion of a corruption arises from *the impossibility of making sense of the words as now printed, without offering violence to the nature and genius of the Hebrew language*. And now that there is this fair and just ground of suspicion, in the case before us, will (I presume) appear to full satisfaction from the following words of the printed Hebrew text, and a literal translation of them: וְיָרִיב

And he smote among the men of Bethshemesh, because they looked into the ark of Jehonah; even he smote among the people
SEVENTY MEN, FIFTY THOUSAND MEN.

The particulars here observable, as contrary to the usual mode of expression in similar cases, are these. First, the word אָדָם (*men*) is expressed twice; once after the number 70, and again after the number 50,000: and, secondly, the larger number is here preceded by the smaller. But, without laying very great stress on these particulars, which have (I believe) some instances to countenance them; the third and principal circumstance is, that the two numbers are not connected by the conjunction *AND*; which is absolutely necessary, in order to make of the two *one sum total*. And therefore, as these two numbers are without the necessary conjunction, and stand thus very oddly detached, they afford a well-grounded presumption, that *the one or the other is not genuine*. And if they are not both genuine, then it is probable that one of them has been owing to some transcriber's mistake, and was at first a *various reading* of the other: *how* this may have been done, will appear hereafter.

It is certain, that learned men of old frequently placed, in the margin of their MSS., not only words by way of explanation, but also various readings found in the text of other MSS. of the same authors; and these marginal insertions obtained particularly in MSS. of the Bible, in the Greek of the *New Testament*, and in the Hebrew and Greek of the *Old*. It is also well known that words, placed in the margin of some MSS., have found easy admission into the text of MSS. transcribed from them;

because, being thought parts of the text before omitted, they have been adopted by those transcribers who were determined to make their MSS. complete by inserting everything. From these two general sources have been derived many *interpolations*, which are now found in the Hebrew and Greek texts of the Bible, and in the present copies of the versions anciently made from both. And therefore, if the *double* number in this text of Samuel was originally *single*, whenever that one number was *mistaken*, the consequence would probably be, that some ancient critic, comparing copies which had these different numbers, would insert the variation of one MS. in the margin of another, or of other MSS. And then it would follow very naturally, as a second consequence, that some transcriber, finding in the MS. he was copying the words *seventy men* in the text, and *fifty thousand men* in the margin, would insert both; and he would insert both in that very unconnected manner in which we now find them.

But, as some readers may doubt the very possibility of such accidents as these, and may require for their previous conviction proofs of a few other interpolations, let us advance step by step; and prove the possibility of an interpolation in the text before us from the actual existence of interpolations elsewhere, &c. [The instances of interpolations in the LXX which Kennicott quotes are Gen. ix. 20; 2 Sam. v. 14, 15, 16; Vat. MS.]

As to interpolations in Hebrew MSS., though many instances might be given, one may be here sufficient. And I shall select 2 Sam. xxiii. 8, a passage which has long appeared to me worthy of particular attention, as containing greater corruptions, and these capable of being more clearly proved such, than can be found elsewhere in the same number of words. This text begins a catalogue of David's mighty men, the first of whom here mentioned was *Jashobeam the Hachmonite*; and of him this chapter now says, *the same was Adino the Eznite*, &c. But, it being impossible that *Jashobeam the Hachmonite* should be the same as *Adino the Eznite*; and two or three common words being here necessary, instead of these last proper names; and those necessary words, and not these names, being actually found in 1 Chron. xi. 11, which is the parallel verse to this in Samuel: there can be no reason-

Joshua xxi. 4, 5, 6, 7) that upon the division of Canaan the fourth lot was for the *Merarites* in the tribes of Reuben, Gad, and Zebulun; that the third lot was for the *Gershonites* in the tribes of Issachar, Asher, Naphtali, and Manasseh; and that the second lot was in the tribes of Ephraim, Dan, and Manasseh, for such of the *Kohathites*, as were *Levites* only; but that the first lot (in order that all the *priests* might live near unto *Jerusalem*) was, in the tribes of Judah, Simeon, and Benjamin, for such of the *Kohathites* as were *priests* and the *children of Aaron*. And we read in verses 9, 13, 16, *They gave to the children of Aaron the priest Hebron, &c., &c., and Bethshemesh*. The next point which should be here attended to is this. When the tabernacle was made, it was so contrived that it might be taken to pieces and put together again at pleasure. And when the Israelites were to march, the various materials of the tabernacle were divided into three parts and carried by the families of the three sons of Levi, the *Gershonites*, the *Kohathites*, and the *Merarites*. Now the *more holy* things, the *ark*, &c., were to be carried by the *Kohathites*; and yet these were forbidden upon pain of death to touch or view uncovered the ark which they carried.

We read in Numb. i. 50, *The Levites shall bear the tabernacle, and encamp round about it*. 51 *And the stranger* (every Israelite who was not a Levite; see ver. 53, 3; x. 38; and xviii. 22) *that cometh nigh shall be put to death*. And ch. iv. 5, *Aaron shall come, and his sons, and they shall cover the ark*. 15 *After that, the sons of Kohath shall come to bear it, but they shall not touch any holy thing* (קֹדֶשׁ, the holy thing) *lest they die*. 16 *And to Eleazar the son of Aaron pertaineth the oversight of all the tabernacle*. 17 *And the Lord said unto Moses and Aaron*, 18 *Cut ye not off the Kohathites* (i. e., take heed, that they do nothing which may cause them to be cut off) 19 *when they approach unto the most holy things* 20 *they shall not go in to see when the holy things are covered, lest they die*. Let us apply these authorities to the men of Bethshemesh.

Now these offenders must have been either *common Israelites*, or such *Levites* as were *not priests*, or such *Levites* as were *priests also*. The first of these cases is possible. For if we should suppose that no common

Israelites at first inhabited any of the *Levitical* or *sacerdotal* towns; yet may it easily be supposed that amidst the confusions and calamities throughout Israel about the time of this transaction, some men of other tribes might dwell in towns appointed for the Levites; and if these offenders were *common Israelites*, the justice of their punishment appears at once.

If, secondly, these offenders were *Levites*, and yet not *priests* (for the 15th verse in Samuel expressly mentions *Levites* as being then upon the spot), it is clear that they were not to see the ark or touch it upon pain of death.

If, lastly, the offenders were such *Levites* as were also *priests*, the greatness of the offence will in that case likewise be soon manifest. Either to touch the ark or to view it uncovered had been expressly forbidden to the *Kohathites* in general; and how then dared any *Kohathites* to do either without a particular command or without absolute necessity? But of any such command in the present case, there is not the least appearance, neither is there the least pretence arising from necessity. Nor indeed was it *ever* necessary for *any one* to touch the ark after it was completely built, unless to put into it what was there deposited by the command of God; as when the two tables were put in by Moses: see Exod. xxv. 16; Deut. x. 2, 5. And the reason why it was not necessary to touch the ark, is founded on the remarkable care taken, that whenever it was moved it should be lifted by the two staves on the sides, which staves by Divine command *were not to be taken from it*, Exod. xxv. 15. If therefore it was permitted only to *Aaron himself*, or to his son *Eleazar* who had the oversight, or to Aaron's sons successively in the high priesthood, to *cover the ark* with the vail, yet might this be done without their *looking at it*. But if it was necessary for the high priest with one other priest to look at the ark in order to cover it, yet such necessity could derive no permission to *all* the priests at large. And yet if even this last was certainly the sense of Numb. iv. 5, 15, if it was lawful for *any* or even *all* the priests to assist the high priest in *covering* the ark and even to *look at it*, yet might both these be allowed to any or all the priests, though none of them were allowed to *touch* the ark itself. It hath already been shown, that

they who bore the ark were *not* to *touch* it, and certain it is that the priests, at least sometimes, bore the ark: see Deut. xxxi. 9; Josh. iii. 3; vi. 8; vi. 6; 1 Kings viii. 3, 6.* And lastly, if the sons of Aaron the priests, included under the *Kohathites* in general, were forbidden to *touch* the ark, much less would it be lawful for them to *take off the mercy-seat* (which with the *cherubim* upon it formed the *cover*) and thus to *open* the ark, and *look into* it. For it was this, this was the daring affront offered by these men to the sacred symbol of the Divine presence, this was the high crime and the audacious transgression of these offenders; a crime, expressed as clearly in the original as it is in our own version, which says, *THEY LOOKED INTO THE ARK OF THE LORD.*

Thus have we seen *who* were the men appointed to inhabit the town of *Bethshemesh* and what *other* men might have dwelt there at that time; and also how repeatedly death had been threatened to those who dared to treat the ark of God irreverently. And we might naturally have supposed that the Almighty would judge it still more necessary to punish such offenders *at such a time*. For he had just before with an high hand exacted reverence towards the ark even from the *Philistines*. And as he had thus compelled *HEATHENS* to treat it with solemnity and honour, no wonder he should assert the authority of his laws given unto the *ISRAELITES*, convincing *them* by a very awful judgment that his ark was to be treated with honour by the whole of *his own people*, and to be had in peculiar reverence by *his own servants*; by all of those whose duty it was to protect it, and whose station in the wilderness had been round about it. And now, the general conclusion from this whole matter as to these offenders, is, that though the number 50,000 seems inadmissible here upon various accounts, yet is the number 70 very credible; and therefore let us now see what authorities there are for receiving this *less* number only, and rejecting the *greater* as an interpolation.

* From these authorities, it is certain that the ark was carried by such Levites as were *priests*; but no authorities, asserting it to have been carried by the *Levites*, would prove them to have been Levites only. For though all priests were Levites, all Levites were not priests; and therefore the *priests* may be included under the general term, as being all of the tribe of Levi.

The ancient versions, though they differ from one another, agree in having at present two numbers; so that, if there be a corruption here, either this (like some others*) must have happened before the ancient versions were made; or else those versions must have been here (as they have been in other places), accommodated to the Hebrew thus corrupted. But, whenever we speak of the *ancient versions*, it is necessary that we speak with caution, as meaning the copies of them hitherto printed; for it is certain, that there are yet extant *old MSS.* of these versions, which read differently in many places, and sometimes very much for the better. And possibly it may hereafter be found, that some of these very MSS. have only the lesser number, in this text of Samuel.

In proof of the actuality of this great corruption, I shall produce first the testimony of *JOSEPHUS*; who, though he states improperly the circumstances of the offence,† seems to give the true account of the *number* thus destroyed; his words are these: *οργη δε και χολος του θεου μετεισιν οστε εβδομηκοντα των εκ της βηθσαμης κωμης απεκτεινεν, But the anger and indignation of God pursued them, so that he slew seventy men of the village of Bethshemesh.*—*Antiq.*, lib. vi., cap. i., sec. 4.

Strong as this authority is, there is yet a much stronger, derived from an Hebrew MS. of particular excellence; and in this MS. the text stands thus: *יך באשי ביה שמש כי ראו בארן יהוה יך בנש שבנים אש והאכלו העם והי* *And he smote among the men of Bethshemesh, because they looked into the ark of Jehovah; even he smote among the people SEVENTY men: and the people lamented, &c.* The preceding MS. is one of those which have been already collated at Oxford, for the benefit of my work, and seems to be between 500 and 600 years old.

In that rich and ample repository of MSS.,

* See upon this point, the "Second Dissertation on the Hebrew Text," pp. 307—319.

† He asserts, that the offenders were *not* priests; which is by no means, at present, certain; and that, as they were not priests, they were *not* worthy to touch the ark; whereas it seems clear, that it would have been unlawful, if they had been priests. And he speaks of them, neither as having *looked into* the ark, nor yet as having *touched* it; but as being destroyed, *upon having approached it.*

as well as of printed books, the Library of his Most Christian Majesty, are preserved many MSS. of the Hebrew Bible. Amongst these MSS., No. 29 contains the whole Bible, and is deservedly reputed one of the most valuable now extant. In this MS., then, is found likewise the number 70, but not the number 50,000; for the words here also are, *even he smote among the people SEVENTY men, and the people lamented, &c.....*

To these authorities shall be added, lastly, what ought to have great influence; and what, together with the former remarks, will probably be thought fully conclusive; namely, that the text itself, as now printed, proves its own corruption by a circumstance not yet specified. For, after the Lord is said to have destroyed these offenders, *the people* of the place are spoken of in the text as *still alive*—as *THE PEOPLE*—as the same body of men in general they were before. Whereas this could not possibly have been the case, if there had been destroyed above 50,000; for this vast multitude being necessarily the whole, or almost the whole, *the people* would then have been destroyed; consequently none, or very few of them, could have been left alive to *lament the dead*. Whereas we read now, that after the Lord had smitten of the people [so many] men, *the people lamented*; whence we may fairly conclude, that *the men smitten were few in number*, compared with *the people who lamented*: and therefore the number of the men smitten could not possibly be 50,000.

Nothing further seems to be requisite, upon the present subject, unless the solution of a difficulty, which must have struck most readers. And the difficulty is this—how it could be possible to *mistake* seventy for fifty thousand; or how either of these numbers could *accidentally* be written, instead of the other; for I have before supposed, that one of the two numbers here was a *various reading* of the other, and occasioned by the mistake of some transcriber. *How* this accident may have happened, I will now endeavour to explain; but let it be observed, that if the real cause of this interpolation could not be assigned, the proofs of the fact itself would remain in full force. Men who have been much conversant in ancient MSS., must have met with very abundant proofs of the fallibility of transcribers; and must have seen mistakes made in letters, in words, and in whole sentences. Now, as to

the *discovery* of such mistakes, it is a sound maxim with critics, that every mistake is the more *likely*, in proportion as it was the more *easy*; and that a word or letter is the more easily mistaken for another word or letter, the more nearly those words or letters resemble one another. To apply this to the case before us.

A great part of the corruptions in the Hebrew text consists of the errors made in expressing *proper names* and *numbers*, but with this difference,—that a *name*, when corrupted, is generally changed from the true expression of it, to something like it; but a *number* is often altered, without any likeness at all between the genuine sum and the corrupted. But then, though such different numbers may be totally unlike, as expressed in words at length, yet would they be very similar, if expressed by the numeral letters of the alphabet. As, for instance, though שנים, two, and עשרים, twenty, differ widely, yet are their numerals (ב and כ) very much alike; the same may be said of ארבע, four, and מאהם, two hundred, together with their numerals, ד and ר, &c. It is therefore clear, that numbers, which are not at all alike in words at length, become very similar, and of course may have been easily mistaken, if expressed by their numeral letters. And as several of the numbers, now corrupted in the Hebrew text, may be accounted for, and can only be accounted for, as to the changes they have undergone, if we suppose such a notation as that by *numeral letters* to have obtained formerly, we must suppose it: for certainly that effect, which may be accounted for by one assignable cause, and by that one cause only, must be indebted to that one cause for its existence.

That numeral letters were used for numbers in the very ancient MSS. of the Greek version, is certain from the curious fragment of the Colbertine MSS. of Judges; which, in chap. x. 3, is expressed thus:

ΕΚΠΙΝΕΝΤΟΝΙΣΡΑΗΛΒΚΑΙΚΕΘ, *Montfauc. Palægr. Græc.*, pp. 187 and 190. And that numbers were also expressed by numeral letters in some of the ancient *Heb.* MSS., seems to have been ascertained by a variety of arguments in my “Second Dissertation,” pp. 209—217.

As to the two numbers in the case before us, the word for seventy is שבעים, and the words חמשים אלף signify fifty thousand; but

the first of these three words is not at all likely to have been mistaken for the other two. If, then, we suppose that these numbers may have been expressed by numeral letters, the letter for seventy is ϖ ; and the letter ι , which signifies fifty, with a dot over it denotes fifty thousand.

It will be here immediately objected (and I admit the objection even before it is made), that these two letters are also very different from each other; but the reader is desired carefully to observe, that anciently some of the letters used by the Jews were very different in shape from what they are at present. And if the letters *Nun* and *Oin* were anciently much more alike, and so similar as to have been easily mistaken for each other; then is there found a proper and satisfactory solution of the present difficulty. In order to prove that anciently the two letters were sometimes expressed in very similar forms, I shall now show, that one of them was anciently expressed in nearly the same shape it is at present; and that the other was anciently much like it, though it has receded from that ancient likeness. As to the shape of the letter *Oin* in ancient days, it was then, and has been since, various, which is the case of most of the other letters. But that it had nearly its present shape (ϖ) as anciently as the year of Christ 49, is certain from the oldest of the Palmyrene Inscriptions, No. 3, where it occurs five times; see the "Philosophical Transactions" for 1754, pp. 693 and 711.

If, then, the letter *Oin* was anciently expressed entirely or nearly as it is at present, it only remains to show, that the letter *Nun* was anciently expressed nearly like the present *Oin*. But this is a resemblance, which will clearly appear to any of the learned, who will consult the genuine coins of Simon, the Jewish High Priest, struck during the four years of his government; which were the years 140, 139, 138, and 137 before Christ. And if the proofs quoted by others could possibly be doubted, I have in my own hands a proof indisputable. For, upon a coin struck by Simon, the High Priest, in his fourth year, the first word is שנה, *annus*, where the form of the *Nun* remarkably agrees with the present form of *Oin*, though that form of *Nun* be now 1,905 years old, &c.

Dr. A. Clarke.—From the manner in which the text stands, and from the great

improbability of the thing, it is most likely that there is a corruption in this text, or that some explanatory word is lost, or that the number *fifty thousand* has been added by ignorance or design; it being very improbable that such a small village as Bethshemesh should contain or be capable of employing *fifty thousand* and *seventy* men in the fields at wheat harvest, much less that they could all peep into the ark on the stone of Abel, in the corn field of Joshua.

That the words are not naturally connected in the Hebrew text, is evident; and they do not stand better in the versions.

1. The Vulgate renders it thus:—*Et percussit de populo SEPTUAGINTA viros; et QUINQUAGINTA MILLIA plebis*; "And he smote of the (chief) people SEVENTY men, and FIFTY THOUSAND of the (common) people." This distinction, I suppose, St. Jerome intended between *plebs* and *populus*; which he might think was warranted by the אנשים, and איש, of the Hebrew text.

2. The Targum of Jonathan is something similar to the Vulgate:—"And he smote בכבד רבא, of the elders of the people SEVENTY men; ובקדלא, and of the congregation FIFTY THOUSAND men."

3. The Septuagint follow the Hebrew text: "And he smote of them SEVENTY men; and FIFTY THOUSAND men." Εκ του λαου, of the people, is added by some copies.

4. The Syriac has *forty-five thousand* less! "And the Lord smote among the people FIVE THOUSAND and SEVENTY men."

5. The Arabic is nearly similar: "And the Lord smote among the people; and there died of them FIVE THOUSAND and SEVENTY men."

We have no other versions from which we can receive any farther light.

6. Josephus is different from all the rest, and has *fifty thousand* less.

7. Rabbi Solomon Jarchi, giving the opinion of other rabbins as well as his own, says, "Our rabbins say SEVENTY men, and each of them was worth *fifty thousand* men; or *fifty thousand*, every one of whom was worth the seventy of the Sanhedrin." This only shows embarrassment, but gives very little light.

All these discordances, together with the utter improbability of the thing, lead us to suppose there must be a corruption in this place, either by *adding* or *omitting*.

Dr. Kennicott has found *three* very reputable MSS. in which the words חמשים אלה איש, *fifty thousand men*, are wanting.

Perhaps these omissions in these MSS. was occasioned by a mistake of the transcriber, which might have easily happened, because of the word איש, which occurs both after שבעים, and after אלה; for having written the *first*, and taking his eye off, when he recommenced, he might have supposed he had written the latter, and so proceed, leaving the words in question *out* of his copy. *Two, three, or more* persons might have been thus deceived, and so produce the above MSS.; or the mistake once made, all the MSS. copied from that would show the same omission. The common reading may be defended, if we only suppose the *omission* of a single letter, the particle of *comparison* כ, like, as, or equal to, before the word חמשים: thus חמשים כ; the passage would then read: "And he smote of the people *SEVENTY* men, *equal to FIFTY THOUSAND* men;" that is, they were the *elders* or *governors* of the people.

Some solve the difficulty by translating, "He slew *SEVENTY* men *OUT OF FIFTY THOUSAND* men [so Bochart, Bp. Patrick]." There are various *other* methods invented by learned men to remove this difficulty, which I shall not stop to examine; all, however, issue in this point, that only *SEVENTY MEN* were slain; and this is, without doubt, the most probable. The *FIFTY THOUSAND*, therefore, must be an *interpolation*, or be understood in some such way as that mentioned above. But the omission of the particle of *similitude* solves every difficulty; and this would account for the reading in Josephus, who in his recital would naturally leave out such an explanation of the *worth* of the *seventy* men, as his Roman readers could not easily comprehend such *comparisons*.

Maurer.—19 דהו, כי ראוי בארון דהו, Quoniam arcam Jovæ nimis curiose inspexerant. שבעים איש חמשים אלה איש, Josephus et tres codd. K., quibus et Parisinus, Hubigantio citatus nec non Breithauptianus, ad Jarchii versionem laudatus, addendi exhibent tantum שבעים איש, quam lectionem veram habent plurimi interpretes, majorem numerum איש אלה ex nota marginali, cujuscunque ea originis fuerit, textui esse illatum existimantes. Quam sententiam præter ipsam verborum structuram hoc quoque sibi persuadere

dicunt. Nimirum, "si illa quinquaginta millia hominum, qui perierunt, non unius oppidi Bethschescheschi fuerunt (quod recte negant, qui quam parum probabile sit vident, oppidulum Levitarum tot incolas continuisse) sed totius illius regionis, h.e., oppidorum vicinorum, qui tempore messis in campis confluerant: qui factum est, ut Kiriath-jearimenses, Bethschemensibus vicini, rerum istarum omnium essent ignari? Nihil eis innotuerat, de arca a Philistæis remissa; atque hujus rei certiores facti non recusant arcam excipere, cf. vs. 21 et cap. seq. vs. 1." Dathe. At enim vero ex hac re nihil profecto aliud sequitur, quam falsum esse scriptoris *nuntium*, minime vero: falsam esse *lectionem*. Judæos autem suas et res et clades præter veritatem auxisse, sciunt omnes. Ad structuram vero quod attinet, equidem non nego, verba שבעים איש חמשים אלה איש sensum eum habere neutiquam posse, quem LXX alique interpretes et veteres et recentiores eis tribuunt, nempe ἐβδομήκοντα ἄνδρας καὶ πεντήκοντα χιλιάδας ἄνδρων, quia si integrum hunc numerum scriptor exprimere voluisset, ei inverso ordine איש ושבעים אלה חמשים vel certe שבעים איש חמשים אלה איש dicendum fuisset. Sed vide, an non hic locus aliam explicationem admittat. Possunt nimirum verba שבעים איש חמשים אלה איש, quæ uno membro conjuncta sunt, ad membra superiora divisim referri, ita quidem, ut verba שבעים איש respiciant ad באנשי בית שמש אלה, et שבעים אלה איש ad וך נקם וך hoc sensu: *et clade affecit ex Bethschamutis, quoniam arcam Jovæ nimis curiose inspexerant, et clade affecit ex populo* (ex illis), *septuaginta homines* (ex hoc), *quinquaginta millia hominum*.

CHAP. VII. 1—3.

1 ויבא אגשיו ו קרית יערים ויעלה את-ארון יהוה ויבאו אלו אל-בית אבינעב בגבעה ואת-אלעזר בנו הדשו לשמר את-ארון יהוה : 2 ויהי מיום שבת הארון בקרית יערים וירבב הימים ויהיו עשרים שנה וינהו כל-בית ישראל אחרי יהוה : 3 ויבא שמואל אל-כל-בית ישראל לאמר אם בקל-לבבכם אתם שבים אל-יהוה הסירו את-אלהי הגרך מתוככם והעשמתות והכינו לבבכם אל-יהוה

וַיִּבְרְחוּ לְבָיִתָּם וַיִּשְׁתַּבְּחוּ
לַיהוָה : וַיִּשְׁתַּבְּחוּ :

1 καὶ ἔρχονται οἱ ἄνδρες Καραθιαρίμ, καὶ ἀνάγουσι τὴν κιβωτὸν διαθήκης Κυρίου· καὶ εἰσάγουσιν αὐτὴν εἰς οἶκον Ἀμιναδάβ τὸν ἐν τῷ βουνῷ· καὶ τὸν Ἐλεάζαρ τὸν υἱὸν αὐτοῦ ἡγίασαν φυλάσσειν τὴν κιβωτὸν διαθήκης Κυρίου. 2 καὶ ἐγενήθη ἀφ' ἧς ἡμέρας ἦν ἡ κιβωτὸς ἐν Καραθιαρίμ, ἐπλήθυναν αἱ ἡμέραι· καὶ ἐγένετο εἴκοσι ἔτη, καὶ ἐπέβλεψε πᾶς οἶκος Ἰσραὴλ ὅπισω Κυρίου. 3 καὶ εἶπε Σαμουὴλ πρὸς πάντα οἶκον Ἰσραὴλ, λέγων, Εἰ ἐν ὅλῃ καρδίᾳ ὑμῶν ὑμεῖς ἐπιστρέφετε πρὸς Κύριον, περιέλετε θεοὺς ἄλλοτριους ἐκ μέσου ὑμῶν, καὶ τὰ ἄλσῃ, καὶ ἐτοιμάσατε τὰς καρδίας ὑμῶν πρὸς Κύριον, καὶ δουλεύσατε αὐτῷ μόνῳ, καὶ ἐξελείπει ὑμᾶς ἐκ χειρὸς ἀλλοφύλων.

Au. Ver.—1 And the men of Kirjath-jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

3 And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.

1, 2, Geddes and Boothroyd join these verses to chap. vi.

Dathe.—1 Male hic versus novum caput incipit. Debebat finire caput præcedens.

In the hill.

Ged., Booth.—Which was [LXX, Chald., Syr., Arab., and above fifty MSS.] on a hill.

Houb.—In Gabaa.

Pool.—Some translate the word *in Gibeah*. But that was in the tribe of Benjamin, Josh. xviii. 28; Judg. xix. 14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1 Chron. xiii. 6, 7.

2 *The ark.*

Ged., Booth.—The ark [Arab., Vulg., and one MS.] of Jehovah.

Lamented.

Gesen.—כָּתַב, *to wail, to lament* (pp. to cry כָּתַב כָּתַב), Ez. xxxii. 18; Mic. ii. 4 כָּתַב, *to wail a wailing*, i. e., to make lamentation. Syr. Ethiop. id.

2. *To cry aloud, to proclaim; whence*

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Niph. pp. *to be convoked, to come together, to assemble*, like Chald. כָּתַב. Comp. כָּתַב

Niph. to assemble. 1 Sam. vii. 2, *All the house of Israel assembled themselves after Jehovah*, constr. prægnans for “they all with one mind followed after Jehovah,” comp. כָּתַב כָּתַב כָּתַב. So the Targ. h. l. comp. the same formula Targ. Jer. xxx. 21; Hos. ii. 16; iii. 3, 5.

Prof. Lee.—כָּתַב, v. pres. non occ. Syr. ܟܬܒ, *ingemuit. Lamented*, Mic. ii. 4.

Imp. כָּתַב, Ezek. xxxii. 18.

Niph. pres. כָּתַב, *Id.* כָּתַב כָּתַב כָּתַב, *they mourn after the Lord*, i. e., regret the loss of the symbol of his presence, 1 Sam. vii. 2.

Maurer.—2 *Et lamentati sunt Israelitæ post Jovam*, i. e., querelis insectati sunt, precibus oppugnarunt Jovam. Alii: *et congregati sunt post Jovam*, i. e., eum secuturi, coll. כָּתַב Niph. *convocari, congregari*. Sed prior significatio certior est.

Bp. Horsley.—2 *And it came to pass, &c.* Rather,

2. “Now it was so, that from the day the ark was placed at Kiriath-jearim, the time was long, for it was twenty years, that all the house of Israel pined after Jehovah: 3 Then Samuel spake,” &c.

The sense is not, what our English Bibles seem to express, that the whole time of the residence of the ark at Kiriath-jearim was only twenty years. It was certainly much longer. For the ark continued there all the reign of Saul, and part of David's reign. See 2 Sam. vi. and 1 Chron. xiii. But the sacred historian affirms in this place, that from the first placing of the ark at Kiriath-jearim, twenty years passed of anxious expectation of Jehovah's interposition for the deliverance of his people, before Samuel gave them any hope. That at the expiration of that time Samuel promised them deliverance upon their complete renunciation of their idols. This is the sense clearly expressed in the original, and rendered in the version of the LXX and Vulgate.

Dathe.—2 Postquam arca satis diu, viginti nimirum annos, Kiriathjearimi fuerat, omnes Israëlītæ in loco Jovæ sacro convenerunt. 3 Hic Samuel eos cohortatus est, &c.

And Ashtaroth.

Houb., Booth.—Baalim [Vulg., comp. ver. 4; Booth., Baals] and Ashtaroth.

Houb.—*Et Ashtaroth*. Addimus ante id verbum, *Baalim*, cum Vulgato, id enim non

3 c

omittitur versu inferiore, et id fuisse omissum monet illud וי, quod antecedit והעשרות; nam nexus ו recte post בעלים, denotans *Ashtaroth* ut alium Deum quam *Baalim*; non item recte post *Deos alienos*; nam erat *Ashtaroth* una ex Diis alienis.

Pool.—*And Ashtaroth*; and particularly or especially *Ashtaroth*.

Dathe.—*Imprimis Astaroth*.

Baalim—*Ashtaroth*. See notes on ver. 4.

Prepare, &c.

Pool.—*Prepare your hearts*, by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts*; having alienated your hearts from your idols, turn them to God. *And he will deliver you*; or, *then*; upon these conditions you may confidently expect it.

Ver. 4.

Au. Ver.—4 Then the children of Israel did put away *Baalim* and *Ashtaroth*, and served the LORD only.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashtaroth. See notes on Judges ii. 13, p. 166.

Dr. A. Clarke.—*Baalim and Ashtaroth*.] These were not two particular deities, but two genera of idols; the one masculine, *BAALIM*; the other feminine, *ASHTAROTH*; both the words are in the plural number, and signify all their gods and goddesses.

Ver. 11, 12.

Au. Ver.—11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car.

12 Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the LORD helped us.

11 *Beth-car*.

Houb.—*Sub Beth-car*. Infra ver. 12. ביה השן, *Bethsan*, ut legunt utrobique Syrus et Arabs, quorum nos concordiam sequuti sumus, quia idem utrobique locus agitur: Id enim series persuadet. Ibi monumentum victoriæ collocatur, ubi pugna commissa est, nempe inter Maspha, et eum locum, ubi Israelitæ fugientes hostes assecuti sunt. Non legit ביה כר Chaldæus, qui locus, ubi sit, geographi nesciunt.

12 *Shen*.

Ged.—*Eshean*. Such I take to be the true reading. The present text, with Chald.

and Vulg. has *Shen* or *Shan*. The Syr. and Arab. *Bethjashan*, as before in ver. 11. Comp. Josh. xv. 52.

CHAP. VIII. 2.

Au. Ver.—2 Now the name of his first-born was Joel [Vashni, 1 Chron. vi. 28]; and the name of his second, Abiah: they were judges in Beer-sheba.

They were.

Houb.—Justa causa est, cur credas post אביא omissum fuisse, vel יהוי, et erant, similitudine litterarum, vel ושניהם, et duo illi, ante שפטים, verbum satis simile. Certè id שניהם legere videtur Arabs; nam duali numero utitur; vide ipsum.

Ged., Booth.—They were judges, the one in Bethel, and the other in Beer-sheba.

The one, &c. This addition is only in Josephus: yet I am convinced it is the original reading.—*Ged.*

Ver. 5.

Heb., Au. Ver.—Now make us, &c.

Houb.—And [LXX] now make us, &c. Græci Intt. καὶ νῦν et nunc, sive nunc igitur. Nempe legunt ועתה, conjunctione ו antecedente, ut et legendum. Nam ille mos est Hebr. sermonis perpetuus, et sic habetur infra versu 9 inchoante.

Ver. 8.

Au. Ver.—Egypt.

Ged., Booth.—The land of [Syr., Arab., and two MSS.] Egypt.

Ver. 9, 11.

וַעֲתָה שָׁמַע בְּקוֹלָם אֶת קִיָּהֶֿעַר
תַּעֲיֹר בָּהֶם וְהִנֵּדְתָּ לָהֶם מִשְׁפֵּט הַמֶּלֶֿךְ
אֲשֶׁר יִמְלֹךְ עֲלֵיהֶם :

καὶ νῦν ἀκούε τῆς φωνῆς αὐτῶν· πλὴν ὅτι διαμαρτυρόμενος διαμαρτύρη αὐτοῖς, καὶ ἀπαγγελεῖς αὐτοῖς τὸ δίκαιωμα τοῦ βασιλείως ὃς βασιλεύσει ἐν αὐτοῖς.

Au. Ver.—9 Now therefore hearken [or, obey] unto their voice: howbeit yet protest solemnly unto them, and shew [or, notwithstanding when thou hast solemnly protested against them, then thou shalt shew, &c.] them the manner of the king that shall reign over them.

11 And he said, This will be the manner of the king that shall reign over you, &c.

Houb.

Houb.—Non caret suspicione mendi illud

י, quod quidem novum videtur, post תָּן positum. Neque vero illud י lego in Codicibus Orat. 42 et 55 et multo melius... אֶת הַדָּבָר, *veruntamen contestare*. Facilis error fuit ante inventas litteras finales, ut duplicaretur כ hoc modo, אַכּ et ut deinde alius scriba adderet י, posito אַכּ, forsā deceptus cornu superiori litteræ כ, quod pro י haberet, cum potius debuisset alterum כ omittere, ut omis- sum fuit in duobus codicibus suprā-dictis.

9, 11, *And show them the manner, &c.*

Booth.—And show them the manner in which a king will reign over them [so Ged.].

Bp. Patrick.—11 *This will be the manner of the king.*] There are various opinions about the *jus regium*, “the royal power,” here mentioned. Which containing divers particulars that seem arbitrary and unjust, interpreters have chosen to expound the Hebrew word *mishpat*, not by *jus*, but by *mos* and *consuetudo*; that is, not by *right*, but by *manner* and *custom*. And so the words may be translated, as Joseph Scaliger observed long ago from many instances (Epist. xv.), particularly Gen. xl. 13, and in this book, xxvii. 11 (see Petavius also upon Epiphanius, Hæres. lv. n. 9). But there is no necessity of this, as Grotius rightly observes, and from him Conringius. For Samuel doth not speak of a just and honest right of a king to do these things (for his right is quite otherwise described in that part of Moses’s law which concerns the king’s duty), but such a right as the kings of the nations had then acquired: for they desired such a king as their neighbours had; who were all under the absolute dominion of their princes. Which Aristotle calls, *δεσποτικήν ἀρχήν* lib. v. polit., cap. 10. Οἱ περὶ τὴν Ἀσίαν ὑπομένουσι μὲν δεσποτικήν ἀρχήν, οὐδὲν δυσχεραίνοντες, “They of Asia endure a despotic government, nothing at all complaining.”

Dathe.—Vocabulum Hebr. שָׁפָט, quod h. l. legitur, non potest *jus* significare, quod regi propter dignitatem ei collatam competat. Nam nonnulla eorum, quæ in vs. 11 et sqq. commemorantur, ita sunt comparata, ut ab iis rex probus et æquus lubenter abstineat. Igitur מִשְׁפָּט h. l. *mores* et *consuetudinem* notat, quam utique reges orientales plerique eorum temporum sequebantur. Sic alias quoque dicitur, v. c. 1 Sam. xxvii. 11; 2 Reg. xi. 14; Genes. xl. 13; Jud. xiii. 12.

Maurer.—שָׁפָט הַמֶּלֶךְ, h. e. sec. Michael,

Ges., Win., alios *jus*, quod *regi* propter dignitatem ei collatam competit. Sed nonnulla eorum, quæ inde a vs. 11 commemorantur, ita sunt comparata, ut præstet sane, cum Josepho intelligere τὰ παρὰ τοῦ βασιλέως ἐσόμενα, *morem regis et agendi rationem*; id, quod rex suo arbitratu vivens impune faciet.

Ver. 12.

Au. Ver.—12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

Ged., Booth.—And he will appoint of them captains over thousands, and captains over hundreds [LXX, Syr., Arab., Vulg.], and captains over fifties, and captains over tens [Syr., Arab.]. And he will take of them to till his ground, and to reap his harvest, and to make his instruments of war, and the furniture of his chariots.

And he will appoint.

Houb.—וְשָׂם. Tolle nexum י, qui male iteratus fuit ex altero י, quod antecedit; neque enim legitur in antedictis alter Modus Inf. cum quo ille alter seriem possit habere, ope nexum י.

Ver. 16.

וְאֵת-עַבְדֵיכֶם וְאֵת-נְשֵׁיחֹתֵיכֶם וְאֵת-בְּחִירֵיכֶם הַטּוֹבִים וְאֵת-חֲמֹרֵיכֶם יָקַח וְגַם

καὶ τοὺς δούλους ὑμῶν, καὶ τὰς δούλας ὑμῶν, καὶ τὰ βουκόλια ὑμῶν τὰ ἀγαθὰ, καὶ τοὺς ὄνους ὑμῶν λήψεται, κ.τ.λ.

Au. Ver.—16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

And your goodliest young men.

Bp. Horsley.—“Goodliest young men” seem oddly coupled with “asses.” For בְּחִירֵיכֶם, the LXX certainly read βέλτιστα, “and your best herds” [so Ged.].

Maurer.—בְּחִירֵיכֶם, *Juvenes vestros lectissimos*. LXX et Arabs: τὰ βουκόλια ὑμῶν, h. e., בְּחִירֵיכֶם. Cui lectioni optime convenit בְּחִירֵיכֶם, cf. Gen. xlvii. 17 ubi בְּחִירֵיכֶם et בְּחִירֵיכֶם etiam junguntur, et Ex. xx. 14 (17) Deut. v. 18 (21), ubi servi et ancillæ vocabula similiter præponuntur boum asinorumque vocibus. Sed quod additum legitur וְאֵת-חֲמֹרֵיכֶם magis favet lectioni receptæ, quam igitur retinendam puto.

CHAP. IX. 1.

Au. Ver.—1 Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite [*or*, the son of a man of Jemini], a mighty man of power [*or*, substance].

Bp. Patrick.—In this genealogy there is no difficulty but one; which is, that in two places of the Chronicles it is said, that Ner begat Kish (1 Chron. viii. 37; ix. 39). But by *begetting* there must be meant, the giving him his breeding and education. For it is evident Ner was Kish's brother (1 Sam. xiv. 51). D. Kimchi will have it that he had two names, Abiel and Ner.

A Benjamite.

Pool.—*A Benjamite*, Heb., *the son of a man of Jemini*, i. e., either of Benjamin, or of a place, or of a man, called *Jemini*.

A mighty man of power. See notes on Ruth ii. 1, p. 321.

Bp. Patrick.—*A mighty man of power.*] This seems not to be meant of his wealth or interest in his country (for Saul himself saith he was of a mean family, ver. 21), but of his great strength, courage, and fortitude [so *Pool*].

Ged., Booth.—*A Benjamite of great wealth*, or, perhaps, *of great valour*. This, I think, relates to *Aphiah*, not to *Kish*.—*Ged.*

Ver. 2.

Au. Ver.—2 And he had a son, whose name was Saul, a choice young man, and a goodly, &c.

Choice, and goodly.

Maurer.—2 בָּחִיר וְטוֹב. Vulgo vertunt *juvenis pulcher*. Sed quominus בָּחִיר h. l. simpliciter de *juvene* intelligatur, *copula* vetat. Redde: *in flore ætatis constitutus s. robustus* (sicut *juvenis* ad militiam electus) *et pulcher*. LXX, εὐμεγέθης, ἀνὴρ ἀγαθός.

Ver. 3.

Au. Ver.—3 And the asses of Kish Saul's father were lost. And Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

3, 5, 7, 8, &c. *Servants.*

Ged., Booth.—Young men.

Geesen.—I. נָעַר m. 1. *A boy*; prob. primitive, and found in the Indo-European tongues for *man*. Spoken both of an infant just born, Ex. ii. 6; Judg. xiii. 5, 7; 1 Sam. iv. 21; of a boy not yet full grown, Gen. xxi. 16, sq. xxii. 12; Is. vii. 16; viii. 4;

and of a youth nearly twenty years old, Gen. xxxiv. 19; xli. 12 (comp. xxxvii. 2; xli. 2). 1 K. iii. 7; 2 Sam. xviii. 5, 29. Spec. a) Often *emphat.* to express a tender age, like Lat. *puer*, Engl. *boy, child, youth*, e. g. in various ways: 1 Sam. i. 24, יְהִי נָעַר, Vulg. *et puer erat adhuc infantulus*. xxx. 17, אַרְבַּע מאות איש נָעַר, *four hundred young men*, youths. Jer. i. 6, *I cannot speak, for I am a child*, v. 7; Judg. viii. 20; 2 K. ix. 4; Eccl. x. 16; Is. lxxv. 20. More fully נָעַר יָרֵךְ, *young and tender*, 1 Chron. xxii. 4; Is. iii. 5; Ps. xxxvii. 25; Lam. ii. 21. Sept. *νεὸς νεανίας, νεανίσκος*. b) In other passages נָעַר seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ., *Bursche, Junge*, Engl., *boy*; Gen. xxxvii. 2 דָּוִד נָעַר, *he was servant with the sons of Billah*, i. e., he was herdsman's boy, shepherd's boy, 2 K. iv. 12; v. 20; viii. 4; Ex. xxxiii. 11, al. Also of common soldiers, Germ., *die Burschen*, Engl., *boys, men*; 1 K. xx. 15, 17, 19; 2 K. xix. 6. Seq. genit. or suff. *the servant* of any one, Judg. vii. 11; ix. 54; xix. 13; Esth. ii. 2, al. But in Job xxix. 5, נָעַר, *my sons*. Spoken of the people of Israel in its youth, Hos. xi. 1. Comp. נְעָרִים.

2. By a singular idiom in some of the books, or rather by archaism, the form נָעַר, as in Greek *ἡ παῖς*, is used as if of the comm. *gend.* for נַעֲרָה, *girl, maiden*, and construed with a feminine verb, Gen. xxiv. 14, 16, 28, 55; xxxiv. 3, 12, Deut. xxii. 15 sq., yet so that נַעֲרָה is everywhere read in the margin; comp. in דָּוִד No. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. נַעֲרִים used of *maidens* in Ruth ii. 21, comp. v. 8, 22, 23 (Sept. *κοράσια*), and of youths and maidens, Job i. 19. In a similar manner, the Arabs in a more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the vulgar language.

Prof. Lee.—נָעַר. (a) *A male infant.* (b) *A boy.* (c) *A youth.* (d) *A servant.*

Go and seek the asses.

Ged., Booth.—Go, seek the asses. And Saul took one of the young men, and went to seek the asses of his father [Syr., Arab.].

Ver. 4.

Heb., Au. Ver.—He passed.

Houb., Ged., Booth.—They passed [LXX, Vulg.].

Ver. 6.

וַיֹּאמֶר לוֹ הַנֶּחֱמָה אִישׁ-אֶלֶהֶם בְּעִיר
הַזֹּאת וְהָאִישׁ נִכְבֵּד כָּל אֲשֶׁר-יִדְבָּר בָּא
בָּהּ עֲתִידָה גְלֻכָּהּ וְשֵׁם אֹהֲלֵי נֶגֶד לָנָה
אֶת-דִּרְכָּנָה אֲשֶׁר-הִלְכְּנוּ עָלֶיהָ :

καὶ εἶπεν αὐτῷ τὸ παιδάριον, Ἰδοὺ δὲ ἄν-
θρωπος τοῦ Θεοῦ ἐν τῇ πόλει ταύτῃ, καὶ ὁ
ἄνθρωπος ἔνδοξος, πᾶν ὃ ἐὰν λαλήσῃ παρα-
γινόμενον παρέσται· καὶ νῦν πορευθῶμεν, ὅπως
ἀπαγγείλῃ ἡμῖν τὴν ὁδὸν ἥμῶν ἐφ' ᾗ ἐπορεύ-
θημεν ἐπ' αὐτήν.

Au. Ver.—6 And he said unto him, Behold now, *there is* in this city a man of God, and *he is* an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

He said.

Ged.—The young man [LXX, Syr., Arab.] answered.

Now let us.

Houb.—Now therefore [LXX] let us. See note on viii. 5.

Our way that we should go.

Maurer.—Plerumque sic explicant: *fortasse nobis indicat viam, qua eundum nobis sit.* Ita vero grammaticæ leges pro הִלְכִי poscerent נִלְכִי. Rectius alii, in his Abarbenel ad h. l. et G. Gr. ampl. p. 766, cum LXX...ἐφ' ᾗ ἐπορεύθημεν ἐπ' αὐτήν in præterito vertunt, sed iidem sensum proponunt nimis artificiosum nec ullam veri speciem præ se ferentem, nimirum hunc: indicabit nobis viam, quam hucusque inivimus, ex quo cognoscamus, rem ab eo prædicendam eventum suum habituram esse. Equidem locum ita expediendum puto: *fortasse indicabit nobis viam nostram*, i. e., indicabit, quo nobis flectendum sit in hac via, *quam inivimus*, sc. לִבְנֵי אֶתְהַנֶּחֱמָה.

Ver. 8.

Heb., Au. Ver.—I will give.

Geddes, Boothroyd.—Let us [Chald., Syr., Arab., Vulg.—LXX, thou shalt] give.

Ver. 9.

Au. Ver.—9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called* a prophet was beforetime called a Seer.)

Pool.—*Was called a seer.* These are the words, either, first, Of some later sacred

writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel [so Bp. Patrick], who, being probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it *beforetime*. Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called *seers*, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

Booth.—9 This com. Houbigant transposes after com. 11, and this order is obviously more natural [so Bp. Horsley]. Having enquired of the young women, where the house of the *דַּוָּדָה* was; the historian observes that it was usual then, and had been for some time past, for a prophet to be thus called.

Dr. A. Clarke.—*Beforetime in Israel.*] This passage could not have been a part of this book originally: but we have already conjectured that Samuel, or some contemporary author, wrote the memoranda, out of which a later author *compiled* this book. This hypothesis, sufficiently reasonable in itself, solves all difficulties of this kind.

Houb.—9 Præpostero ordine hic versus post octavum fuit collocatus. Nihil enim narratum est versu 8 nec verò etiam versu 7 quod huic locum parenthesi daret. Et quis non videt parenthesi tali malè abrumpi Sautis famulique ejus medium sermonem? Parenthesis vera collocatio est post versum 11 ut liquet ex nostrâ interpretatione. Errorem attulerit scribæ verbum דַּוָּדָה. *Videns*, in quod desinunt versus 9 et 11. Suspiciantur quidam, eam parenthesin non esse sacri scriptoris, sed fuisse ex margine in contextum allatam; qui non sunt audiendi. Nihil enim solidum afferunt, nisi forte eam, ut nunc jacet, ex re ipsâ non esse natam. Sed huic nos malo occurrimus, dum loco illam suo reponimus.

Ver. 12.

וַתַּעֲנִינָה אוֹתָם וַתֹּאמְרָנָה יֵשׁ הֵנָּה
לְפָנֶיךָ מִתֵּר עֲתָה בִּי הַיּוֹם בָּא לְעִיר
כִּי זָבַח הַיּוֹם לָעֵם בְּבָמָה :

καὶ ἀπεκρίθη τὰ κοράσια αὐτοῖς, καὶ λέγουσιν αὐτοῖς, "Ἔστιν ἰδοὺ κατὰ πρόσωπον ὑμῶν νῦν διὰ τὴν ἡμέραν ἥκει εἰς τὴν πόλιν, ὅτι θυσία σήμερον τῷ λαῷ ἐν Βαμᾷ.

Au. Ver.—12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a sacrifice [*or*, feast] of the people to-day in the high place.

They answered.

Ged.—The young women [LXX] answered.

Houb., Booth.—12 הַעֲנִינָה. This verb in Kal signifies to answer, but has never that sense in Hiphil. The jod should be omitted as it is in the MSS.

Before you: make haste.

Houb., Booth.—We should read וַתַּעֲנִינָם מהו. The text has אַתָּה before, and they would hardly change the person in the next word.

Sacrifice.

Pool.—There is a sacrifice, otherwise feast; but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly and most frequently. Secondly, Because this eating was in the *high place*, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice.

12, 14, 19, 25, *High place.*

Bp. Horsley.—Rather, "house of worship."

Pool.—In the *high place*; upon the hill mentioned ver. 11, and near the altar which Samuel built for this kind of use, 1 Sam. vii. 17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

Ver. 13.

בְּבֹאֲכֶם הָעִיר בְּנֹת תַּמְצָאוֹן אֹתוֹ
בְּמִסְתָּר וְעַלֶּה הַבְּמִתָּה לֵאמֹר לִפְנֵי
יֹאכֵל הָעָם עַד-בֹּאֹ בִּיהוּא יְבָרֶךְ
הַזָּבִיחַ אֲחֵרֵיכֶם וְאֲכָלוּ הַקְּרָאִים וְעַתָּה
עֲלוּ בִּיהוּא כִּהְיִים תַּמְצָאוֹן אֹתוֹ :

ὡς ἂν εἰσεέλθῃτε εἰς τὴν πόλιν, οὕτως εὐ-
ρῆσθε αὐτὸν ἐν τῇ πόλει, πρὶν ἀναβῆναι αὐτὸν

εἰς Βαμᾷ τοῦ φαγεῖν· ὅτι οὐ μὴ φάγῃ ὁ λαὸς ἕως τοῦ εἰσελθεῖν αὐτὸν, ὅτι οὗτος εὐλογεῖ τὴν θυσίαν, καὶ μετὰ ταῦτα ἐσθίουσιν οἱ ξένοι· καὶ νῦν ἀνάβητε, ὅτι διὰ τὴν ἡμέραν εὐρήσετε αὐτόν.

Au. Ver.—13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore get you up; for about this time [Heb., to-day] ye shall find him.

Straightway.

Ged., Booth.—Certainly.

Maurer.—13 *Simulac veneritis in urbem, ita, h. e., recte monente Winero: ut estis, non diu scrutati invenietis eum.* כֵּן non sine vi ponitur. Alii hanc voculam apodoseos signum esse dicunt, non satis probabiliter.

And afterwards.

Houb.—Non negligunt ו, ante אחר, Vulg., Syr., et LXX et lego ואחר in duobus melioris notæ Codd. Orat.

For about this time ye shall find him.

Booth.—אחר. This pronoun is evidently unnecessary; and, as none of the versions read it, ought to be omitted. Houbigant conjectures that instead of it we should read בעת היים, *hoc tempore diei.* Comp. ver. 16.

Ver. 14.

וַיַּעֲלֵה הָעִיר הַמָּחָה בָּאִים בְּתוֹךְ הָעִיר
וַהֲפָה שְׂמֵיאל יָצָא לְהַרְאֹתָם לְעִלּוֹת
הַבְּמָה :

καὶ ἀναβαίνουσι τὴν πόλιν αὐτῶν εἰς-
πορευομένων εἰς μέσον τῆς πόλεως, καὶ ἰδοὺ
Σαμουὴλ ἐξῆλθεν εἰς τὴν ἀπάντησιν αὐτῶν, τοῦ
ἀναβῆναι εἰς Βαμᾷ.

Au. Ver.—14 And they went up into the city: and when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

City; and when they were come into the city, &c.

Bp. Horsley.—Rather, "city. As they were going along through the middle of the city," &c.

High place. See notes on ver. 12.

Bp. Horsley.—House of worship.

Ver. 16.

— כִּי רָאִיתִי אֶת-עַמִּי כִּי וְגו'.

— ὅτι ἐπέβλεψα ἐπὶ τὴν ταπείνωσιν τοῦ λαοῦ μου, ὅτι, κ.τ.λ.

Au. Ver.—For I have looked upon my people, because their cry is come unto me.

Ged., Booth.—For I have seen the affliction of [LXX, Syr., Arab.] my people, because, &c.

Ver. 18.

וַיִּבֶן שְׂמוּאֵל אֶת־בֵּיתוֹ בְּתוֹךְ
הַשָּׂעָר וְגו'

καὶ προσήγαγε Σαούλ πρὸς Σαμουήλ εἰς μέσον τῆς πόλεως, κ.τ.λ.

Au. Ver.—18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is.

In the gate.

Bp. Horsley, Ged.—In the middle of the city [LXX and one MS.].

Ver. 20.

— וְלָמִי כָּל־חֲמֻצַּת יִשְׂרָאֵל הִלּוּ
לָךְ וְלָכֵל בֵּית אָבִיךָ :

— καὶ τίνι τὰ ὄρατα τοῦ Ἰσραὴλ; οὐ σοί, καὶ τῷ ὄκλῳ τοῦ πατρός σου;

Au. Ver.—And on whom is all the desire of Israel? is it not on thee, and on all thy father's house?

And on whom is all the desire, &c. So Pool, Patrick.

Ged., Booth.—And for whom is every desirable thing in Israel? Is it not for thee, and for all thy father's house?

Houb.—*Et cujus erunt optima quæque Israel? Nonne hæc tua sunt tuæque familiæ.*

Dathe.—*Et omnino cujus erit summa fortuna in Israele? Nonne tibi et domui paternæ?*

Ver. 21.

וַיַּעַן שְׂמוּאֵל וַיֹּאמֶר הֲלוֹא בְּנֵי־יִמִּי
אֲנִי מִקְּטַנֵּי שְׁבָטִי יִשְׂרָאֵל וּמִשְׁפַּחְתִּי
הַנִּשְׁעָרָה מִכָּל־מִשְׁפָּחוֹת שְׁבָטֵי בְנֵי־מִן
וְגו'

καὶ ἀπεκρίθη Σαούλ, καὶ εἶπεν, Οὐχὶ ἄνδρὸς υἱὸς Ἰεμιναιῶν ἐγὼ εἰμι τοῦ μικροῦ σκήπτρου φυλῆς Ἰσραὴλ; καὶ τῆς φυλῆς τῆς ἐλαχίστης ἐξ ὅλου σκήπτρου Βενιαμίν, κ.τ.λ.

Au. Ver.—21 And Saul answered and said, Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin, &c.

A Benjamite.

Houb.—*Legendum conjuncte בניימי, ut suprâ versu 1 monuimus. Nempe hic est Benjaminita, non filius Jeminiensis, quasi*

homo ex urbe Jemin. Nam id si esset, adderetur *אש* ante *ימיני*, ut fuit additum ver. 1, quem vide.

Of the tribe of Benjamin. See notes on Judg. xx. 12, p. 307.

Houb., Dathe, Maurer.—שְׁבָטֵי. Lege שבט numero sing. Sic omnes veteres. Monuimus antea, vocabulum שבט non significare familiam.—*Houb.*

Ver. 22.

Au. Ver.—Which were about thirty persons.

Thirty.

Houb.—כִּשְׁלֹשִׁים vera scriptura כִּשְׁלֹשִׁים, quam exhibent Codices tres Orat.

Boothroyd's Hebrew Bible.—The LXX, with whom Josephus agrees, have כִּשְׁלֹשִׁים. Which is the true number it is impossible to determine.

Ver. 23, 24.

וַיֹּאמֶר שְׂמוּאֵל לְטָפָח הַנָּה אֶת־
הַכֶּזֶה אֲשֶׁר נָתַתִּי לָךְ אֲשֶׁר אֶמְרָתִי
אֵלֶיךָ שֵׁם אִתָּה עֶבֶדךָ : 24 וַיִּהְיֶה
הַטָּפָח אֶת־הַשּׁוֹן וְהַעֲלִיָּה וַיִּשָּׂם
שְׂמוּאֵל וַיֹּאמֶר הִנֵּה הַכֶּזֶה הַנִּשְׁעָרָה
אֵצֶל כִּי לַמּוֹעֵד שְׂמוּאֵל לָךְ לְאֹמֶר הָעַם
קָרָאתִי וַיֵּאכַל שְׂמוּאֵל עִם־שְׂמוּאֵל בָּנִים
הַקְּהָל :

23 καὶ εἶπε Σαμουήλ τῷ μαγείρῳ, Δὸς μοι τὴν μερίδα ἣν ἔδωκά σοι, ἣν ἐλπᾷ σοι θείναι αὐτὴν παρὰ σοί. 24 καὶ ἠψήσεν ὁ μάγειρος τὴν κωλέαν, καὶ παρέθηκεν αὐτὴν ἐνώπιον Σαούλ. καὶ εἶπε Σαμουήλ τῷ Σαούλ, Ἴδου ὑπολειμμα, παρέθες αὐτὸ ἐνώπιόν σου καὶ φάγε, ὅτι εἰς μαρτύριον τέθειται σοι παρὰ τοὺς ἄλλους, ἀπόκνιζε καὶ ἔφαγε Σαούλ μετὰ Σαμουήλ ἐν τῇ ἡμέρᾳ ἐκείνῃ.

Au. Ver.—23 And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left [or, reserved]! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Samuel that day.

Pool.—23 Which I gave thee, or, which I appointed or disposed to thee, i.e., which I bade thee reserve for this use.

24 The shoulder, to wit, the left shoulder, for the right shoulder was the priest's, Lev.

vii. 32, 33. This he gives him either, first, As the best and noblest part of the remainders of the sacrifice. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it. *That which was upon it*; something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce [so Dathe, Maurer]. *That which is left*, to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved*, or *laid by*, by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased. *Since I said*, to wit, to the cook who was before mentioned, as the person to whose care this was committed. *I have invited the people*, i. e., I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, ver. 22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2 Kings xviii. 36. And they further note, that in the Arabic, and Ethiopic, and Persian languages (all of which are near akin, both to themselves and to the Hebrew, and do oft-times communicate their signification each to other), the word that signifies *people*, is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, ver. 22, then Samuel was the principal author of this sacrifice and feast, and it was not a *sacrifice of the people*, as it is rendered, ver. 12, but a *sacrifice* and feast made by Samuel *for the people*, as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

Bp. Patrick.—24 *For unto this time hath it been kept for thee, &c.*] The plainest translation of these words is that of Lud. De Dieu, "Eat, because till this appointed time it hath been reserved for thee, when I said, I have invited certain persons." That is, besides the thirty persons, he told the cook he had invited some others (which

were Saul and his attendant) for whom he would have this shoulder to be reserved. For by inviting the *people*, he understands only these two persons; the word *people* sometimes signifying (as he shows) very few. He thinks, indeed, the feast was not made by Samuel, who brought along with him only these two guests; but that seems to me not to agree with the whole story.

Commentaries and Essays.—24 *For unto this time hath it been kept for thee (since) I said, I have invited the people.* The original seems obscure, and confused, as well as this version. The LXX render כִּי, *eis* μαρτυριον, which may help to clear the sense. Neither the LXX nor Vulg. appear to have read לֹאכֶר, which embarrasses the sense here; the Vulg. has *quando*, as if it read כִּשְׁנֵי. Admitting these variations, we shall have a clear meaning; *for it was*, or, *hath been, reserved for thee for a testimony, since*, or, *from the time I invited the people*; i. e., when I invited the people, I gave orders that the shoulder should be reserved for thee, as a testimony to thee before them; meaning, that when he should be declared their king, they remembering the testimony or distinction that was now paid him, as their superior, though unknown, might be more thoroughly convinced of his Divine designation. In the beginning of this verse Samuel is dropped in the Hebrew, where it is, *the cook said*. Our translators have rightly supplied it from the LXX.

Dr. A. Clarke.—24 *The shoulder, and that which was upon it.*] Probably the shoulder was covered with a part of the caul, that it might be the better roasted. The Targum has it, *the shoulder and its thigh*; not only the *shoulder* merely, but the *fore-leg bone to the knee*; perhaps the whole *fore-quarter*. Why was the *shoulder* set before Saul? Not because it was the *best part*, but because it was an emblem of the *government* to which he was now called. See Isai. ix. 6: *And the government shall be upon his shoulder.*

Bp. Horsley.—23, 24, Houbigant corrects this perplexed passage by bringing the words לֹאכֶר הָיָה מִן הַמִּלְחָמָה from the middle of the 24th verse, where they have no meaning, to the end of the 23d.

23 "And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by, saying, I had invited the people.

24 So the cook took up the haunch, with what belonged to it, and set it before Samuel, and said, Behold what was reserved is set before thee; Eat, for it was kept for thee for this occasion. So Saul ate with Samuel that day."

Ged., Booth.—23 And Samuel said to the cook, Bring the portion which I gave thee, of which I said to thee, Set it apart, by thee, when I told thee that I had invited the people [transposed from ver. 24]. 24 And the cook took up the shoulder, and what was with it, and set it before Saul. And Samuel [LXX, Vulg.] said [Ged., said to Saul; some copies of LXX], Behold what hath been reserved for thee, set before thee; eat, for it hath been on purpose kept for thee. So Saul, on that day, ate with Samuel.

Houb.—24 שוק והעלה. Habes in העלה mendum manifestum, pro האלה, caudā, quæ pars erat femori proxima et opima. Melius Chaldæus id vocabulum omitteret, quod fecere Vulgatus et Græci Intt. in Codice Rom. quam verteret שוק וירכא, armum et femur ejus. Quidam interpretantur, et quod super eum (armum) quasi quidquam aliud esset super femur, quam ipsæ femoris carnes, quæ in femore intelliguntur... לאמר העם קראתי, dicens, populum vocavi. Hæc verba, ubi nunc leguntur, sunt coqui ad Saûlem loquentis. Atqui tamen non convenit coquo dicere populum vocavi. Nam Samuel, non coquus, ad prandium triginta homines invitârat. Itaque restituenda sunt hæc verba Samueli, cujus hæc sunt, coquo sic mandantis versu 23 (affer carnem, quam jussi tibi ut apud te reponeres) cum dixi tibi me homines invitasse: vide versionem.

Dathe.—השוק והעלה. Vulgo: femur et quod super illo, sc. armus. Non recte, uti arbitror, sed jus [sic Maurer], quocum caro edebatur.

Ver. 25, 26.

25 וַיִּרְדּוּ מִחֶבְרֹן הָעִיר וַיָּבֹר עִם שָׂאֹל עַל-הַגָּג : 26 וַיִּשְׁכְּמוּ בַּיּוֹם בְּעֵלוֹת הַשָּׁחַר וַיִּקְרָא שְׂמוֹאֵל אֶל-שָׂאֹל הַגָּג לֵאמֹר הֲיָדָה וַאֲשַׁלְּחֶךָ וַיָּבֹאוּ שְׂמוֹאֵל וַיִּצְאָהוּ שְׂחִיָּהֶם הוּא וַיִּשְׂמוֹאֵל תְּחִנָּה :

v. 26. הגגה קרי

25 καὶ κατέβη ἐκ τῆς Βαμὰ εἰς τὴν πόλιν· καὶ διέστρωσαν τῷ Σαούλ ἐπὶ τῷ δώματι, καὶ ἐκοιμήθη. 26 καὶ ἐγένετο ὡς ἀνέβαινεν ὁ

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δρῦρος, καὶ ἐκάλεσε Σαμουὴλ τὸν Σαούλ ἐπὶ τῷ δώματι, λέγων. ἀνστα, καὶ ἔξαποστελῶ σε. καὶ ἀνέστη Σαούλ, καὶ ἐξῆλθεν αὐτὸς καὶ Σαμουὴλ ἕως ἔξω.

Au. Ver.—25 And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house.

26 And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

Ged., Booth.—25 They then came down from the high place into the city, and Samuel communed with Saul on the roof of the house; for in the roof a bed had been made for Saul, in which he slept [LXX, Vulg.; so Horsley]. 26 Now when the morning dawned, Samuel called to Saul on the roof [Ged., in the roof-room] of the house, saying, Arise, that I may send thee away. And Saul arose, and both he and Samuel went out abroad.

Roof-room.] The roofs in Judea were flat; with a parapet round them. To be lodged there was considered an honour. In fine weather, it was not unusual to sleep in the open air: but the place might occasionally be covered with a tent.—*Ged.*

Houb.—25, 26 וירד עם שאול על הגג: וישכמו. Addit Vulgatus: stravitque Saûl in solario, et dormavit, quæ verba omissa sunt propter similitudinem. Nam cum olim sic legeretur, וירד שמואל עם שאול על הגג

וירד שאול על הגג וישכב: וירד כעלות...

et locus est Samuel cum Saûle super tectum, et stravit Saûl super tectum et decubuit: cum autem surrexisset (aurora), alii scribæ prius membrum, quod initium habet in verbo וירד, scripserunt, posterius, quod per verbum וירד, omiserunt; alii contra posterius scripserunt, prius omiserunt: atque inde est, quod Græci Intt. prius membrum omittunt, quod Hod. Codices non omittunt; hod. autem Codices posterius omittunt, quod Vulgatus non omisit. Error fuit in proclivi, tum quia bis recurrebat על הגג, tum quia simile erat verbum וירד verbo וירד. Quâ in perturbatione hod. Codicum scribæ posuerunt וירד, ubi aptè venit mane surrexerunt, de iis dictum, quos sacra pagina non narravit decubuisse, ac pernoctasse. Præterea malè numero plurâli surrexerunt. Nam Saûl

unus hic ageretur, non ejus famulus, de quo est altum in ante-dictis silentium. Nec verò etiam commodè, *surrexerunt*, de Samuele ac de Saüle accipiat, ubi post narratur Saülem fuisse ab Samuele, surgente aurorâ, vocatum, tanquam Saül adhuc decumberet. Sed commodè Samuel vocat Saülem, aurorâ ex-oriente, ubi mox narratum fuit Saülem decubuisse, non autem mane summo jam surrexisse...הגג: Recte Masora הגגה, cum ה locali; nam vox Samuelis ibat e loco in locum: hoc dico, ad tectum pertinebat, in quo tecto Samuel non decubuerat, ex domo interiore, ubi Samuel pernocrât.

CHAP. X. 1, 2.

וַיִּנָּח שָׁמוּאֵל אֶת-כֶּסֶף הַשִּׁמְשׁוֹן וַיִּנָּח
עַל-רֹאשׁוֹ וַיִּשְׁתָּחֶה וַיֹּאמֶר הֲלוֹא כִּי-
מִשְׁחָהּ יִהְיֶה עַל-כִּנְחֹתָיו לְנָגִיד:
בְּלִכְתָּהּ הַיּוֹם מִעַפְרֵי וּמִצְאֹתָי שְׁלִי
אֲנָשִׁים עַם-כְּבוֹדָתָהּ רָחֵל בְּנָכוּל בְּנִימֵן
בְּצִלְצַח וְאַמְרֵי אֵלֶיךָ נִמְצְאוּ הָאֲחֵנוֹת
אֲשֶׁר הִלַּכְתָּ לְבַקֵּשׁ וְהִנֵּה נִטְשׁ אֲבִיךָ
אֶת-דְּבָרֵי הָאֲחֵנוֹת וְדָאָג לָכֶם לֵאמֹר
מָה אֲנִישָׁה לְבָנִי:

ΠΑΡΑΦΡΑΣΙΣ v. 2.

1 καὶ ἔλαβε Σαμουὴλ τὸν φακὸν τοῦ ἐλαίου, καὶ ἐπέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ ἐφίλησεν αὐτόν, καὶ εἶπεν αὐτῷ. οὐχὶ κέχρικέ σε κύριος εἰς ἄρχοντα ἐπὶ τὸν λαόν αὐτοῦ ἐπὶ Ἰσραὴλ; καὶ σὺ ἄρξεις ἐν λαῷ κυρίου, καὶ σὺ σώσεις αὐτὸν ἐκ χειρὸς ἐχθρῶν αὐτοῦ. 2 καὶ τοῦτό σοι τὸ σημεῖον, ὅτι ἔχρισέ σε κύριος ἐπὶ κληρονομίαν αὐτοῦ εἰς ἄρχοντα. ὥς ἂν ἀπέλθῃς σήμερον ἀπ' ἐμοῦ, καὶ εὐρήσεις δύο ἀνδρας πρὸς τοῖς τάφοις Ῥαχὴλ ἐν τῷ ὄρει Βενιαμὴν ἀλλομένους μεγάλα· καὶ ἐροῦσί σοι. εὐρηνται αἱ ὄνοι ὥς ἐπορεύθητε ζητεῖν· καὶ ἰδοὺ ὁ πατήρ σου ἀποτείνανται τὸ ῥῆμα τῶν ὄνων, καὶ ἐθαφιλεύσαστο δι' ὑμᾶς, λέγων. τί ποιήσω ὑπὲρ τοῦ υἱοῦ μου;

Au. Ver.—1 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, *Is it not because the Lord hath anointed thee to be captain over his inheritance?*

2 When thou art departed from me to-day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the

care [Heb., the business] of the asses, and sorroweth for you, saying, What shall I do for my son?

Is it not because, &c.

Ged., Bootl.—Is it not because Jehovah hath anointed thee chief over his people Israel? for thou shalt govern Jehovah's people, and shalt save them from the hand of their enemies, who are around them. And this shall be a token to thee, that Jehovah hath anointed thee chief over his inheritance [LXX, and partly Arab. and Vulg.; so Houb., Horsley]. 2 When to-day thou hast departed from me, thou wilt, &c.

Houb.—2 בלכחך. Ante id verbum hæc addunt Græci Intt. et tu imperabis populo Domini, et tu salvabis eum ex manibus hostium ejus, et hoc tibi erit signum, quod unxerit te Dominus in hæreditatem suam in principem. Eadem verba exhibet Vulgatus, nisi quod priora hæc, et tu imperabis populo meo, omittit, additque post hostibus hæc altera verba, qui in circuitu ejus sunt, quæ eadem exhibet Codex Alexandrinus. Quæ quidem omnia eos Interpretes suo marte addidisse, nemo existimabit, qui erit in iis legendis assidue versatus. Et priora quidem verbæ hæc, et tu imperabis populo Domini, et tu servabis eum de manibus hostium ejus, eo minus credibile est fuisse ab ullo Interprete proprio marte addita, quod de sacra sententia et de serie orationis nihil perit sine illis. Sed posteriora illa, et hoc erit tibi signum, quod unxerit te Dominus, credimus esse omnino necessaria. Nam liquet ex versu 7, in quo Samuel ait, postquam hæc signa evenerint, Samuelis hanc mentem fuisse, ut quæ Sauli ipse mox eventura esse prædicit, Saul haberet tanquam signa manifesta confirmatæ ab ipso Deo suæ inaugurationis. Atqui tamen hæc signa eadem mente intueri Saul non poterat, nisi Samuel ante indicasset, cujus rei signa hæc essent futura. Neque vero etiam nos ipsi, qui hæc legimus, id compertum habere possemus, nisi pagina sacra nos doceret, hanc Samuelis fuisse mentem. Præterea in verbis וְהִנֵּה נִטְשׁ אֲבִיךָ, nihil habet Hebraicum כִּי post הִנֵּה; cum contra וְהִנֵּה הָאֲחֵנוֹת, hoc erit signum, quod habeat Hebr. lingue plurimam indolem. Sic enim i solet subsequi אָמַר: vide 2 Reg. xx. 8. Ut manifestum sit illud כִּי nunc superesse ex eo, quod hod. Codices omitunt, et contextum sacrum sic esse resarciendum.

יֹאמֶר הוּא מִשְׁחָךְ יְהוָה עַל נְחֻלָּתוֹ לִנְנִי

וְהָאֵלֹהִים כִּי מִשְׁחָךְ יְהוָה עַל נְחֻלָּתוֹ לִנְנִי

et dixit; non-ne unxit te Dominus hæreditati suæ principem.....et hoc erit, signum, quod unxerit te Dominus hæreditati suæ principemet posteriora verba excidisse librario, ob similitudinem utriusque lineæ, quæ ex culpa prætermisita sunt, quæ interjacebant, et natus est barbarismus מִשְׁחָךְ quia in linea inferiori erat scriptum, מִשְׁחָךְ. וְהָאֵלֹהִים כִּי מִשְׁחָךְ. Sequitur Arabs. Nam antecessit אֲבִי, pater tuus; et cum sequatur, dicens, quid faciam filio meo, aperte declaratur, tangi Saulem, non autem Saulem ejusque servum.

Ver. 3.

Au. Ver.—3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

Plain. See notes on Deut. xi. 30, vol. i., p. 681.

Ged.—Turpentine tree.

Lee.—Pine tree.

Gesen.—Oak.

To Bethel.

Pool.—Or, to the house of God, i. e., to Kirjath-jearim, where the ark, the habitation of God, now was, 1 Sam. vii. 1, 2, 16.

Ver. 4.

Au. Ver.—4 And they will salute thee [Heb., ask thee of peace], and give thee two loaves of bread; which thou shalt receive of their hands.

Two (loaves).

Houb.—שְׁנֵי לֶחֶם omissum hic fuit vocabulum כֶּבֶד, quod lineâ superiori legebatur, scribæ oculis ab una linea in alteram deerrantibus; legebat Chald., LXX. Derident nos grammatici quidam novi, qui nobis persuadere se putant posse, Hebraice olim scriptum fuisse שְׁנֵי לֶחֶם, duas panem, vel panis, duplici solecismo, pro duos panes.

Ver. 5.

אָחֵר בֶּן תְּבוּאָה אֶל־גִּבְעַת הָאֱלֹהִים
אֲשֶׁר־שָׁם נִצְבֵי פְלִשְׁתִּים וַיְהִי כְּבָאֵף
שָׁם הָעִיר וַפְּנֵתָּ חֶבֶל נִבְאִים וַיִּרְגִּים

מִקְדָּמָה וְלִפְנֵיהֶם נִבֵּל וְהָיָה וְחִלִּיל
וְכִפּוֹר וְהִמָּה בְּתִנְבְּאִים :

καὶ μετὰ ταῦτα εἰσελεύσῃ εἰς τὸν βουνὸν τοῦ θεοῦ, οὗ ἐστὶν ἐκεῖ τὸ ἀνάστημα τῶν ἀλλοφύλων· ἐκεῖ Νασιβ ὁ ἀλλοφυλὸς· καὶ ἔσται ὡς ἂν εἰσελθῇ ἐκεῖ εἰς τὴν πόλιν, καὶ ἀπαντήσῃς χορῶν προφητῶν καταβαίνοντων ἐκ τῆς Βαμᾶ, καὶ ἔμπροσθεν αὐτῶν νάβλα, καὶ τύμπανον, καὶ αὐλὸς, καὶ κινύρα, καὶ αὐτοὶ προφητεύοντες.

Au. Ver.—5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy.

The garrison.

Ged., Booth.—A garrison.

High place. See notes on ix. 12.

Bp. Horsley.—5, 13, *High place*; rather, *house of worship*.

5, 10, *A company*; rather, *a string*.

Psaltery, &c.

Dr. A. Clarke.—As the word נִבֵּל signifies in other places a bottle or flagon, it was probably something like the *utricularia tibia* or BAG-PIPE. It often occurs both with the Greeks and Romans, and was evidently borrowed from the Hebrews.

Gesen.—נִבֵּל 1. *A bottle*, i. e., a leather bag, skin, so called, perhaps from its flaccidity, see the root נָבַל. 3. An instrument of music, Greek νάβλα (נִבְלָה), ναῦλα, Lat. *nabulum*, a species of harp, or lyre; see Strabo x., p. 471 Casaub. Athen. iv., p. 175 Casaub. Ovid. A. A. iii. 327. Often joined with the נִבְלָה, Ps. lvii. 9. Pleon. נִבְלָה, Ps. lxxi. 22, plur. נִבְלִים, 1 Chr. xvi. 5. Josephus describes this instrument, Ant., vii. 12, 13, as a species of harp or lyre having twelve strings, and as played with the fingers, and not with a plectrum; but the Hebrew words נִבְלָה, Ps. xxxiii. 2; cxliv. 9, would seem to indicate an instrument with ten strings. Jerome says its figure was triangular, resembling an inverted Delta, ∇, which also was the form of the harp or sambuca, Vitruv. vi. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the Anc. Egyptians ii., pp. 280, 282, 287.

They shall prophesy.

Bp. Patrick.—*They shall prophesy.*] Sing the praises of God, as the word *prophesy*

sometimes signifies (Exod. xv. 21; 1 Chron. xxv. 3). In what manner this was done, it is not so easy for us now to define or specify (as Mr. Mede speaks). But one of them seems to have been the precentor, to usher in the verse or ditty; and the rest to have answered, Τὰ ἀκροτελεύτια, *the extremes*, or *last words* of the verse (see him, book i., discourse xvi., p. 78).

Dathe.—*Oppidum ingressus occurres choro prophetarum, qui de sacello descendentes præeunte nablio, tympano, tibia et cithara carmina sacra canunt.*

Maurer.—5 וְהָיָה מִתְנַבְּאִים. *Et illi carmina sacra canent.* Chald. מְשַׁבְּחִין. Fuit hoc unum ex præcipuis alumnorum scholarum prophetarum officium, ut hymnos sacros adhibitis instrumentis musicis canerent. So *Dathe*.

Ver. 7.

וְהָיָה כִּי תִבְאֶנָּה הָאֲתֹת הָאֵלֶּה לְךָ וְגו'

ידר י'

καὶ ἔσται ὅταν ἦξαι τὰ σημεῖα ταῦτα ἐπὶ σέ, κ.τ.λ.

Au. Ver.—7 And let it be, when these signs are come unto thee, &c. [Heb., it shall come to pass, that when these signs, &c.]

These.

Ged., Booth.—All [Vulg. and four MSS.] these.

Are come unto thee.

Maurer.—*Quando evererint tibi hæc signa.* תִּבְאֶנָּה (pro quo K'ri vult תִּבְאֶנָּה) legitur etiam Esth. iv. 4 (C'tib) et Ps. xlv. 16. Itaque non fuit, quod Michaëlis conjiceret תִּבְאֶנָּה (a תִּבְאֶנָּה Arab. extulit se): ubi signa ista tibi animum addent. Sic *Dathe*.

Ver. 10.

Au. Ver.—10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

When they.

Houb., Ged., Booth.—When he [LXX, Syr., Arab., and two MSS.].

A company. See notes on ver. 5.

Prophesied. See notes on ver. 5.

Ver. 12.

וַיַּעַן אִישׁ מֵאֵם וַיֹּאמֶר וּמִי אֲבִיהֶם
עַל-כֵּן הָיְתָה לְמִשְׁלַל הַגִּם שְׂאִיגֵל
בְּנִבְיָאִים :

καὶ ἀπεκρίθη τὶς αὐτῶν, καὶ εἶπε. καὶ τίς πατὴρ αὐτοῦ; καὶ διὰ τοῦτο ἐγενήθη εἰς παραβολήν, ἥ καὶ Σαούλ ἐν προφήταις;

Au. Ver.—12 And one of the same place [Heb., from thence] answered and said, But who is their father? Therefore it became a proverb, *Is Saul also among the prophets?*

Pool.—*One of the same place*, Heb., *one from thence*, i. e., one of the company there present, or one of the prophets there prophesying.

Who is their father?

Bp. Patrick.—This wonder was presently satisfied by a prudent person among them, who bade them consider who it was that made prophets: not men, nor merely good education, but God alone; who was the father of all the children of the prophets (i. e., of their disciples), to teach them by his Spirit. Which he could bestow when he pleased upon any man, and make him a prophet, without the help of any other master: which was the cause of Amos, vii. 14. And that is the meaning of the word *father* in this place, which signifies the same with *master* or *teacher* (see upon Gen. iv. 20, 21) [so *Pool*, *Houb.*, *Horsley*, *Ged.*, *Booth*.].

Houb., Horsley, Ged., Booth.—12 And one that was there answered and said, But who is his father? Is it not Kish?

Who is his father.] They wondered how a man who was not the son of a prophet, could so suddenly prophesy. The present text has, *but who is their father?* without the additional words, which are only in some copies of the Greek version; but which, I am persuaded, were originally in the Hebrew.—*Ged.*

Maurer.—מִי אֲבִיהֶם. LXX: τίς πατὴρ αὐτοῦ; אָבִי, quæ lectio *Dathio* præferenda videtur, "quia de Saulo tantum sermo sit, quanquam numerus pluralis de toto prophetarum coetu possit explicari, sed minus apte." Imo aptissime. Sensus est: quemnam tandem patrem, i. e., ducem ac magistrum habent prophetæ isti, ut Saulus indignus in eorum societate versetur? Egregius vero magister, qui talem hominem in prophetarum chorum recepit! Plane absona videtur Michaëlis interpretatio. Scilicet ex proverbiali orientis locutione eum patre carere dici, qui ipse per se nullo parentum merito magnus ac nobilis sit; hinc sensum esse: mirum est, vos de parentibus eorum quærere, qui

divino spiritu afflati hymnos canunt et sic satis probant, se sua virtute nobiles nullo parentum merito indigere. מִתְהַנְּנִים. Vid. ad vs. 5.

Ver. 18.

Au. Ver.—18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

Egypt.

Ged.—The land of [Syr., Arab., and one MS.] Egyptians.

The Egyptians.

Ged.—Pharaoh king of Egypt [LXX].

Ver. 19.

— וַתֹּאמֶר לוֹ פִּי־מֶלֶךְ וְגו' —

— καὶ εἶπατε, Οὐχί, ἀλλ' ἡ ὄτι βασιλέα, κ.τ.λ.

Au. Ver.—19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us, &c.

And ye have said unto him (Nay), but.

Houb., Horsley, Ged.—And have said, *Nay*, but, &c.

י. Lege cum omnibus veteribus, י. et dixistis, non; sed (regem nobis dabis). Samuel ea nunc commemorat, quæ viii. 9 narrata sunt, ubi legitur י. ויאמרו לא, et dixerunt, non, sed... Optime sermonem redintegrat particula י, post negationem י, quod quidem usu est tritissimum. Contra incommode י, post י. Et male Samuel diceret, illi (Deo) dixistis. Neque enim Deum populus alloquebatur, cum regem postulavit, sed Samuelem. Atque inde est, quod cap. xii. 1 Samuel sic ait, *feci juxta verbum quod dixistis mihi, et constitui vobis regem.*—*Houb.*

Maurer.—Plerique veterum et multi codd. י, quam lectionem Hitzigius receptam vult, sine idonea ratione, ut mihi quidem videtur. י. vocula commode inducit orationem directam. Consentientem habeo Gesenium Gr. ampl., p. 846.

Ver. 21.

וַיִּהְיֶה אֶת־שֹׁכֵט בְּנִמְלֵן לְמִשְׁפַּחְתּוֹ
וַתִּלְכֶּד מִשְׁפַּחַת הַפְּטָרִי וַיִּלְכְּדוּ שְׁאֵרֵי
וְגו'

לכשפחתו קי

καὶ προσάγει σκῆπτρον Βενιαμὴν εἰς φυλάς, καὶ κατακληροῦται φυλὴ Μανταρί· καὶ προσάγουσι τὴν φυλὴν Μανταρί εἰς ἄνδρας, καὶ κατακληροῦται Σαούλ, κ.τ.λ.

Au. Ver.—21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

And Saul, &c.

Lud. Capp., Houb., Geddes.—And they brought the family of Matri man by man [LXX], and Saul, &c.

Houb.—*Familia Metri.* “Post hæc verba (inquit Lud. Cappellus) LXX addunt καὶ... ἄνδρας (et adduxerunt familiam Metri viri-*tim*), quæ non habentur in hodierno Textu Hebraico, neque in Vulg. videntur tamen necessaria.” Huic nos Cappellianæ Criticæ libenter accedimus, quæ confirmatur tum ex eo, quod in libro Josue de sorte super Acar ducta narratur, ubi vide; tum etiam ex eo, quod non soleant Græci Intt. cola addere, quæ in suis non legant Codicibus. Certe Scribarum facilis error fuit, &c.

Ver. 22.

Au. Ver.—Behold he hath hid himself among the stuff.

Dr. A. Clarke.—The *stuff* among which he had secreted himself may mean the *carts* [so Bp. Patrick], *baggage*, &c., brought by the people to Mizpeh.

Ver. 24.

יְהִי הַמֶּלֶךְ :

— ζήτω ὁ βασιλεύς.

Au. Ver.—And all the people shouted, and said, God save the king [Heb., Let the king live].

Dr. A. Clarke.—*God save the king.*] There is no such word here; no, nor in the whole Bible; nor is it countenanced by any of the versions. The words which we thus translate here and elsewhere are simply, “May the king live” [so Bp. Patrick]; and so all the versions, the Targum excepted, which says, *May the king prosper!* The French *Five le roi!* is a proper version of the Hebrew.

Ver. 25.

וַיִּדְבֹּר שְׁמוּאֵל אֶל־הָעָם אֵת מִשְׁפַּט
הַמֶּלֶךְ וְגו'

καὶ εἶπε Σαμουὴλ πρὸς τὸν λαὸν τὸ δίκαιωμα τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord, &c.

The manner of.

Ged., Booth.—The rights of.

Pool.—*The manner of the kingdom*, to wit, the laws and rules by which the kingly government was to be managed.

Dr. A. Clarke.—*The manner of the kingdom.*] It is the same word as in chap. viii. 9; and doubtless the same thing is implied as is there related. But possibly there was some kind of compact or covenant between them and Saul; and this was the thing that was written in a book, and laid up before the Lord, probably near the ark.

Bp. Horsley.—*The manner of the kingdom.*] *Jus regni*; the constitutional authority and duties of the kingly office. This was a different thing from *המלך*, the manner of the king, mentioned in chapter viii. 9, 11.

Ver. 27.

Au. Ver.—The children of Belial.

Geddes, Booth.—Some worthless [*Ged., lawless*] persons.

CHAP. XI. 8.

Au. Ver.—8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

Dr. A. Clarke.—*The children of Israel were three hundred thousand, and the men of Judah thirty thousand.*] This was a vast army, but the Septuagint make it even more: "All the men of Israel were *ἑξακοσίας χιλιάδας*, six hundred thousand; and the men of Judah, *ἑβδομηκοντα χιλιάδας*, seventy thousand." Josephus goes yet higher with the number of the Israelites: "He found the number of those whom he had gathered together to be *ἑβδομηκοντα μυριάδας*, seven hundred thousand." Those of the tribe of Judah he makes seventy thousand, with the Septuagint. These numbers are not all right; and I suspect even the Hebrew text to be exaggerated, by the mistake or design of some ancient scribe.

Ver. 10.

Au. Ver.—10 Therefore the men of Jabesh said, To morrow we will come out unto you, and ye shall do with us all that seemeth good unto you.

Said.

Ged., Booth.—Said to Nahash the Ammonite [LXX, Arab.].

Houb.—Post verbum *Jabes* addunt Græci Intt. ad Naas regem Ammonitam; Arabs autem, ad regem Ammonitarum, non nominato Naas. Alterutrum deest in contextu. Nam regem Ammonitarum hic alloquuntur incolæ Jabes, iisdemque verbis utuntur, quibus supra ver. 3 ubi aiunt, *exibimus ad vos*, Ammonitis antea nominatis. Itaque idem cursus orationis esse hic debet, neque credibile est scriptorem sacrum posuisse *ad vos*, hoc versu, nisi prius demonstrasset, ad quos?

Ver. 11.

— וַיְהִי חֲנֻכָּתָם וַיִּפְּצוּ וְלֹא נִשְׁאָרִיבָם שְׂקִים יָחֵד :

— καὶ ἐγενήθη καὶ ὑπολειμμένοι* διεσπάρησαν, καὶ οὐχ ὑπελείφθησαν ἐν αὐτοῖς δύο κατὰ τὸ αὐτό.

Au. Ver.—And it came to pass, that they which remained were scattered, so that two of them were not left together.

And it came to pass, &c.

Houb.—וַיְהִי וַיִּפְּצוּ, *Et fuit superstites, et dissipati sunt.* Claudicat hæc series, nec non solecissat. Verus ordo est talis, וַיְהִי וַיִּפְּצוּ, *et fuit ut superstites dissiparentur.* Eum ordinem exsequuntur Syrus et Græci Intt., quos vide in Polyglottis.

Ver. 12.

— מִי הָאֲמָר שְׂאוּל יִמְלֹךְ עָלֵינוּ וְגו'

τίς ὁ ἔπας ὅτι Σαοὺλ οὐ βασιλεύσει ἡμῶν, κ.τ.λ.

Au. Ver.—12 And the people said unto Samuel, Who is he that saith, Shall Saul reign over us? bring the men, that we may put them to death.

Shall Saul reign over us?

Houb., Horsley.—Read, with Vulgate, השואל. Facile omissum fuerit ה ab aliquo Descriptore, qui crederet in verbo השואל superfluere ה, sic accipiens ה, ut ה demonstrativum, quia id nominibus propriis non solet prefigi.—*Houb.*

Booth.—The Vulgate renders interrogatively, as if he read השואל. The rest have the negative לא. The sense is the same whether be adopted; but I consider the negative preferable.

CHAP. XII. 2.

Au. Ver.—I am old and grayheaded, &c.

Booth.—ושנתי. Houbigant properly observes that we should read ושינתי, as the jod is radical. It is supplied by the points, but none of the Codices examined retain it.

Ver. 5.

: וַיֹּאמֶר עַד —

וַיֹּאמְרוּ סִבִּיר

— *kai élpav, Mártyus.*

Au. Ver.—5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found ought in my hand. And they answered, *He is witness.*

And they answered. So Houb., Dathe, Ged., Booth, and most commentators.

Maurer.—וַיֹּאמֶר עַד. Ad hæc Dathius: "Masora observat recte ita legi, quanquam videri posset legendum esse וַיֹּאמְרוּ. Sed pluralem legerunt (imo expresserunt) omnes versiones antiquæ et duodecim codd. Kenn. Igitur hanc lectionem per regulas criticas præferendam judicavi." Ita et Schulzius. Male. Singularis refertur ad יִשְׂרָאֵל s. הָעָם (nomina collectiva non semper cum verbo plurali construi, nota res est, cf. e.g. Exod. xiv. 30), vel ad eum, qui nomine omnium loquebatur, ut infra vs. 10. Redde igitur: *et dixit: testis est sc. uterque, et Jova et Saulus.* Quominus cum Michael. veritas: *et dixit Saulus: testis sum, vetat vs. seq. ad q. vid.*

Ver. 6.

וַיֹּאמֶר שְׁמוּאֵל אֶל-הָעָם יְהוָה אֱלֹהֵינוּ
עָשָׂה אֶת-מִשְׁחָה וְאֶת-אֶהְיֶה וְאֶשָּׂא
הַעֲלָה אֶת-אֲבוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם :

kai éipe Samouhêl pròs tôn laòn, léγων, Mártyus Κύριος ὁ ποιήσας τὸν Μωυσηῆν καὶ τὸν Ἀαρών, ὁ ἀναγαγὼν τοὺς πατέρας ἡμῶν ἐξ Αἰγύπτου.

Au. Ver.—6 And Samuel said unto the people, *It is the LORD that advanced [or, made] Moses and Aaron, and that brought your fathers up out of the land of Egypt.*

Houb., Dathe, Ged., Booth.—6 And Samuel said to the people, Jehovah, who appointed Moses and Aaron, and who brought your fathers out of the land of Egypt, is witness [LXX].

Dathe.—*Testis est.* Hoc suppleo ex versione Græca, quæ habet *mártys kýrios*. Excidisse videtur וַ, alias sententia imperfecta est. Sic vero repetit Samuel hanc

vocem, ut transitum faciat ad sequentia. Sed nihil definitio. Syrus et Arabs vertunt: *Deus solus est Dominus*; quasi אֱלֹהֵינוּ legerint.

Maurer.—"Post הָעָם excidisse videtur וַ, alias sententia imperfecta est." Dathe. Nihil excidit. Repetit Samuel nomen *Jovæ*, ut transitum faciat ad sequentia.

Ver. 9.

Au. Ver.—9 Captain of the host of Hazor, &c.

Ged., Booth.—Captain of the host of Jabin [LXX] king of Hazor.

Ver. 10.

Baalim. See notes on Judg. ii. 11, p. 166.

Ashtaroth. See notes on Judg. ii. 13, p. 166.

Ver. 11.

וַיִּשְׁלַח יְהוָה אֶת-יִרְבֵּעֵל וְאֶת-בִּדְוָן
וְאֶת-יִפְתָּח וְאֶת-שְׁמוּאֵל וַיַּצֵּל אֶתְכֶם
וְנָוִי

kai ápéστειλε τὸν Ἰεροβάαλ, καὶ τὸν Baràk, καὶ τὸν Ἰεφθάε, καὶ τὸν Σαμουὴλ, καὶ ἐξείλατο ἡμᾶς, κ.τ.λ.

Au. Ver.—11 And the LORD sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

Pool.—*Bedan* is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called *Bedan*, i.e., in Dan, or of Dan, or the son of Dan, one of that tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Judg. x. 3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Numb. xxxii. 41, we meet with one called *Bedan*, 1 Chron. vii. 17, which name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With the following words, which show that this *Bedan* was one of those judges who *delivered them out of the hand of their enemies on every side*,

and made them to *dwell safely*; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines*, as was foretold of him, Judg. xiii. 5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Judg. x. 3—6; and so did all the rest of the judges here mentioned. *And Samuel*; he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen. iv. 23; Psal. cxxxii. 1, 10, 11; Dan. i. 6; Isa. i. 1.

Ken.—That *Jerubbaal* (i. e., Gideon) and also *Jephthah* had been eminent deliverers, is certain. But that the Israelites were ever delivered by *Bedan* is nowhere said. And that *Samuel* should name himself as having been one of their deliverers, is by no means probable, if it had been really true. 'Tis happy, therefore, that for *Bedan* the name is *Barak*, in the Greek, Syriac, and Arabic versions, and also in some old MSS. of the Vulgate; and that *Samuel* is *Samson* in the Syriac and Arabic versions; the word *Samson* being now also in the Chald. paraphrase, and in some old MSS. of the Vulgate. The heroes here mentioned are thus quoted in Heb. xi. 32: "The time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah."

Dr. A. Clarke.—*Jerubbaal.*] That is, Gideon. *And Bedan*: instead of *Bedan*, whose name occurs nowhere else as a judge or deliverer of Israel, the Septuagint have *Barak*; the same reading is found in the Syr. and Arab. The Targum has *Samson*. Many commentators are of this opinion; but Calmet thinks that *Jair* is intended, who judged Israel *twenty-two* years, Judg. x. 3.

Instead of *Samuel*, the Syriac and Arabic have *Samson*; and it is most natural to suppose that Samuel does not mention *himself* in this place. St. Paul's authority confirms these alterations: *The time would fail me*, says he, *to tell of Gideon, of Barak, of Samson, of Jephthah, of David, &c.*

Bp. Horsley, Ged., Booth.—And Jehovah sent Deborah [Syr., Arab.] and Barak [LXX], and Gideon, and Jephthah, and Samson [Syr., Arab.] and delivered you out of the hand of your enemies on every side.

Houb.—*Jerubbaal*, Deborah, and Barak, Jephthah, and Samson.

Dathe.—*Jerubbaalem*, Barakum, Jephthani et Simsonem.

Ver. 14.

אִם-תִּירָאוּ אֶת-יְהוָה וְעָבַדְתֶּם אֹתוֹ
וְשָׁמַעְתֶּם בְּקוֹלוֹ וְלֹא תִמְרָו אֶת-פִּי
יְהוָה וְהָיִיתֶם גִּם-אַתֶּם וְגַם-הַמֶּלֶךְ אֲשֶׁר-
מִלְּפָנֶיךָ עֲלֵיכֶם אַחֵר יְהוָה אֱלֹהֵיכֶם :

ἐὰν φοβηθῆτε τὸν Κύριον, καὶ δουλεύσητε αὐτῷ, καὶ ἀκούσητε τῆς φωνῆς αὐτοῦ, καὶ μὴ ἐρίσητε τῷ στόματι Κυρίου, καὶ ᾗτε καὶ ὑμεῖς καὶ ὁ βασιλεὺς ὁ βασιλεύων ἐφ' ὑμῶν ὁπίσω Κυρίου πορευόμενοι.

Au. Ver.—14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment [Heb., mouth] of the LORD, then shall both ye and also the king that reigneth over you continue following [Heb., be after] the LORD your God.

Then shall both ye, &c.

Bp. Horsley.—Rather, "and both ye, and the king that reigneth over you, continue following Jehovah your God [it is well]."

Ged., Booth.—Then shall ye live [Chald., so Houb., Dathe, Maurer], both ye and also the king who reigneth over you, besides Jehovah your God.

Dathe.—*Felices eritis.* Sic verito ex lectione Chaldaei interpretis, qui pro וְהָיִיתֶם, *et eritis*, legit וְחַיִּיתֶם, *et vivetis*, h. e., felices eritis. Mirum tamen est, τοὺς ὁ, Vulg., Syrum et Arabem lectionem receptam exprimere: *eritis post Jovam*, phrasi alias nullibi obvia, pro *Jovæ deditum esse*, quod alias est: *ire post Jovam*. Neque sensus contextui aptus est, nam *præmium obedientiæ* promittitur, uti in sequenti versu *pœna inobedientiæ*, quæ futura sit, ostenditur. — In ultimis verbis secundum hanc lectionem tunc gravis est reprehensio, quod populus, Jova, rege suo, repudiato, jam alium regem haberet.

Maurer.—Hæc Schulzsius, alii ita interpretantur: *si Jovam revereamini eumque colatis, si ei obtemperetis neque contra eum rebelletis, si sequamini tum vos tum rex vester, qui in vos regnat Jovam deum vestrum* (וְהָיִיתֶם אַחֲרֵי יְהוָה—יְהוָה אֲחֵר יְהוָה): beati eritis s. bene erit. Sc. deesse apodosin facile intelligendam ut Exod. xxxii. 32. At enim vero Exod. l. l. apodosin nequaquam deesse, ibi a nobis ostensum est. Accedit, quod ex sequenti commate plane apparet, apodosin incipere ab וְהָיִיתֶם. Sed vel sic, si apodosin a recepto וְהָיִיתֶם incipere facias, nihil proficies. Quid, quæso, hoc est: *si Jovam*

revereamini...neque contra eum rebelletis: Jovam, deum vestrum, sequimini! Quem-admodum in sequenti commate *pœna inobedientiæ* quæ futura sit ostenditur, ita in hoc vs. *præmium obedientiæ* promittatur necesse est. Quæ cum ita sint, nullus dubito, quin pro וַיִּחַם levissima mutatione facta legendum sit וַיִּחַם, quam ipsam lectionem expressit Chald. (exceptis tamen ed. Leir. 1494 et Antverp.). Hac lectione assumpta, quam præeunte Hubigantio Michaëlis quoque assensu suo probavit, sensus hic erit: *si Jovam revereamini...neque contra eum rebelletis: vivetis*, i. e., beati eritis et vos et rex vester, qui in vos regnat post Jovam deum vestrum.

Ver. 15.

וְאִם-לֹא תִשְׁמָעוּ בְּקוֹל יְהוָה וּמְרִיתֶם
אֶת־פִּי יְהוָה וְהָיְתָה יְדִי-הוֹלָה בָּכֶם
וּבְאֲבוֹתֵיכֶם :

ἐὰν δὲ μὴ ἀκούσῃτε τῆς φωνῆς Κυρίου, καὶ ἐρίσῃτε τῷ στόματι Κυρίου, καὶ ἔσται χεὶρ Κυρίου ἐφ' ὑμᾶς καὶ ἐπὶ τὸν βασιλέα ὑμῶν.

Au. Ver.—15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

Then shall the hand, &c., fathers.

Houb., Horsley.—Read בְּכֶם וּבְאֲבוֹתֵיכֶם כִּנְשָׁר, "Then shall the hand of the LORD be against you and your king, as it was against your fathers." See LXX.

Ged., Booth.—Then shall the hand of Jehovah be against you, and against your king.

So LXX. The REST, against both you and your fathers; which interpreters have made a shift to render against you, as it was against your fathers.—*Ged.*

Ver. 21.

וְלֹא תִכְבְּרוּ כִּי וְאֶת־רִי הִתְהוֹוֵה אֵינֶשֶׁר
לֹא-יִוָּעִילוּ וְלֹא יַצִּילוּ בִּי-יְהוָה הַמָּחָה :

καὶ μὴ παραστήτε ὀπίσω τῶν μὲθ' ὧν ὄντων, οἳ οὐ περᾶνουσιν οὐθέν, καὶ οἳ οὐκ ἐξελούνται, ὅτι οὐθέν εἰσιν.

Au. Ver.—21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

Pool.—Should ye go, or, should ye turn aside; which words are easily to be understood out of the foregoing branch, such

ellipses being most frequent in Scripture, as Deut. i. 4; 1 Kings xiv. 14; 2 Kings ix. 27. So Maurer.

Commentaries and Essays.—כִּי here is evidently redundant, and embarrasses the sense; to make out which our translators supply very awkwardly, *should ye go*. The LXX did not read it, nor the Vulgate. It was perhaps taken in from the latter part of this verse, which might more easily happen as it follows a ו. This omitted, the sense is clear, *and turn not aside after vain things*, i. e., idols. So Drusius, Houb., Dathe, Horsley, Ged., Booth.

Maurer.—"Prius כִּי non commodam admittit explicationem. Nullus interpretum antiquiorum illud expressit. Igitur ego quoque illud omisi."—Dathe. Nihil omitendum, sed e contextu orationis suppleendum הִלְכִי: *nam idola sequeremini*.

Ver. 24.

Au. Ver.—Consider how great things [or, what a great thing, &c.] he hath done for you.

Houb.—הגדל. Melius הגדיל [27 MSS.].

CHAP. XIII. 1.

בֶּן-שָׁנָה שָׁאוּל בְּמָלְכוֹ וַשָּׂתִי שָׁנִים
מָלָה עַל-יִשְׂרָאֵל :

Au. Ver.—1 Saul reigned one year [Heb., the son of one year in his reigning]; and when he had reigned two years over Israel.

Bp. Patrick.—Saul reigned one year.] In the Hebrew the words are "the son of one year in his reign or kingdom." A very learned prelate of our own (in his Demonstration of the Messiah, par. ii., p. 240), takes the meaning to be, that "after the Philistines were subdued by Samuel, a year passed, when Saul began to reign; and after this he reigned two years free from their yoke." As for his being called "the son of one year" in the Hebrew, it is well translated by us *reigned one year*: because he was born, when he was made king, and changed into another man: for thus (as Bochartus hath observed) the day of an emperor's inauguration among the Gentiles was called his *birth-day*, viz., natalis regni, "the day when he began his reign."

When he had reigned two years.] The meaning is, after this he reigned two years free from the oppression of the Philistines:

3 E

but when they were ended, the Philistines got the upper hand again, and enslaved the Israelites, as appears by this chapter.

Dr. A. Clarke.—[1 *Saul reigned one year.*] A great deal of learned labour has been employed and lost on this verse, to reconcile it with propriety and common sense. I shall not recount the meanings put on it. I think this clause belongs to the preceding chapter, either as a part of the whole, or a chronological note added afterwards; as if the writer had said, *These things* (related in chap. xii.) *took place in the first year of Saul's reign*: and then he proceeds in the next place to tell us what took place in the *second year*, the two most remarkable years of Saul's reign. In the first he is appointed, anointed, and twice confirmed, viz., at *Mizpeh* and at *Gilgal*; in the *second*, Israel is brought into the lowest state of degradation by the Philistines, Saul acts unconstitutionally, and is rejected from being king. These things were worthy of an especial chronological note.

And when he had reigned.] This should begin the chapter, and be read thus: *And when Saul had reigned two years over Israel, he chose him three thousand, &c.* The LXX has left the clause out of the text entirely, and begins the chapter thus: *And Saul chose to himself three thousand men out of the men of Israel.*

Ged.—1 Saul was...years old, when he was made king, and he reigned over Israel ...years. 2 And Saul selected, &c.

1 The years of Saul's age, at the time of his being made king, as well as the years of his reign, have been dropped somehow out of the text, nor are they to be found in the antient versions; save that one Greek reading has *thirty years* for the former number.

Booth.—1 Saul, when he began to reign, was thirty [so Houb. and one Greek copy] years old; and when he had reigned two years over Israel, 2 Saul chose, &c.

Dathe.—1 *Annos natus erat Saulus unum et — cum regnum capesseret. Postquam duos annos regnarat in Israelitis.*

Quoniam priora verba hujus versus שְׁנֵי בָּקָלִי non commodam admittunt explicationem, jam *Castellio* suspicatus est, excidisse numerum, quot annos natus Saulus regnum inierit. Hunc restituere temerarium foret. Sed conjecturam dicere quid vetat? Ill. *Mi hælis*, postquam difficultates in hoc versu obvias diligenter explicavit (in notis ad

vers. Germ.) tandem conjecit, excidisse numerum שְׁנֵי בָּקָלִי, *duodeviginti annorum*, et ante וְשָׁנִים addendum esse בָּקָלִי, *viginti et duos annos regnarat Saulus*, cum eligeret, etc. Equidem minime mihi sumo, nodum adeo intricatum explicare. In numero posteriori ab Ill. *Michaële* inserto id modo dubium mihi videtur, non probabile esse, Saulum, regem adeo bellicosum, tam sero de milite perpetuo alendo cogitasse.

Maurer.—1 שְׁנֵי בָּקָלִי וְשָׁנִים. Inter voces בָּקָלִי et שְׁנֵי deesse nomen numerale, quo anni vitæ Sauli exprimendi fuerint, jam *Castellio* jure optimo suspicatus est. *Schulzius* quidem “salva est, inquit, textus lectio hoc modo: *annum ferme in regno egerat Saulus*, cum iterum (cf. cap. xii. anteced.) rex ungeretur et communi consensu declararetur; cum vero iterum unctus duo annos regnasset (vs. 2) *elegit cet.*” At enim verba שְׁנֵי בָּקָלִי וְשָׁנִים significant: *annum (... annos) natus erat Saulus, cum regnum capesseret*, minime vero: *annum in regno egerat Saulus*. Cf. 2 Sam. ii. 10 al. Numerum restituere, temerarium foret. *Anonymus* in *Hexaplis* habet *ὁ δὲ τριάκοντα ἐτῶν Σαούλ*, i. e., *triginta annis*. Ceterum *Hitzigii* sententia Begriff, p. 146, ipsum scriptorem numerum, quem non statim in promptu habuerit, omisisse, postea vero non supplēvisse, probabilior esse videtur opinione eorum, qui illum librariorum negligentia excidisse existimant.

Ver. 2.

Au. Ver.—With Jonathan.

Ged.—With his son [Syr., Arab.] Jonathan.

Ver. 3.

— וְשָׁמַעַתְּ הָעִבְרִים :

— ἡθετήκασιν οἱ δοῦλοι.

Au. Ver.—And Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

The Hebrews.

Houb., Dathe, Geddes, Booth., Dr. A. Clarke.—Those beyond the Jordan.

Dr. A. Clarke.—Probably this means the people who *dwelt beyond Jordan*, who might very naturally be termed here הָעִבְרִים, from עָבַר, *he passed over*; those who are beyond the river Jordan: as Abraham was called עִבְרִי, because he dwelt beyond the river Euphrates.

Dathe.—הָעִבְרִים videtur hoc loco non esse

nomen gentilitium, sed appellativum, eos notans, qui trans Jordanum erant, qui quoque ad Saulum convenire debebant. Venerunt quoque, sed secundum vers. 7, præ timore mox revertebantur.

Ver. 5.

וּפְלִשְׁתִּים נֶאֱסָפוּ וְלָחֶלְתָם עִם־
יִשְׂרָאֵל שְׁלֹשִׁים אֲלָף רֶכֶב וְשֵׁשׁ
אֲלָפִים פָּרָשִׁים וְגו'

καὶ οἱ ἀλλόφυλοι συνάγονται εἰς πόλεμον ἐπὶ Ἰσραὴλ· καὶ ἀναβαίνουνσιν ἐπὶ Ἰσραὴλ τριάκοντα χιλιάδες ἀρμάτων, καὶ ἑξ ἑκατὸν χιλιάδες ἵππων, κ.τ.λ.

Au. Ver.—5 And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude, &c.

Pool.—Thirty thousand chariots: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schelishim*; and so, indeed, those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand*. Nor is it necessary that all these should be military chariots, but many of them might be for carriage of things belonging to so great an army; for such a distinction of chariots we find Exod. xiv. 7. But there is no need of this reply. Chariots here may very well be put for the men that rode upon them, and fought out of them [so Maurer], by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and by the very same figure, the *basket* is put for the meat in it, Deut. xxviii. 5, 17; the *wilderness*, for the wild beasts of the wilderness, Psal. xxix. 8; the *nest*, for the birds in it, Deut. xxxiii. 11; the *cup*, for the drink in it, Jer. xlix. 12; 1 Cor. x. 21. And, to come more closely to the point, a *horse* is put for a horse-load of wares laid upon it,

1 Kings x. 28; and *an ass of bread* is put for *an ass-load of bread*, both in the Hebrew text of 1 Sam. xvi. 20, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as 2 Sam. x. 18, where it is said in the Hebrew that *David slew seven hundred chariots*; that is, *seven thousand men* which fought in chariots, as it is explained, 1 Chron. xix. 18; and 1 Kings xx. 21, where Ahab is said to *smite horses and chariots*; and 1 Chron. xviii. 4; Psalm lxxvi. 6, where *the chariot and horse* (i.e., the men that ride and fight in chariots, or upon horses) are said to be cast into a dead sleep; and Ezek. xxxix. 20, where it is said, *Ye shall be filled at my table with horses and chariots*, (i.e., with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men*, &c. And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from Eccles. xl. 20, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented, &c.

Bp. Patrick.—5 It is not likely the Philistines alone could bring so many into the field; no, nor after other nations thereabout were associated with them, is it credible that they should make up thirty thousand chariots of war. For none ever had so many; Pharaoh himself pursuing the Israelites only with six hundred (Exod. xiv. 7). Therefore most of them were no more than carriages, which were necessary for the baggage of such vast multitudes of people; which is a better account in my judgment, than to say there is a mistake made by transcribers in later times: as Bochartus himself thinks (Hierozoicon, par. i., lib. ii., cap. 9), because in the Syriac and Arabic

copies there are only found three thousand. Which is too great a number, without the help of the foregoing exposition; for in the vast army of Mithridates there were but a hundred chariots, and in Darius's two hundred, and in Antiochus Epiphanes' (of which we read 2 Macc. xiii. 2) but three hundred.

Bochart, Houb., Dathe, Ged., Booth., Clarke.—Three [Syr., Arab.] thousand.

In textu sunt *triginta millia* curruum, quam incredibilem curruum multitudinem recte, uti arbitror, *Bochartus* in Hieroz., p. i., lib. ii., cap. ix., in dubium vocavit, atque Syri et Arabis lectionem, qui tria millia habent, defendit; et tamen οἱ 6, Vulg., et Chald. receptam lectionem exprimunt. Kennicottus citavit cod. 584, in quo שלשים omititur. Sic superessent tantum mille currus, qui numerus utroque illo probabilior.—*Dathe.*

Maurer.—שלשים אלף רכב. Jam alio loco monuimus, Judæos res suas auxisse. Fortasse tamen verba illa non significant *triginta millia curruum*, sed *triginta millia peditum in curribus constitutorum* (accuratius: *dreissig Tausend Mann Wagenmannschaften*). Constat, רכב interdum etiam equos, qui juncti sunt curribus, et *milites*, qui vehuntur, significare. Sic 2 Sam. x. 18. Davides פָּצַח רֶכֶב סֵפְּתִים, *septingentos currus*, i.e., *milites septingentorum curruum trucidasse* dicitur. Quæ loquendi ratio postquam usu invaluerat, fieri facile potuit, ut numerus non modo ad *currus*, sed interdum ad ipsos *milites* referretur. Sic sane accipiendus esse videtur loc. 1 Chr. xix. 18: שָׁבַע אֲלָפִים רֶכֶב, h. e., *septem millia peditum in curribus constitutorum*, quoniam verba ita intellecta loco parallelo 2 Sam. x. 18 exacte respondent, si singulis curribus denos milites insedissemus.

Ver. 6.

וְאִישׁ וְיִשְׂרָאֵל רָאָה בִּי צָרָתוֹ כִּי נִגְשׁ
הָעָם וַיִּתְּחַבֵּא בְּאֵי הָעֵצִים וְגו'

καὶ ἀνὴρ Ἰσραὴλ εἶδεν ὅτι στενῶς αὐτῷ μὴ
προσάγειν αὐτόν, καὶ ἐκρύβη ὁ λαός, κ.τ.λ.

Au. Ver.—6 When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

For the people were distressed.

Bp. Horsley.—Rather, for the numerous army was very near.

Ged., Booth.—6 Because the *Philistine* people approached.

Houb., Dathe.—6 Israelitæ viderunt, se ab exercitu *hostili* appropinquante urgeri; igitur sese abdiderunt, &c.

Pro נִגְשׁ, coëgit lege נִגַּשׁ, *accessit*. Sic oi 6. Sed Syrus et Arabs omittunt hæc verba sane difficilia.—*Dathe.*

Maurer.—6 Nihil video difficultatis. הָעָם non est de hostibus, sed de Israelitis intelligendum. Cf. quod statim sequitur וַיִּתְּחַבֵּא הָעָם. Locum igitur sic redde: *Israelitæ viderunt, se in angustiis versari, urgeri populum* sc. ab hostibus.

Ver. 7.

וְעִבְרִים עָבְרוּ אֶת־הַיַּרְדֵּן וְגו'
καὶ οἱ διαβαίνοντες διέβησαν τὸν Ἰορδάνην,
κ.τ.λ.

Au. Ver.—7 And some of the Hebrews went over Jordan to the land of Gad and Gilead, &c.

Some of the Hebrews.

Houb., Dathe.—*Transfluviales*. See notes on ver. 3.

Ver. 8.

וַיִּיָּחַל וְשִׁבְעַת יָמִים לְמוֹעֵד אֲשֶׁר
שָׁמוּאֵל וְלֹא־בָא שָׁמוּאֵל וְגו'
וַיִּיָּחַל קרי

καὶ διέλιπεν ἑπτὰ ἡμέρας τῷ μαρτυρίῳ ὡς
εἶπε Σαμουὴλ, καὶ οὐ παρέγένετο Σαμουὴλ,
κ.τ.λ.

Au. Ver.—8 And he tarried seven days, according to the set time that Samuel had appointed: but Samuel came not, &c.

Pool.—*Seven days*; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof. Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Matt. xii. 40, where Christ is said to be *in the heart of the earth three days and three nights*, i.e., one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried until the seventh day* (as this same phrase is used, Gen. vii. 10, Heb., until the *seventh of the days*), (as the Hebrew *lamed* is oft taken), *the set time that Samuel had appointed.*

Samuel had appointed.

Bp. Horsley.—Read, with several MSS. אשר שם שמואל.

Màurer.—יִצְחָק. Niph. ut Gen. viii. 12. Alii efferunt Pi. יִצְחָק. K'ri Hiph. יִצְחָק. — מוֹעֵד אֲשֶׁר שָׁמַיִל, *tempus constitutum, quod constituerat Samuel.* Nonnulli veterum et plures libri post אֲשֶׁר exhibent אֲשֶׁר, quod E. Gr. Crit., p. 584 et Hitzigius Begriff, p. 150 scribarum incuria excidisse putant. Equidem assentior Gesenio Gr. ampl., p. 851 verbum יִצְ ex præcedenti מוֹעֵ facile suppleri posse statuenti.

Ver. 12.

— וְאֶת־אֲשֶׁר וְגו'

— καὶ ἐνεκρατευσάμην, κ.τ.λ.

Au. Ver.—I forced myself therefore, and offered a burnt-offering.

I forced myself. So most commentators.

Gesen.—*I forced myself and offered a burnt-offering, i. e., did violence to my conscience, since I knew that this was forbidden.*

Houb.—*Quare necessitas mihi fuit, eâdem sententiâ, in quâ Vulgatus, necessitate compulsus.* Nam *Hithpaël* sic accipi potest, tanquam *Niphal*. Minus benè Chaldaeus, et qui eum sequuntur, *roboratus sum*, quasi esset וְאֶת־אֲשֶׁר.

Ver. 15.

וְהָיָה שְׁמוֹנֶה וְעֶשְׂרִי מִן־הַגִּלְגָּל גְּבַעַת בְּנֵי־מֶן וַיִּפְקֹד שְׂמֹאל וְגו'

καὶ ἀνέστη Σαμουὴλ, καὶ ἀπήλθεν ἐκ Γαλγάλων. καὶ τὸ κατὰλειμμα τοῦ λαοῦ ἀνέβη ὀπίσω Σαούλ εἰς ἀπάντησιν ὀπίσω τοῦ λαοῦ τοῦ πολεμιστοῦ· αὐτῶν παραγενομένων ἐκ Γαλγάλων εἰς Γαβαὰ Βενιαμὴν, καὶ ἐπεσκέψατο Σαούλ, κ.τ.λ.

Au. Ver.—15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin. And Saul numbered the people that were present [Heb., found] with him, about six hundred men.

Houb., Ged.—On this Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to meet the enemy; and when they came from Gilgal [LXX, Vulg.] to Gibeah of Benjamin, Saul, &c.

Houb.—(*Surrexit Samuel*) et ivit de Galgala in Gabaa Benjamin. Existimabat Piscator esse mutandum שְׁמוֹאל in שָׂאֵל, quoniam Sâil in subsequentibus rebus dicitur esse in Gabaa Benjamin, et quoniam Samuel non ampliùs comparet. Sed melius restituantur hæc, quæ habent Græci Intt. quorum scribæ omittendorum hanc habuere

occasionem, quod cum bis legeretur *Galgala*. Scribæ ex *Galgala* superiore ad inferiùs saltum fecêre, et ea, quæ in medio erant, prætermisêre, &c.

Booth.—15 And Samuel arose, and went from Gilgal. But the remainder of the people went up after Saul to Gibeah of Benjamin; and Saul, &c.

Ver. 20, 21.

וַיֵּרְדּוּ כָל־יִשְׂרָאֵל הַפְּלִשְׁתִּים לְלִמּוֹשׁ אִישׁ אֶת־מַחְרָשׁוֹ וְאֶת־אֶחָד־מֵהֶן וְהִיָּתָה הַפְּצִירָה פִּים לַמַּחְרָשׁוֹת וְלֵאמֹר וְלִשְׁלֹשׁ קִלְשׁוֹן וְלַחֲמִידָמַיִם וְלַחֲרֹבֶה הַחֲרֹבֶה:

20 καὶ κατέβαινον πᾶς Ἰσραὴλ εἰς γῆν ἀλλοφύλων χαλκεύειν ἕκαστος τὸ θέριστρον αὐτοῦ καὶ τὸ σκεῦος αὐτοῦ, καὶ ἕκαστος τὴν ἀξίνην αὐτοῦ καὶ τὸ δρέπανον αὐτοῦ. 21 καὶ ἦν ὁ τρυγητὸς ἑτοιμος τοῦ θερίζειν. τὰ δὲ σκεύη ἦν τρεῖς σίκλοι εἰς τὸν δόδοντα, καὶ τῇ ἀξίνῃ καὶ τῷ δρεπάνῳ ὑπόστασις ἦν ἡ αὐτῇ.

Au. Ver.—20 But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had a file [Heb., a file with mouths] for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen [Heb., to set] the goads.

20 *Share, mattock.*

Gesen.—מַחְרָשָׁה fem. 1 Sam. xiii. 20, two agricultural cutting instruments, one of which perhaps is the *plough-share* (r. מַחְרָשׁ No. 3), and the other the *coulter*. The plur. of both is מַחְרָשׁוֹת v. 21.

Prof. Lee.—מַחְרָשָׁה, and מַחְרָשָׁה, r. מַחְרָשׁ.

Arab. مَحْرَاش, *aratrum*. Lit. *Cutter*. Aff.

1 Sam. xiii. 20, מַחְרָשָׁה, and מַחְרָשָׁה. Auth. Vers. "*his share, and his coulter.*" So Gesen. LXX, δρέπανον and θεριστήριον. Tromm. Sym. τὴν ὕψιν (al. ὕψιν), καὶ τὴν δίκελλαν. Aquila, for the first, τριδόντα. Theod. βούκεντρον. As מַחְרָשָׁה, occurring here, signifies a part of the plough, it is not very probable that these our words have anything to do with that instrument. The Greek translators are probably the most correct. Pl., Ib. vr. 21, al. non occ.

Coulter.

Gesen.—III. מַחְרָשׁ 1 Sam. xiii. 20; Plur.

אֵיִם ib. v. 21, and אֵיִם Is. ii. 4; Mic. iv. 3; Joel iv. 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened (1 Sam. l. c.) according to most of the ancient intpp. a *plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with פְּרִשָּׁה, plough-share; according to Symm. and the Rabbins, a *mattock*. The LXX in Sam. l. c. use the more general

word σκεῦος; comp. Arab. ^سأَلَك, household-stuff, flocks and herds, utensils. Indeed, I would prefer to regard אֵיִם as contr. for אֵיִרָה (as אֵיִרָה for אֵיִרָה from אֵיִרָה), i. q. Arab. ^سأَلَك, instrument, ^سأَلَك, apparatus, instrument, espec. of war, from r. אֵיִרָה, to help, also to be furnished with instruments, apparatus; and this general word is then probably put for some particular kind of instrument, perhaps for the *coulter of a plough*; see the passages above cited from Isaiah and Micah.

Prof. Lee.—אֵיִרָה (for אֵיִרָה, Gram., art. 75). The LXX translate it by σκεῦος, instrument, and ἀπορρα, ploughs. The Syr. by ^{ܐܕܢܐ}ܐܕܢܐ, and pl. ^{ܩܕܝܒܐ}ܩܕܝܒܐ, plough-shares. Arab.

^سسَكِي, vomis aratri. Arab. ^{أَنْت}أَنْت, molle fuit ferrum: ^{أَنْت}أَنْت, molle ferrum. Ac-

cording to Jauhari iron, as distinguished from steel. Hence cogn. אֵיִרָה, whence *fortis robustus*, the σιδηρόφρων of Eschylus. A *plough-iron*, as our agriculturists term both the *coulter* and *share*; and plur. *plough-irons*, 1 Sam. xiii. 20, 21; Is. ii. 4; Joel iv. 10; Mich. iv. 3. The ancient *plough-iron*, seems to have been a sort of hook only, which, when drawn along by oxen, tore up the ground in furrows; and was not unlike an anchor with one side or hook only. And hence it was, perhaps, that an anchor

was termed by the Arabs ^سسَكِي, a word differing but little from the ^سسَكِي, given above.

Axe. So Gesen., Lee.

21 Yet they had a file for, &c.

Dathe, Ged., Booth., Gesen.—And now blunted was the edge of, &c.

Gesen.—פְּצִירָה, m. (r. פְּצִירָה), dullness, blunt-

ness, pp. the being notched; spoken of cutting instruments, 1 Sam. xiii. 21. Arab. ^سسَكِي, a sword notched, dull.

פְּצִירָה, edges of cutting instruments, 1 Sam. xiii. 21; פְּצִירָה, id., Prov. v. 4.

Prof. Lee.—פְּצִירָה, f. once, 1 Sam. xiii. 21. The verse appears corrupt, and the LXX evidently followed a very different text. Two interpretations are given to פְּצִירָה, [1] *Bluntness of edge*: so the Vulgate, which is followed by Gesenius, Dathe, and several modern versions. This translation, however, would require פְּצִירָה. [2] *A file*: so the Syriac, which is followed by our Auth. Vers. and Castell. LXX, καὶ ἦν ὁ τρυγητὸς ἔτοιμος τοῦ θριψέω: r. פְּצִירָה.

Dr. A. Clarke.—21 Yet they had a file.] The Hebrew פְּצִירָה, from פָּצַר, to rub hard, is translated very differently by the versions and by critics. Our translation may be as likely as any: they permitted them the use of files (I believe the word means *grindstone*), to restore the blunted edges of their *tridents*, *axes*, and *goads*.

For the forks.

Gesen.—קָשְׁוֹן m. a sharp point, prong; 1 Sam. xiii. 21 in apposit. וְשֵׁשׁ קָשְׁוֹן, three-pronged fork, with which hay, straw, and the like are gathered up, pp. “a triad of prongs.”

CHAP. XIV. 3.

נִשְׂאָה אֶפְדֹּד רֹגֵי

—ἀφῶν Ἐφῶδ, κ.τ.λ.

Au. Fer.—3 And Ahiah, the son of Ahitub, I-chabod's brother, the son of Phinehas, the son of Eli, the Lord's priest in Shiloh, wearing an ephod, &c.

Wearing an ephod.

Bp. Patrick.—Or rather, the ephod; which comprehends the breast-plate, with urim and thummim, for they were inseparable from it. These Ahijah, being high-priest, now wore: for these words, as Ralbag observes, belong to him (see Selden, lib. i. De Success. ad Pontif., cap. 3).

Ged., Booth.—Wore the ephod.

Dathe.—Tum ephodum gestabat.

Ver. 4, 5.

וַיָּבִין הַמַּעֲבָדֹת אֶשְׁרַי בְּקֶשׁ וַיִּזְכְּרוּ
לְעַבְדֵי יְעִל־מַצֵּב פְּלִשְׁתִּים שֶׁיְהוֹסֵלַע
מִחֲעֵבֶר מִזֶּה וַיִּשְׁתַּחֲוֶה לֵאלֹהֵי עֵבֶר מִזֶּה
וַיִּשְׁתַּחֲוֶה בֹאֶזֶן וַיִּשְׁתַּחֲוֶה הָאֶחָד סִנָּה:

5 הָשֵׁן הָאֶחָד מִצִּדּוֹ מִצִּדּוֹן מִן הַמִּצְדָּה
 הָאֶחָד מִן הַמִּצְדָּה מִן הַמִּצְדָּה :

4 καὶ ἀναμέσον τῆς διαβάσεως οὐ ἐξήτει
 Ἰωνάθαν διαβῆναι εἰς τὴν ὑπόστασιν τῶν ἀλλο-
 φύλων, καὶ ὁδοὺς πέτρας ἐκ τούτου, καὶ ὁδοὺς
 πέτρας ἐκ τούτου· ὄνομα τῷ ἐνὶ Βασεῖς, καὶ
 ὄνομα τῷ ἄλλῳ Σεννά. 5 ἡ ὁδὸς ἡ μία ἀπὸ
 Βορρά ἐρχομένη Μαχμάς, καὶ ἡ ὁδὸς ἡ ἄλλη
 ἀπὸ Νότου ἐρχομένη Γαβαέ.

Au. Ver.—4 And between the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was a sharp rock on the one side, and a sharp rock on the other side*: and the name of the one was Bozez, and the name of the other Seneh.

5 The forefront [Heb., tooth] of the one was situate northward over against Michmash, and the other southward over against Gibeah.

Dr. A. Clarke.—4 *The name of the one was Bozez.] Slippery*; and the name of the other Seneh, *treading down*.—Targum.

Gesen.—בֹּזֶז (shining, glittering, from בָּשַׁר, to shine) Bozez, pr. n. of a rock near Gibeah, 1 Sam. xiv. 4.

Seneh, pr. n. thorn-rock.

Pool.—4 *The passages*; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, *In the middle* (for so the Hebrew particle *ben* signifies, as Isa. xlv. 4; and *beth*, *in*, is understood by a very frequent ellipsis) *of the passage*; the plural number being put for the singular, as is frequent. *A sharp rock on the one side, and on the other side*; which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, ver. 13. But the meaning is, that *the tooth* (or prominence) *of the one rock* (as it is in the Hebrew) *was on the one side*, i. e., northward, looking towards Michmash (the garrison of the Philistines), and *the tooth of the other rock was on the other side*, i. e., southward, looking towards Gibeah (where Saul's camp lay), as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from

one town to the other might now be obstructed, or were not so fit for his present design.

Ged.—4 Between *himself* and the place, to which Jonathan had to pass over to the garrison of the Philistines, there was a sharp rock on the one side, and a sharp rock on the other, &c.

Ged., Booth.—5 The sharp point of the one looked northward, over against [Ged., fronting] Michmash; and of the other southward, over against Gibeah.

Houb.—5 מִצְדָּה. Nos id verbum non interpretamur, quod non legunt Græci Intt. quodque malè iteratum fuit ex verbo מִצְדָּה sequenti, ob utriusque similitudinem.

Gesen.—מִצְדָּה m. (r. צָד II. 2) a pillar, column. Kimchi well, מִצְדָּה, מִצְדָּה. 1 Sam. ii. 8 מִצְדָּה אֶרֶץ, the pillars of the earth, i. q., מִצְדָּה אֶרֶץ. Trop. of a rock or cliff isolated like a column; 1 Sam. xiv. 5, the one crag מִצְדָּה אֶרֶץ, a column on the north over against Michmash. See Robinson's Palest. ii., p. 116.—In the Talmud צָד is a high and steep mountain.

Prof. Lee.—מִצְדָּה (a) Pillars, supports. (b) Eminences, projecting parts, as craggs, of rocks, 1 Sam. xiv. 5. *Gesen.* “columna s. rupes prærupta.”

Ver. 6.

— אֲנִי יְהוָה לָכֵן וְגו' —

— εἰτι ποιῆσαι Κύριος ἡμῶν, κ.τ.λ.

Au. Ver.—6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised: it may be that the Lord will work for us: for *there is no restraint to the Lord to save by many or by few*.

It may be the Lord will work for us.

Houb.—Spero equidem non defuturum nobis à Domino signum.

Adde וְאֵת, signum, quod legebat Chaldaeus, qui יַעֲבִיד נִסָּא, faciet signum. Optime hoc loco signum: nam in subsequentibus declarat Jonathas armigero suo, quodnam à Domino signum sit habiturus; atque ipsum הָאֵת, quod versu 10 legitur, præfixo ה demonstrativo, indicare videtur Jonathan de signo jam dixisse; nempe hoc versu 6. Syrus vero et Arabs, forte adjuvabit nos Dominus; quæ sententia ut locum haberet, oporteret scriptum fuisse עֲשֵׂה יְהוָה עִמָּנוּ, faciet Dominus nobiscum, non autem וְאֵת, nobis.

Ver. 7.

עֲשֵׂה כֹל־אֲשֶׁר בְּלִבְּךָ נְאֻם לִי
הִנְנִי עִמָּךְ בְּלִבְּךָ :

— ποίει πᾶν ὃ ἐν τῇ καρδίᾳ σου ἐκκλίνῃ· ἰδοὺ ἐγὼ μετὰ σοῦ, ὡς ἡ καρδία σου καρδία μου.

Au. Ver.—7 And his armourbearer said unto him, Do all that *is* in thine heart: turn thee; behold, I am with thee according to thy heart.

Pool.—Turn thee; march on to the enemies.

Bp. Patrick.—Turn thee; which way thou wilt.

Ged.—March on.

Behold, I am with thee according to thy heart.

Houbigant, Horsley.—Read, with LXX יוֹנָתָן וְנָשָׂא כִלְיוֹ פְּעֻשִׁים אִישׁ בְּבִקְצֵי; “behold, I am with thee; my heart as thy heart.”

Ver. 14.

וַתְּהִי הַמִּצֵּה הָרִאשׁוֹנָה אֲשֶׁר הִכָּה
יוֹנָתָן וְנָשָׂא כִלְיוֹ פְּעֻשִׁים אִישׁ בְּבִקְצֵי
הַמַּעֲבָה אֶמֶד שָׂדֶה :

καὶ ἐγενήθη ἡ πλῆγη ἡ πρώτη, ἣν ἐπάταξεν Ἰωνάθαν καὶ ὁ αἶρων τὰ σκεύη αὐτοῦ, ὡς εἴκοσι ἄνδρες ἐν βολίστι καὶ ἐν πετροβόλοις καὶ ἐν κόχλαξι τοῦ πεδίου.

Au. Ver.—14 And that first slaughter, which Jonathan and his armourbearer made, was about twenty men, within as it were an half acre of land, which a yoke of oxen might plow [or, half a furrow of an acre of land].

Ken., Ged., Booth.—14 And this first slaughter, which Jonathan and his armourbearer made, with spears, pebbles, and flints of the field, was of about twenty men.

Ken.—By the many words in a different character, inserted to piece out the sentence, we see our translators did not well know what to make of the concluding words: and no wonder, since they are, when rightly translated, “about twenty men, as in the half of a furrow of a yoke of a field.”

The learned Mr. Hallet, in his “Notes on peculiar Texts of Scripture,” three vols. 8vo., has prepared the way to the correction of this passage. “The LXX,” says he (vol. ii., p. 21), “read the Hebrew in a different manner, and have rendered the verse thus, ‘That first slaughter was.....of about twenty men with darts, and stones, and flints of the

field.’ I suppose,” says he, “they read בַּחֲצִים ובמעות; what word they read instead of צִמְרִים, which they render *flints*, I cannot conjecture.”

As there seems to be great probability so far, it remains to correct the word צִמְרִים, rendered by the LXX κόχλαξ. And the Arabic language has preserved a word so completely expressing the sense of the word in this place, and so nearly resembling it in its letters, that it seems likely to have been the very word in question—it is جمر (גמר), *silex minoris generis*; and Golius gives جمر, *silices*; both from the verb جمار, *dedit pruinam ignis*, and *projecit lapillos seu siliculos, qui جمار* Zjimâr dicuntur: Gol. and Castell. As this so exactly hits the sense (Jonathan and his servant destroying twenty Philistines by throwing stones and flints) probably it was the very word. The true reading then will be

בַּחֲצִים ובמעות ובגמרי שדה;

εν βολίστι καὶ εν πετροβόλοις, καὶ εν κόχλαξι πεδίου.

Ver. 15.

וַתְּהִי חֲרָדָה בְּמַחֲבֶה בְּשָׂדֶה וּבְכָל־
הָעָם הַמֵּצֵב וְהַמְשִׁחִית חֲרָדוֹ גַּם־הַמַּעֲבָה
וַתִּבָּרַץ הָאָרֶץ וַתְּהִי לְחֲרָדַת יְיָהוָה :

καὶ ἐγενήθη ἔκστασις ἐν τῇ παρεμβολῇ, καὶ ἐν ἀργῶ· καὶ πᾶς ὁ λαὸς ὁ ἐν Μεσσήβ, καὶ οἱ διαφθείροντες ἐξέστησαν, καὶ αὐτοὶ οὐκ ἤθελον ποιεῖν· καὶ ἐθάμβησεν ἡ γῆ, καὶ ἐγενήθη ἔκστασις παρὰ Κυρίου.

Au. Ver.—15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling [Heb., a trembling of God.]

And among all the people: the garrison, &c.

Ged., Booth.—And among all the people of the garrison, &c.

So it was a very great trembling.

Bp. Horsley.—Rather, and it was a panic [sent] of God. To the same effect the LXX.

Bp. Patrick.—A very great trembling.] In the Hebrew, a trembling of God; that is, which God sent upon them: called by the heathen a *panic fear*, which they thought came from their gods. and made the stoutest men quake.

Ver. 16.

— וְהָנָה הַחֲמֹן נָמוּג וַיִּלָּךְ וַיָּהָלִם :

— καὶ ἰδοὺ ἡ παρεμβολὴ τεταραγμένη ἔνθεν καὶ ἔνθεν.

Au. Ver.—16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude melted away, and they went on beating down one another.

The multitude, &c., another.

Houb., Ged., Booth.—The multitude melted away, and were going [Ged., dispersing] hither and thither.

Legabant LXX וְהָלִם וְהָלִם bis, ut est legendum.—*Houb.*

Maurer.—Bene LXX: ἔνθεν καὶ ἔνθεν. Omissum est prius correlat. facili negotio supplendum. Consentiant E. Gr. crit., p. 565 et Hitzigius.

Ver. 18.

וַיֹּאמֶר שְׂאוֹל לְאַחִיָּה הַגִּישָׁה אֶרְוֹן הָאֱלֹהִים כִּי־הָיָה אֶרְוֹן הָאֱלֹהִים בַּיּוֹם הַהוּא וּבְנֵי יִשְׂרָאֵל :

καὶ εἶπε Σαουλ τῷ Ἀχιά. προσάγαγε τὸ Ἐφὸδ, ὅτι αὐτὸς ἦρε τὸ Ἐφὸδ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐνώπιον Ἰσραὴλ.

Au. Ver.—18 And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel.

Bp. Patrick.—How could he bid him bring the ark, when it was at Kirjath-jearim, in the house of Abinadab? To this Abarbanel answers, that he doth not speak of the ark in which the tables of the law were kept (for he doth not say, “bring the ark of the covenant hither”) but a little coffer, wherein the ephod was kept; that is, the breastplate with *urim* and *thummim*. These the priest brought along with him that Saul might consult God upon occasion, as David did, 1 Sam. xxx. 8. Therefore the LXX translate it προσάγαγε τὸ Ἐφὸδ, “bring hither the ephod.” And so Rasi and Kimchi (see Buxtorf. Hist. Arceæ, cap. 3, and our learned Dr. Spencer, De Leg. et Rit. Heb., fol. 859). But this doth not seem a solid interpretation, there being but one ark mentioned in Scripture, which is not always called the “ark of the covenant,” but the “ark of the Lord,” or the “ark of God,” as it is called when it came into the camp of Israel, and was taken by the Philistines (ch. iv. ver. 6, 11, 17, 18, &c.). Therefore

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here, I suppose, Saul commanded the ark itself to attend him, when he wanted the advice and assistance of Samuel.

Bp. Horsley.—With the children, וְנֵי.

The conjunction ו never renders *with*. One MS. of Kennicott's has עִם נֵי. The LXX read לִנֵּי. But what was this ark of God, which was at hand in the camp, which Saul commands the priest to bring? The ark of the covenant was at Kiriath-jearim, and certainly not to be moved but by the express command of God, or upon signal given for its removal, as in the wilderness. The Israelites, in the latter end of Eli's time, had suffered for their presumption, when they removed it from Shiloh to the field of battle, without any previous command or permission on the part of God. See chap. iv. It is not likely that they would so soon repeat the same crime, or that Saul, so lately seated on the throne, would give so extraordinary an order. The word הִנֵּה is ambiguous, and may render either *bring hither*, or *go to*. Aquila and Symmachus render it in the latter sense: προσελεθε και κισωτω του Θεου but then they add expressly, that this ark, to which the priest, according to their version, is to resort, was in the camp; ἦν γὰρ συν τοις νείοις Ἰσραὴλ ἐν τῇ παρεμβολῇ. And upon another occasion we read of an ark in the camp, which cannot be understood of the ark of the covenant, 2 Sam. xi. 11. From the latter part of this first book of Samuel it appears, that during Saul's life, both Saul and David were possessed at the same time of the instruments of oracular consultation, of which an ark, with the cherubic emblems, seems to have been an essential part. Mr. Hutchinson's conjecture, therefore, that the Israelites, in these times, had more emblematic arks than one, deserves great attention, though the exposition which he offers of this verse is inadmissible. See his Works, vol. vi., p. 148—151. And his reasoning upon a very forced interpretation of Numb. ii. 17, compared with Numb. x. 33, is weak and ill-founded.

Ged., Booth.—And Saul said to Ahiah, Bring hither the ephod [Ged., the sacred ephod]; for he at that time wore the ephod among the Israelites.

Houb.—18 *Post hæc Saül Achia dixit; applica ephod sacrum; erat enim eo tempore arca Dei apud filios Israel.*

Mendosè אֶרְוֹן, *arcam*; neque enim ad nutum regis arca Dei movebatur, cùm Deus

3 F

consulebatur. Itaque verius Græci Intt. *ephod*, quod *ephod* sacerdotem Achiam gestasse narratum est suprâ versu 3. Ephod autem dicitur *ephod Dei*, seu sacrum, ut distinguatur à cæteris ephod, in quibus non erant *Urim et Thumim*, quibus divina oracula fiebant. Propterea autem post additur, *nam erat tum arca Dei apud filios Israel*, quia eo tempore ibi erat arca, ubi erat ephod sacrum. Ceterum, pro בני, legendum בני, *cum filius (Israel)* vel *apud*. Sic plerique Veteres, qui צם, *cum*, ut et Arabs مع, *cum*. Græci Intt. ἐνώπιον, coram, ex scriptione לפני. Non significat cum, quanquam id grammatici novi sanxere. Rabbinii quidam, ut explicent hæc verba, *fac accedere arcam*, comminiscuntur arcam nescio quam, in quâ includerentur ephod et pectorale, et quam Levitæ, non secus ac arcam fœderis, humeris suis gestarent. Quorum in sententiam ivit eruditus Prideaux in suâ Historiâ Judæorum, lib. iii. num. 3 ob eam causam, quod eo tempore arca fœderis esset non in Gabaa, ubi erat Saül, sed in Cariathiarim. Respondetur 1. *Arcam Dei* apud sacros scriptores non aliam esse, nisi arcam ipsam fœderis. 2. Altum silentium esse in sacro volumine de arcâ, in quâ ephod et pectorale includerentur, et supellectilem sacram solitam fuisse gestari panno hyacinthino involutam, non arcâ inclusam, ut docemur ex Numerorum cap. iv. 3. Arcam fœderis fuisse eo tempore in ipsis castris Saülis. Nam si fuisset in Cariathiarim, quorsum diceretur, *Arca erat apud filios Israel*, ut convertère veteres interpretes. Itaque etiam sine autoritate affirmat Erud. Prideaux, arcam fœderis semel tantum fuisse in castra ductam, tum nimirum, cum capta fuit a Philistæis; nam huic ejus affirmationi contradicit hic locus.

Dathe.—In versione των LXX probo lectionem vocis אֶפְדֹּד loco אֶרֶן, partim quoniam in versu tertio de illo Achija narratur, eum cum ephodo adfuisse, partim quoniam ad Deum consulendum non arca, sed ephodus adhibebatur. Nam Sauli consilium non videtur fuisse, ut arcam Dei secum in prælum educeret, quod nonnulli interpretes opinantur, sed ut quæreret, quænam causa esset tanti apud hostes tumultus, et quid sibi faciendum esset. Illius enim mandati revocandi causa non erat Saulo, quoniam contra hostem egrediebatur; sed nolebat Deo non consulto prælum committere. Jam vero, cum de fuga hostium non amplius dubitaret, non

erat, cur Deum consuleret. — Attamen nullus interpretum reliquorum ex antiquis legit אֶפְדֹּד pro אֶרֶן, igitur vulgare lectionem retinui. In reliquis versio Græca nimis recedit a textu, quem nos legimus, quam ut hunc ex illa emendare audeam, quod fieri debere auctor est Celeb. *Koehlerus* in Repertorio, P. ii., p. 256. Præterea de uno illo Achija dici non poterat, eum *ferre arcam Dei* ante Israëlitas, sed *ephodum* eum tulisse, h. e., secum habuisse, ut eum, si opus esset, indueret, supra vers. 3, jam erat dictum. — Litteram Vau in voce בני pro multiplici ejus significatione putem explicari posse per *cum* s. *apud* (Glassius, p. 602) sine mutatione in צם vel ב, quam Hubigantius suadet.

Maurer.—Equidem receptam lectionem retinendam puto. Primum enim verba vs. 3: *Achija ephodum gestabat* nihil aliud sibi volunt, quam, Achijam tunc temporis summi sacerdotis munere functum esse. Hujus enim insigne fuit ephodum. Deinde, ubi periculum in mora, celeri auxilio, non oraculo opus est. Illud igitur ut ferat, rex sacerdoti: *arcam admove* dicit. Sperat enim, ejus adspectum militibus animum additurum esse, cf. supra iv. 3, seqq. De fuga hostium certior factus jussum revocat (vs. 19). Tum ea quæ subsequuntur פִּי הָהָרִי in *Humerales* summi sacerdotis non quadrant. Denique præter LXX et Josephum (ἀρχιερατικὴ στολή) veteres omnes lectionem vulgarem exprimunt. בני. *Dathius*: “Litteram Vau pro multiplici ejus significatione putem explicari posse per *cum* s. *apud*.” Credat Judæus Apella! Certum mihi est, legendum esse בני.

Ver. 19.

וַיְהִי עַד דְּבַר שְׁאוּל אֶל־הַפֶּלֶן
וַיִּהְיוּ אֲנָשִׁים בְּמַחֲנֶה פְּלִשְׁתִּים וַיִּלָּךְ
הַלֹּחֶם וְרֶב * וַיֹּאמֶר שְׁאוּל אֶל־
חֶפְזֵן יִסֹּף יָדָה:

ספספ באמצע ספספ

καὶ ἐγενήθη ὡς λαλεῖ Σαούλ πρὸς τὸν ἱερέα, καὶ ὁ ἦχος ἐν τῇ παρεμβολῇ τῶν ἀλλοφύλων ἐπορεύετο πορευόμενος καὶ ἐπλήθυνε. καὶ εἶπε Σαούλ πρὸς τὸν ἱερέα. συνάγαγε τὰς χεῖράς σου.

Au. Ver.—19 And it came to pass, while Saul talked unto the priest, that the noise [or, tumult] that was in the host of the Phi-

listines went on and increased: and Saul said unto the priest, Withdraw thine hand.

Houb.—ויָךְ הַלֹּךְ. Lege, cum veteribus, *ibat eundo*. Nam otiosum illud וי, quod quidem Hebræi conduplicant euphoniæ causâ, ut Latini; nec scriberet sacer autor, *et crescebat*. Cæterum quod Masora hic lacunam facit post וי, id facit sine justâ causâ (nam nihil deest in contextu) et sine auctoritate antiquorum codicum, cum veteres nihil plus legerint quàm quod hodie legitur.

Bp Patrick.—*Withdraw thine hand.*] He was going to take the *urim* and *thummim*, as the forenamed authors understand it, when Saul, hearing the tumult grow greater and greater among the Philistines, bade him forbear, there being no need, for he concluded they were routed; and therefore resolved, without any further deliberation, to go and pursue them. Or, as others understand it, the priest having stretched forth his hand to God in prayer for his advice, Saul called upon him to desist: for it was plain what they had to do, without any inquiry.

Ver. 21.

וְהַעֲבָרִים הָיָה לַפְּלִשְׁתִּים כְּאֶתְמוֹל
שְׁלֹשִׁים אִשָּׁר עָלֵי עַמָּם בְּמַחֲנֶה סָבִיב
וְגַם-הָיָה לַחֵיזָת עַם-יִשְׂרָאֵל אִשָּׁר עִם-
יִשָּׁאֵל וְיֹנָתָן :

καὶ οἱ δοῦλοι οἱ ὄντες ἔχθες καὶ τρίτην ἡμέραν μετὰ τῶν ἀναβάντων εἰς τὴν παρεμβολήν, ἐπεστράφησαν καὶ αὐτοὶ εἰς τὰ μετὰ Ἰσραὴλ τῶν μετὰ Σαούλ καὶ Ἰωνάθαν.

Au. Ver.—21 Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan.

Bp. Horsley.—Read with LXX, וְהַעֲבָרִים אשר היו לפלשתים כאתמול שלשים אשר עליו עם במחנה &c.

“And the slaves that belonged to the Philistines before that time, which went up with them to the camp, they also changed sides [deserted] to take part with,” &c.

Ged., Booth.—21 Moreover, the Hebrew slaves, who were before that time with the Philistines, and had come up with them into the camp; even they also turned to be with the Israelites who were with Saul and Jonathan.

LXX has *slaves* instead of *Hebrews*. I

have joined them together; because I think with Michaëlis, that they were both originally in the text.—*Ged.*

Houb.—*Quinetiam illi qui in servitute Philistæorum nuper fuerant, quique cum eis in castra venerant, averterunt se, ut ad filios Israel, qui Saulem et Jonatham comitabantur, se se adjungerent.*

וְהַעֲבָרִים הָיוּ. Multæ hic ambages et veterum intt. et recentiorum, ex mendo וְהַעֲבָרִים scripto, pro וְהַעֲבָרִים, et *servientes*, vel servi erant *Philistæis*; ita LXX, et *servi*. Alterum mendum est in וְהַעֲבָרִים, סָבִיב גַּם הָיָה, quod legendum וְהַעֲבָרִים, *converterunt se illis ipsi*, ut sequatur לְיָדָה עִם יִשְׂרָאֵל, *ut essent cum Israel*. Ita LXX, *conversi sunt*; Chaldæus, וְהָיוּ, *redierunt*, et ita Vulgatus.

Maurer.—21 Vehementer hoc comma sollicitarunt interpretes. Audiatur Dathius, qui “pro וְהַעֲבָרִים, inquit, LXX legerunt וְהַעֲבָרִים (nempe habent οἱ δοῦλοι) et pro וְהַעֲבָרִים LXX, Vulg., Syrus: וְהַעֲבָרִים (alii tamen, in his Schulzius, interpretes illos legisse volunt וְהַעֲבָרִים) vertunt enim ἐπεστράφησαν καὶ αὐτοί. Quas lectiones receptæ præferendas esse nemo neget. Quoad primam vocem assentior Michaëli, qui utramque, tum quæ in textu Hebræo legitur, tum quam LXX substituerunt, junxit וְהַעֲבָרִים, *Hebræi, qui servi fuerant Philistæorum*.” Vellem, hi critici etiam dixissent, quid faciendum sit cum isto וְהַעֲבָרִים, quod, si sequor eos, utique nescio utrum sit coquendum an assandum. Sed nolo tempus perdere. Sanissimum locum ad verbum sic redde: *et Hebræi erant Philistæis*, i.e., cum Philistæis ut antea, qui (Hebræi) ascenderant, perfecti erant una cum iis in castra in circuitu posita; jam hi quoque recipiebant se ad Israelitas cet. Nomen וְהַעֲבָרִים articulo definitum significat eos ex Hebræis, qui antea ad Philistæos transfugerant aut in eorum servitutem redacti erant. Adverbium deriv. verb. וְהַעֲבָרִים post *nomen* non caret exemplo. Vid. ad Jos. iv. 3. Neque otiosum est hoc vocabulum. Innuitur enim, Philistæos Hebræis istis non satis confisos esse, ideoque eos per castra dispertivisse. Denique ad וְהַעֲבָרִים quod attinet, rogo lectores, ut inspiciant G. Gr. ampl., p. 787, Gr. min. § 129, adn. 1 l.

Ver. 22.

Au. Ver.—22 Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philis-

tines fled, even they also followed hard after them in the battle.

In the battle.

Ged., Booth.—In the battle; so that the whole people, now with Saul, were about ten thousand men [LXX, Vulg.].

Bp. Horsley.—The Vulgate adds, “et erant cum Saul quasi decem millia virorum.” The LXX have the like addition, but they place it at the end of the following verse [so Houb.].

Ver. 24.

וַאֲשֶׁר־יִשְׂרָאֵל נִבֶּשׂ בַּיּוֹם הַהוּא וְגו'

Au. Ver.—24 And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.

Distressed. So Gesenius and most commentators. Niph. נִבֶּשׂ, 1. *To be pressed, harassed*, 1 Sam. xiii. 6; Is. liii. 7. Recipr. *To vex, harass, one another*, Is. iii. 5. 2. *To be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. xiv. 24. —*Gesen.*

Houb.—24 Eodem die, postquam Israelitæ in unum collecti fuerunt, eos Saul jurejurando tali obligant, &c.

וַאֲשֶׁר־יִשְׂרָאֵל, et Israelitæ congregati sunt. Nisi legitur רגש, quod verbum habet congregare, quem significatum Vulgatus exponit, erit addiscenda potestas Arab. verbi נגש, congregare dispersos. Nam potestas Hebraica nulla huic loco est accommodata. Non quidem *lassatus*, ut quidam convertunt; neque enim significatum talem habet verbum נגש: non etiam *coactus*, vel *angustatus*; quippe cum angustiae jam nullae essent, postquam Israel de Philistæis victoriam magnam reportarat.

Tasted any food.

Ged., Booth.—So none of the people tasted food until the evening [Arab.].

Ver. 25.

וְכָל־הָאָרֶץ בָּאָה בַּיּוֹם הַהוּא וְיָהִי דְבַשׁ
עַל־פְּנֵי הַשָּׂדֶה :

καὶ Ἰάαλ δρυμὸς ἦν μελισσῶνος κατὰ πρόσωπον τοῦ ἀγροῦ.

Au. Ver.—25 And all they of the land came to a wood; and there was honey upon the ground.

26 And when the people were come into

the wood, behold, the honey dropped; but no man put his hand to his mouth: for the people feared the oath.

Houb.—25 Omnis autem hæc regio ad sylvam pertinebat, et mella humum operiebant. וְכָל הָאָרֶץ בָּאָה. Si qui credunt, post Chaldæum, significari omnes incolas terræ intrasse in sylvam, ex eis quaeritur. 1o. quid caussæ esset, cur omnes terræ incolæ in sylvam intrarent, postquam Philistæi campos liberos vacuosque præcipiti fuga reliquerant. 2o. Cur post dicatur, populus sylvam intravit; nam alterutrum erit otiosum. Præterea observandum est, hoc versu legi בִּישׁ, sequenti versu הִישׁ; אֵל; non igitur verbum בִּישׁ, quod utrumque comitatur, utrobique significare intrare, quoniam scribendi forma non eadem est utrobique. Mendosum est בָּאָה, quod fuit scribendum בָּאָה, omnis autem regio veniebat, seu pertingebat ad sylvam, vel in sylvam desinebat. Veteres in loco lubrico cæspitarunt, mendo non animadverso. Vide eos, si juvat, in Polyglottis. Apposite sequenti versu subditur, populus intravit in sylvam, postquam dictum est, campos eos desinere in locum sylvestrem.

Bp. Horsley.—25 And all they of the land came to a wood. For וְכָל הָאָרֶץ, one MS. of Kennicott's has וְכָל הָעָם, “and the whole army came to an apiary.”

26 Into the wood; rather, into the apiary.

Ver. 27.

וַתִּתְּנָה עֵינָיו :
וְהָאֵרְנָה ק'

— καὶ ἀνέβλεψαν οἱ ὀφθαλμοὶ αὐτοῦ.

Au. Ver.—And his eyes were enlightened.

Pool.—His eyes were enlightened; he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

Ged., Booth.—He was much refreshed.

Ver. 28.

וַיַּעַן הָעָם :

— καὶ ἐξέλυθη ὁ λαός.

Au. Ver.—28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint [or, weary].

And the people were faint.

Dathe, Geddes, Booth.—29 Hence the people are faint.

Ver. 30.

אִם כִּי לֹא אָכַל אָכַל הַיּוֹם הַזֶּה
מִשָּׁלַל אֲיָכָיו אֲשֶׁר מָצָא כִּי־עָתָה לֹא־
רָבְתָה מִכָּה בְּפִלְשְׁתִּים :

ἀλλ' ὅτι ἔφαγεν ἔσθων σήμερον ὁ λαὸς τῶν
σκύλων τῶν ἐχθρῶν αὐτῶν ὧν εὗρεν, ὅτι νῦν ἂν
μείζων ἦν ἢ πληγὴ ἡ ἐν τοῖς ἀλλοφύλοις.

Au. Ver.—30 How much more, if haply
the people had eaten freely to day of the
spoil of their enemies which they found?
for had there not been now a much greater
slaughter among the Philistines?

Ged., Booth.—How much better [Ged.,
better *had it been*], if the people had to-day
freely eaten, &c.

Houb.—30 *Quid si igitur populus hodie
de spoliis hostium, quæcumque reperit, liberè
comedisset? nunc autem non magna exilitit
clades Philistæorum.*

אִם כִּי לֹא. Circulo superno castigatur id
אִם in codicibus; etenim legendum וְ, *si*,
cum Chaldæo et cum Vulgato, *quanto magis
si populus comedisset, antequam hostes per-
sequeretur, ut postea in legitimâ serie veniat
כי, nunc autem, sive cum contrâ non
magna clades extiterit Philistæorum, quia
nimis populus itinere fessus, viribus desti-
tuebatur. Quod si retinebitur לֹא כִי, quod
seriem habere vix poterit illud כי, quod
subiungitur, et quod adhiberi solet in con-
trarium sententiam.*

Dathe.—30 Sed quoniam populo non
licuit, hostium suorum præda frui, clades
non adeo magna Philistæis est illata.

Ver. 34.

Au. Ver.—Bring me hither every man his
ox, and every man his sheep, &c.

Houb.—ואיש שדו. Lege שדו. Ad hujus
mendi exemplum docet Buxtorfius in Lexico
suo, nomen שדו admittere litteram Jod Epen-
theticam, quam quidem non plus admittit,
quam ejicit litteram ה, etsi legitur שדו, Deut.
xxii. 1 ubi Sam. Codex habet שדו, forma
consueta.

Ver. 35.

וַיִּבֶן שָׁאֻל מִזְבֵּחַ לַיהוָה אֱתוֹ הַיּוֹם
לְבָנֹת מִזְבֵּחַ לַיהוָה :

καὶ ᾠκοδόμησεν ἐκεῖ Σαούλ θυσιαστήριον τῷ
Κυρίῳ· τοῦτο ἤρξατο Σαούλ οἰκοδομῆσαι θυ-
σιαστήριον τῷ Κυρίῳ.

Au. Ver.—35 And Saul built an altar
unto the LORD: the same was the first altar

that he built unto the LORD [Heb., that altar
he began to build unto the LORD]. So most
commentators.

Houb.—35 *Saül autem altare Domino Deo
suo ibi ædificavit; et cum cæpisset altare
Domino ædificare.*

אֲרו. Id pronomen nullum nexum habet
cum cætera oratione. Græci Intt. *τοῦτο*,
qui forte scripserunt τότε, *tunc*, ut habet
Vulgatus, cum legerent ארו. Totum id
ultimum membrum Syrus prætermittit. Nos,
ex conjectura, יהוה אדוי, *Domino Deo suo*,
ut post veniat ויהוה, *et cæpit, vel tum cæpit
ædificare altare Domino...Nisi melius cum
Arabe, et cum cæpisset ædificare...dixit, de-
scendamus, &c.*

Ver. 39.

כִּי חַי־יְהוָה חַמוּשִׁי אֶת־יִשְׂרָאֵל כִּי
אִם־יָשָׁנוּ בְּיוֹנָתָן בְּכִי וּגו'

ὅτι ὁ Κύριος ὁ σῶσας τὸν Ἰσραὴλ, ὅτι ἐὰν
ἀποκριθῇ κατὰ Ἰωνάθαν τοῦ υἱοῦ μου, κ.τ.λ.

Au. Ver.—39 For, as the LORD liveth,
which saveth Israel, though it be in Jonathan
my son, he shall surely die. But *there was*
not a man among all the people that an-
swered him.

Houb.—*Si fuerit in Jonathâ hoc (peccatum
הזשא). Itaque male ישנ, ubi scribendum
fuerat ישנה, fuerit hæc (culpa); quia השנא
est femininum. Græci Intt. ἐὰν ἀποκριθῇ,
si responsum fuerit, ביונה, contra Jonathan,
ex scriptura ישנה hodiernæ non inferiore;
nam antea ver. 37 similiter dictum est, וא
ענו, et non ei respondit.*

Ver. 41.

וַיֹּאמֶר שָׁאֻל אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
הֲכֵה תָמִים וְיִלְכָּד וְיֹנָתָן וְשָׁאֻל וְהָעָם
יָצֵאוּ :

καὶ εἶπε Σαούλ, Κύριε ὁ Θεὸς Ἰσραὴλ, τί ὅτι
οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν
ἐμοὶ ἢ ἐν Ἰωνάθαν τῷ υἱῷ μου ἡ ἀδικία; Κύριε
ὁ Θεὸς Ἰσραὴλ δὸς δέηλους· καὶ ἐὰν τὰδε εἴπη,
δὸς δὴ τῷ λαῷ σου Ἰσραὴλ, δὸς δὴ δούλητά·
καὶ κληροῦται Ἰωνάθαν καὶ Σαούλ, καὶ ὁ λαὸς
ἐξέλθῃ.

Au. Ver.—41 Therefore Saul said unto
the LORD God of Israel, Give a perfect lot
[or, shew the innocent]. And Saul and
Jonathan were taken: but the people
escaped [Heb., went forth].

Said unto the Lord God of Israel.

Ged., Booth.—Therefore Saul said, O

Jehovah, the God of Israel, &c. So LXX, Syr., Arab. The present text and Chald. have, said to the Lord, and Vulg. has both readings. Perhaps the true reading was, *said to the LORD, O LORD, &c.—Geddes.*

Pool.—Give a perfect lot, or declare (for giving is oft put for declaring or pronouncing, as Deut. xi. 29; xiii. 1, 2; Prov. ix. 9) the perfect or guiltless person; i.e., O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent. *The people escaped*, to wit, the danger; they were pronounced guiltless.

Bp. Patrick.—Give a perfect lot.] The word *lot* is not in the original, but only give perfect, that is, declare who is innocent. So the word *give* sometimes signifies to pronounce (Deut. xiii. 1, 2).

Gesen.—תָּמִים m. adj. (ר. תָּמִים).

1. Complete, perfect, Ps. xix. 8; Job xxxvi. 4; xxxvii. 16.

4. Trop. in a moral sense, wholeminded, i.e., upright, innocent, blameless, good. Subst. integrity, Josh. xxiv. 14; Judg. ix. 16, 19. Hence תָּמִים בְּהַלֵּךְ, Ps. lxxxiv. 12, and הָלַךְ תָּמִים, Ps. xv. 2, to walk (live) uprightly. 1 Sam. xiv. 41 תָּמִים הָלַךְ, give the truth!

Houb.—41 Et dixit Saül Domino : Deus Israel [indica nobis cur servo tuo Saüli hodie non responderis. Si in me, aut in Jonathã filio meo est iniquitas hæc, da nobis indicium per Urim; aut si hæc iniquitas est in populo], da indicium per Thumim. Deprehensi fuerunt Saül et Jonathas, et populus exivit.

הָרַב הַתִּמִּים, Da Thumim: vide versionem. Hujus loci est brevis tam obscura, ut non dubitare debeat cordatus lector mutilum nos contextum nunc habere, et ea esse restituenda, quæ habet Vulgatus, quæque etiam, partem nonnullam, Græci Intt. Quæ ut omitterentur occasionem fecisse videtur הָרַב, quod ter legebatur, cum ex primo in tertium saltum faceret descriptor. Nam hæc Græcos et Vulgatum de suo infarcisse, nemo, opinor, præter Clericum, credit; cum talis supplementi sit plana sententia et in seriem mirifice quadrans. Enimvero primum petit a Domino Saül, ut aliquo signo, cur interrogatus tacuerit, declaret. Deinde, ut signum, si hæc iniquitas est in se, aut filio suo, per אורִים, Urim (apud Vulgatum ostensiones) declararetur: si autem in populo, per תִּמִּים, Thumim (apud Vulgatum sanctitatem). Convertit Clericus, cedo innocentem, toto cælo aberrans. Nam rogabat Dominum Saül,

non ut innocentem declararet, sed ut reum; quod quidem aperte demonstrat verbum לֹכֵךְ, *deprehensus est*, adhibitum ultimo loco in Jonatha, qui reus erat. Cum igitur vocabulum תִּמִּים nihil minus hic sonet, quam innocentiam, superest ut Thumim sit in oppositione cum אורִים. Porro Urim et Thumim unum sine altero signum dedisse, quod Saül postulabat, non mirabuntur ii, qui ex Sam. Pentateucho didicerunt Urim et Thumim fuisse in veste sacerdotali duas res diversas. Nimirum Sam. Codex nunquam non conjunctionem ו interponit Urim inter ac Thumim.

Ver. 43.

Au. Ver.—43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and, lo, I must die.

Houb.—מָה עָשִׂיתָ, Quid fecisti. Unus Codex Orat. הָיָה שִׁינָה, et sic alibi sæpe quidam codices, ut frustra emphasin quandam in isto *paragogico* esse grammatici quidam comminiscantur. הִנֵּנִי. Melius, הִנֵּנִי, ecce autem ego. Sic LXX et Vulg.

Ver. 48.

וַיַּעַשׂ חֵיל וְגו'

καὶ ἐποίησε δύναμιν, κ.τ.λ.

Au. Ver.—48 And he gathered an host [or, wrought mightily] and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

Gathered an host. So Houb., Gesen.

Bp. Horsley.—Rather, "he had good success."

Dathe, Ged., Booth.—He acted valiantly.

Ver. 51.

וְקִישׁ אֲבִי־שָׁאֹול וְנֵר אֲבִי־אַבְנֵר בְּן־אֲבִיָּאל :

καὶ Κῖς πατήρ Σαούλ, καὶ Νῆρ πατήρ Ἀβεν-
νῆρ υἱὸς Ἰακὼβ, υἱοῦ Ἀβὶήλ.

Au. Ver.—51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

Houb., Le Clerc, Dathe, Ged., Booth., Maurer.—For Kish, the father of Saul, and Ner, the father of Abner, were the sons of Abiel.

Dathe.—Pro בְּנֵי legendum videtur, quoniam nullus interpretum antiquiorum hanc lectionem prodit. Nam quoniam scrip-

tor docere vult, Nerum patrum Sauli fuisse, necessario ei dicendum fuit, Kisum et Nerum filios fuisse Abielis. Cf. cap. ix. 1. Sic quoque verterunt Clericus et Hubigantius, qui tamen de mutanda lectione lectores non admonuerunt. Quod vero fecit Michaëlis l. c.

CHAP. XV. 2.

וַיִּשְׁמַע שָׁאוּל לֵאמֹר בְּיָדִי הָיָה הַיּוֹדֵם

— ὡς ἀπήντησεν αὐτῷ ἐν τῇ ὁδῷ, κ.τ.λ.

Au. Ver.—2 Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

How he laid wait for him in the way.

Ged.—How he opposed [so Booth.] them in their way.

Houb.—Cum ei opposuit se se in viâ.

Dathe.—Cum eis in itinere insidiabantur.

Gesen.—שׁוֹם 1. To set, place.—Spec. a) to set troops, i. e., to draw up, to array, seq. acc. 1 Sam. xi. 11, Saul set (וַיִּצָּב) the people in three companies. Job i. 17. Acc. impl. 1 K. xx. 12; Ez. xxiii. 24. So 1 Sam. xv. 2 בְּיָדִי הָיָה, he set himself in the way, i. e., against him.

Ver. 4.

וַיִּשְׁמַע שָׁאוּל אֶת-הָעָם וַיִּקְרָא
בְּכָל-אֲמָלִים מֵאֵלֶּיךָ רִגְלֵי וַעֲשֵׂרֶת
הַכֶּלִּים אֶת-אִישׁ יְהוּדָה :

καὶ παρήγγειλε Σαούλ τῷ λαῷ, καὶ ἐπισκέπτεται αὐτοὺς ἐν Γαλιλαίᾳ τετρακοσίας χιλιάδας ταγμάτων, καὶ τὸν Ἰούδαν τριάκοντα χιλιάδας ταγμάτων.

Au. Ver.—4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

Gathered.

Houb.—וישמע. Lege ושמע, et auditum fecit, vel audire fecit (omnem populum) quod idem est, ac convocavit.

In Telaim.

Bp. Patrick.—The word *Telaim* signifying lambs (which it is likely were very plentiful in this place), the Targum translates it, *he numbered them by paschal lambs*: as if the passover was kept at this time. And so Rasi fancies that it being unlawful to number the people, he commanded every man to take a lamb out of the flock, and numbered them. But David Kimchi, and others, take this as we do, for the name of a place called Telem,

in the tribe of Judah (Josh. xv. 24). For there is no place mentioned in Scripture called Telaim; nor any so near it in sound as this (see Selden, lib. iii. De Synedr., cap. 11, n. 5, and Bochart's Hierozoicon, par. i., lib. ii., cap. 43).

Houb., Ged., Booth.—And Saul assembled the people, and numbered them in Telaim, two hundred thousand men, of whom were ten thousand men of Judah.

Of whom were, &c. Others render, *beside*: but I think with Houbigant, that these 10,000 were included in the former number. —*Ged.*

Ver. 5.

וַיִּקְרָא בְּנֵחָל :

— καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ.

Au. Ver.—5 And Saul came to a city of Amalek, and laid wait [or, fought] in the valley.

Laid wait. So most commentators.

Dathe.—Lectio recepta בְּנֵחָל, contendit in valle neque apta est contextui, nam de contentione s. praelio cum hostibus in sequentibus sermo est, neque usui loquendi, quo verbum רִב nunquam de contentione, quæ armis fit, s. de bello dicitur. Sed oī aptissimam lectionem servarunt: καὶ ἐνήδρευσεν ἐν τῷ χειμάρρῳ: et Vulgatus: *tendit insidias*. Littera ִי א igitur inserta legerunt יִיִר. Singularem lectionem exhibet cod. iii. Kennicotti יִיִר, descendit, aptam quoque, si pluribus testibus confirmaretur.

Maurer.—בְּנֵחָל. Dathius: "Lectio recepta, &c." [vid. supra]. Sed יִיִר non est fut. Kal verbi רִב, sed fut. Hiph. contracte scriptum pro וַיִּיִר, et insidias posuit ab יִיִר. Cf. וַיִּיִר, Num. xi. 25, אֶצֶן pro אֶצֶן, Job. xxxii. 11. Bene LXX: καὶ ἐνήδρευσεν, Vulg., *tendit insidias*. Ita et Josephus.

Ver. 6.

Au. Ver.—For ye shewed kindness to all the children of Israel, &c.

Houb.—עֲשִׂיתָ חֲסֶד, *Fecisti misericordiam*. Unus codex עֲשִׂיתָ; melius הוּ עֲשִׂיתָ, hoc modo: ועשית החסד.

Ver. 9.

וַיִּחַמְלֵה שָׁאוּל וְהָעָם עַל-אַחֲזָב וְעַל-
מִיטָב הַצֵּאֵן וְהַבְּחִיר וְהַמְּשֻׁנִּים וְעַל-
הַכְּרִים וְעַל-כָּל-הַטּוֹב וְגו'

καὶ περιποίησато Σαούλ καὶ πᾶς ὁ λαὸς τὸν Ἀγὰν ζῶντα, καὶ τὰ ἀγαθὰ τῶν ποιμνίων, καὶ

τῶν βουκολίων, καὶ τῶν ἑδεσμάτων, καὶ τῶν ἀμπελώνων, καὶ πάντων τῶν ἀγαθῶν, κ.τ.λ.

Au. Ver.—9 But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings [*or*, of the second sort], and the lambs, and all *that was* good, &c.

Fatlings and the lambs.

Dathe, Ged., Booth.—Of the full grown camels, and the camel-pillions.

Camelis robustissimis et pilentis camelinis. כְּשִׂיִּים sunt cameli optimi et robustissimi. Neque opus est crisi Hubigantii, qui mutat in כְּשִׂיִּים pinguis. — Sequens vocabulum פָּרִים alias quidem *arietes* notat, sed h. l. non, quia jam sub פָּרִים comprehenduntur, sed sunt *selle* s. *pilenta* camelorum. De his pluribus egit Scheid in observatt. adjectis commentatt. in Canticum Hiskie, p. 59. Cf. nostram observationem de פָּרִי ad Genes. xxxi. 34.—*Dathe.*

Gesen.—הַפְּשִׁיָּה, *Cattle of a second quality* (opp. פָּרָה), or perhaps lambs of the second birth, i. e., autumnal lambs, and therefore weaker and less valuable.

פָּרִי plur. פָּרִים, m. 1. *A carriage, litter*, so called from *running*, r. פָּרַר No. 2. 2. *A lamb*, espec. as fat and well fed, 1 Sam. xv. 9, &c.

Maurer.—9 הַפְּשִׁיָּה. In hoc voc. antiquiores interpretes mire argutantur. Videtur significare *secundarium* sc. pecus, de hoc enim sermo est, *pecus secundi ordinis*, i. e., vilis. Cf. פְּשִׁיָּה כֶּסֶף, *scyphi argentei secundi ordinis*, Esr. i. 10. Cf. E. Gr. crit., p. 496, adn. 1.

Ver. 12.

וְהָיָה מַצֵּיב לָךְ וַיִּסַּב וַיַּעֲבֹר
וַיִּרְדּוּ הַגִּלְגָּל :

— καὶ ἀνέστακεν αὐτῷ χεῖρα. καὶ ἐπέστρεψε τὸ ἄρμα, καὶ κατέβη εἰς Γάλγαλα πρὸς Σαούλ,

Au. Ver.—12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

Pool.—*A place*, i. e., a monument or trophy of his victory, as the same Hebrew word is used, 2 Sam. xviii. 18. And this may be here noted by way of censure, that he set it up not to God's honour, but to *himself*, i. e., to his own praise; which he minded in the first place, and afterwards went to

Gilgal, as it here follows, to offer sacrifice to God.

Bp. Patrick.—*He set him up a place.*] Either for the dividing of the spoil, as the Targum understands it; or marking out a camp, as Kimchi; or he erected a triumphal arch, as St. Jerome: having brought Agag with him, to make his triumph greater. Which arch, it may be thought, was in the form of a hand; for in the Hebrew the word we translate *place* is *jad*, which signifies a *hand*. Or, as Rasi will have it, he here built an altar: which Elijah in future times repaired (1 Kings xviii. 30). But this is a very gross mistake: for this Carmel was very remote from that mount which Elijah frequented, as Bochartus hath observed (par. i. Hieroz., lib. ii., cap. 48). It may be rather thought, to be some building erected in the form before mentioned, to signify that they overcame the Amalekites with a strong hand.

Dr. A. Clarke.—12 *He set him up a place.*] Literally, a *hand*, יָד. Some say it was a *monument*; others, a *triumphal arch*: probably it was no more than a *hand*, pointing out the place where Saul had gained the victory. *Absalom's pillar* is called *the hand of Absalom*, 2 Sam. xviii. 18.

Houb., Commentaries and Essays, Ged., Booth.—A monument.

Dathe.—Tropæum.

Gesen.—יָד 8. *A monument, trophy*, i. q. שָׂם, e. g., of victory, 1 Sam. xv. 12; a sepulchral monument, 2 Sam. xviii. 18; Is. lvi. 5, *to them will I give a place within my walls*, יָד יָשָׁם, *a monument* (or portion) *and a name*. Perhaps this name for monument in the Hebrew language may stand in some connexion with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm*. See Hamaker *Diatribe de Monumentis Punicis*, p. 20.

Ver. 16.

וְהָיָה וַאֲנִיָּדָה לָּךְ וְגו'

— ἄνεις, καὶ ἀπαγγελῶ σοι, κ.τ.λ.

Au. Ver.—16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

Bp. Patrick.—*Stay.*] This sounds as if Saul was going away; being abundantly satisfied in his noble achievements.

Bp. Horsley.—*Stay*; rather, *Give me leave*. Samuel asks permission of the king to speak

his mind freely. So *Ged.*, Permit me to tell; *Booth.*, Suffer me, &c.

Gesen.—Hiph. הרפה, imp. הרף, fut. apoc. ויִרָךְ.

1. *To slacken one's hand, to desist.* 2 Sam. xxiv. 16, הרך ידך, *slacken thine hand*, i. e., *desist from smiting.* Seq. פן, i. q., *to desert or forsake any one*, Josh. x. 6. So Syr.—Without ר, *to slacken the hand*, i. e., *to desist from any person or thing*, seq. פן; Ps. xxxvii. 8, הרף מאף, *desist (cease) from anger.* Deut. ix. 14 הרף כפך, *desist from me*, i. e., *let me alone.* Judg. xi. 37, *let me alone two months*, i. e., *give me two months.* Hence also seq. ה of pers. *to let alone or allow to any one*, 1 Sam. xi. 3; 2 K. iv. 27. Absol. 1 Sam. xv. 16; Ps. xli. 11.

Ver. 17.

וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אֲסִיחֶנּוּ אִתָּהּ
בְּעֵינֶיךָ רֹאשׁ שְׁבָטִי יִשְׂרָאֵל אִתָּהּ
וַיִּמְשָׁחָהּ יְהוָה לְמַלְכָּה עַל־יִשְׂרָאֵל :

καὶ εἶπε Σαμουὴλ πρὸς Σαούλ. οὐχὶ μικρὸς
εἶ σὺ ἐνώπιον αὐτοῦ ἡγούμενος σκῆπτρου
φυλῆς Ἰσραὴλ; καὶ ἔχρισέ σε κύριος εἰς
βασιλείαν ἐπὶ Ἰσραὴλ.

Au. Ver.—17 And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

When thou wast little—wast thou not made the head?

Bp. Horsley.—Rather, “Although thou wast little—art thou not the head.”

And the Lord, &c.

Ged., Booth.—And did not Jehovah, &c.

Ver. 18.

— וְנִלְחַמְתָּ בָּזְ עַד־פְּלוֹתָם אֹהֶם :

— καὶ πολεμήσεις αὐτοὺς ἕως συντέλεισης αὐτούς.

Au. Ver.—18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed [Heb., they consume].

Until they be consumed.

Houb.—Licet interpretari, usque ad destruere illos vos, seu donec vos eos destruxeritis. Tamen maluimus πολεμεῖν, donec destruere te illos, ut legunt plerique Veteres, quia Samuel Saulem solum alloquitur, cæteris præsertim verbis numero singulari enuntiatis.

VOL. II.

Gesen.—בָּלָה, No. 3, *to be consumed, &c.* Piel בָּלָה. 3. Causat. of Kal, No. 3, *to consume*, 1 Sam xv. 18; עד פְּלוֹתָם אֹהֶם, *even unto the destroying of them, until they be destroyed.*

Ver. 23.

כִּי הִפְאֵת־לְעֵסֶם מִרִּי וְאֲנִי וְיִתְרָפִים
הִפְעֵר וְעַן מֵאִסְפָּה אֶת־דִּבְרֵי יְהוָה
וַיִּמְאָסָהּ מִמֶּלְכָּה :

ὅτι ἀμαρτία οὐάνισμά ἐστιν, ὁδύνην καὶ
πόνους θεραφὶν ἐπάγουσιν· ὅτι ἐξουδένωσας τὸ
ῥῆμα κυρίου, καὶ ἐξουδένώσει σε κύριος μὴ
εἶναι βασιλέα ἐπὶ Ἰσραὴλ.

Au. Ver.—23 For rebellion is as the sin of witchcraft [Heb., divination], and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

Pool.—22 *Stubbornness*; either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime. *Is as iniquity and idolatry*, or, *the iniquity of idolatry*; this being an hendiadys, as *judgment and justice*, Deut. xvi. 18, is put for *the judgment of justice*, or *just judgment*. Or, *idolatry*, (for so the Hebrew word *aven* signifies, as Jer. x. 15; Hos. iv. 15; x. 5, compared with 1 Kings xii. 29,) *even the teraphim*, which is here mentioned as one of the worst kinds of idolatry.

Bp. Patrick.—For rebellion is as the sin of witchcraft.] Or, “following after divination:” which is opposed to prophecy, as idols are to God.

Stubbornness is as iniquity and idolatry.] The words *aven* and *teraphim* signify all manner of idolatry. From which, though Saul was free, yet his obstinate disobedience made him liable to such punishment as idolaters deserved. For as they were to be cut off, so he was to be dethroned, as it here follows.

Bp. Horsley.—For rebellion, &c.] Rather, “For the crime of divination is disobedience, and the sin of idolatry is obstinacy.”

Dr. A. Clarke.—For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.] This is no translation of those difficult words. It appears to me that the three nouns which occur first in the text

refer each to three last in order. Thus, חַטָּאת, TRANSGRESSION, refers to אִין, INIQUITY, which is the principle whence *transgression* springs. קַסָּם, DIVINATION, refers to תְּרָפִים, *teraphim*, consecrated images or *telesms*, vulgarly *talismans*, used in incantations. And כִּרְי, REBELLION, refers evidently to הַפְּצָר, STUBBORNNESS, whence *rebellion* springs. The meaning therefore of this difficult place may be the following: As transgression comes from iniquity, divination from *teraphim*, and rebellion from stubbornness, so, because thou hast rejected the word of the Lord, he hath also rejected thee from being king. All the versions are different.

Booth.—

23 For rebellion is as sinful as divination, And stubbornness as wicked as idolatry. Since then thou hast rejected the word of Jehovah, Jehovah [LXX, Arab., Vulg., and twelve MSS.] hath rejected thee from reigning. So Ged.

Gesen., Lee.—Witchcraft. See notes on Deut. xviii. 10, vol. i., p. 695.

Iniquity. See notes on Numb. xxiii. 21, vol. i., p. 604, &c.

Idolatry. See notes on *teraph*, xxxi. 19, vol. i., p. 50.

Houb.—*Et iniquitas et theraphim, seu simulachra.* Nihil dicit *iniquitas*, nisi ei adjungitur *theraphim* in gignendi casu, seu *simulachrorum*; sic antea קַסָּם *pecatum ariolationis*; itaque aut tollendum י, aut legendum הַרְפִּים in ה mutato. Ita legunt LXX et Vulg.

Maurer.—23 *Nam peccatum hariolationis (prædicatum) est rebellio (subjectum), et vanitas atque teraphim est contumaciter agere*, h. e., nam rebellare tam grave peccatum est, quam hariolandi artem exercere, et contumaciter agere, quam idola colere. In altera sententia synecdochice idololatriæ species (תְּרָפִים) pro *idololatria* ponitur.

Ver. 25.

Au. Ver.—That I may worship the Lord.

Ged., Booth.—That I may worship the Lord [Heb., Booth., Jehovah] thy God [LXX and two MSS.].

Ver. 27, 28.

Au. Ver.—27 And it rent. 28 Rent from thee.

Ged., Booth.—27 So that it was torn off. 28 Torn from thee.

Ver. 29.

וְגַם גִּבְיוֹת יִשְׂרָאֵל לֹא יִשְׁקָר וְלֹא יִחָזְקוּ כִּי לֹא אָדָם הוּא לְהַפְתָּם :

καὶ διαιεσθήσεται Ἰσραὴλ εἰς δύο, καὶ οὐκ ἀποστρέψει οὐδὲ μετανοήσει, ὅτι οὐχ ὡς ἀνθρώπος ἐστὶ τοῦ μετανοῆσαι αὐτός.

Au. Ver.—29 And also the Strength [*or*, eternity, *or*, victory] of Israel will not lie nor repent: for he is not a man, that he should repent.

Bp. Patrick.—*The Strength of Israel.* The word we translate *strength* imports *victory* (as is observed in the margin), and therefore these words should be translated, "He that gives victory," and disposes kingdoms, or "the triumphant King of Israel."

Ged.—The true God of Israel.

Booth.—He who gives victory to Israel.

Dathe.—*Verissimus Israelitarum Deus.*

Houb.—*Qui præsidet Israeli.*

Gesen.—I. גִּבְיוֹת oftener גִּבְיָה.

1. *Splendour, glory*, 1 Chron. xxix. 11.

2. *Sincerity, truth.* Hab. i. 4, לֹא יָצָא לְנֶפֶשׁ מִשְׁפָּט, judgment is not given according to truth, not in sincerity; comp. Is. xlii. 3. Also *confidence*, sc. in one's truth and fidelity; Lam. iii. 18, אֲנִי נִפְדִּי, my confidence is perished. Trop. *object of confidence*, as God, 1 Sam. xv. 29. 3. *Perpetuity.*

Prof. Lee.—גִּבְיָה, and גִּבְיָה. Arab. نَصَحَ ,

monuit; purus et sincerus fuit de re; verè rectèque se habuit; plene et ad satietatem

hauscrunt potum cameli. Syr. نَصَحَ , vicit.

Completeness, truth, faithfulness. (a) גִּבְיָה, A title of the Deity, as a being of perfection and truth.

Ver. 30.

Au. Ver.—And he said.

Ged., Booth.—Again Saul [LXX, Syr., Arab.] said.

Ver. 32.

— וַיִּגְדֹּל אֶלְיָו אֲגָג מַעֲדַת וַיֵּאמֶר אֲגָג אֲנִי כֹר מִיִּרְהוֹמִית :

— καὶ προσῆλθεν πρὸς αὐτὸν Ἀγάγ τρέμων καὶ εἶπεν Ἀγάγ, Εἰ οὗτω πικρὸς ὁ θάνατος.

Au. Ver.—32 Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

Pool.—*Delicately, or in delights, or in his ornaments, i. e.,* he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality. *And Agag said, or, for Agag said;* this being the reason why he came so. *The bitterness of death is past:* I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace [so Bp. Patrick].

Bp. Patrick.—*Agag came unto him delicately.* Or, walking in state; for though he was at the point of death, saith Kimchi, he could not forbear to come to Samuel, in a haughty manner: but this word seems to relate to *softness*, rather than *pride*; and signifies that he came to him with a soft pace, treading gingerly (as we speak), after a nice and delicate manner.

Dr. A. Clarke.—*Agag came unto him delicately.* The Septuagint have *τρεμων, trembling*; the original, *מעט, delicacies*; probably *איש, man*, understood; *a man of delights, a pleasure taker*: the Vulgate, *pinguissimus et tremens*, “very fat and trembling.”

Surely the bitterness of death is past. Almost all the versions render this differently from ours. *Surely death is bitter*, is their general sense; and this seems to be the true meaning.

Ged., Booth.—And Agag came to him pleasantly: for Agag said to himself, Surely the bitterness of death is past.

Gesen.—I. *פֶּצֶן* (r. *פֶּצֶן*) only in plur. *פֶּצֶנִים*, c. suff. *פֶּצֶנִי*, Jer. li. 34, and *פֶּצֶנִית* 1 Sam. xv. 32.

1. *Delicacies, dainties*, Gen. xlix. 20; Lam. iv. 5; Jer. li. 34.

2. *Delights, pleasures*, Prov. xxix. 17; Adv. *with delight*, cheerfully, 1 Sam. xv. 32.

Prof. Lee.—*פֶּצֶן*, Syr. *ܡܠܚܐ, delicæ*.

Arab. *عَدْن*, *mollities: bona, delicæ. Delicacies, delights*, Gen. xlix. 20; Prov. xxix. 17; Lam. iv. 5. Fem. pl., Job xxxviii. 31, *פֶּצֶנִיתָ קִיחָה, delights of —, i. e., influences*; by Rosenmüller, Gesen., &c., “*vincula pleiadum*,” as if derived from *פֶּצֶן*: but this is groundless. See my note on the place. Adv. *פֶּצֶנִיתָ... וַיֵּלֶךְ, so he walks (in) greatly delighted*, 1 Sam. xv. 32. Gesenius gives a pl. *פֶּצֶנִים*, Jer. li. 34. The received reading, however, is *פֶּצֶנִי*, of *פֶּצֶן + פֶּן*.

Dathe.—*Hic læte accessit, et dixit; Profecto abest mortis amaritudo.*

Houb.—*Venit ad eum Agag ex vinculis, dicebatque quam amara est mors.*

Ex vinculis. Ridicule Clericus (*venit Agag*) *delicate incedens*. Tolerabilis Buxtorfius, *in vinculis*, quamvis ludit lectores suos, quibus persuadere velit subauditam esse præpositionem ב, autore Kimki. Vera scriptura est *מענול, ex vinculis*, ex ב, *ligare*. Nam בן pro ענר usurpari non satis constat ex uno exemplo, quod habetur Job. xxxviii. 31 ubi nos emendavimus, ut sit *מענול*. *Quam amara est mors*. Significat חיה verbi *amaritudo est mors*, demonstrativo ה verbi *חיה, est*, vicem gerente: vel *amaritudo mortis*. Itaque superfluum ב ante ענר, nisi velis cum Aria interpretari, *vere recessit amaritudo mortis*. Non legunt ב nec Græci Intt. nec Syrus et Arabs.

CHAP. XVI. 1.

— מִלֵּא הַקֶּרֶן שָׁמֶן וְלֶחֶם אֲשֶׁלְחֶה אֶל־יוֹשֵׁי בֵית־הַלֵּהִמִּי כִּי־רָאִיתִי כְּכִנּוֹ לִי מָלֵךְ :

— πλησον τὸ κέρας σου ἐλαίου, καὶ δεῦρο ἀποστείλω σε πρὸς Ἱεσσαὶ ἕως Βηθλεὲμ, ὅτι ἑώρακα ἐν τοῖς υἱοῖς αὐτοῦ ἔμοι βασιλέα.

Au. Ver.—Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

Ged., Booth.—Fill thy horn with oil, and go (for I send thee) to Jesse the Bethlehemite: for among his sons I have provided for myself a king.

Ver. 4.

— וַיֹּאמֶר שָׁלֵם בּוֹיָהּ :

— καὶ εἶπαν, ἡ εἰρήνη ἣ εἰσοδός σου ὁ βλέπων;

Au. Ver.—4 And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming [Heb., meeting], and said, Comest thou peaceably?

And said.

Houb.—וַיֹּאמְרוּ. Lege, cum omnibus, veteribus וַיֹּאמְרוּ, et dixerunt (senes civitatis).

Maurer.—וַיֹּאמְרוּ sc. qui nomine omnium loquebatur. Cf. ad Num. xxxii. 25.

Ver. 7.

Au. Ver.—7 But the Lord said unto Samuel, Look not on his countenance, or on

the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth, &c.

For the Lord seeth not as man seeth.

Bp. Horsley.—Read with LXX and Houbigant,

כי לא אשר יראה האדם ראה אלהים:

“for not as man seeth, seeth God.”

Ged.—For not as man seeth, *see I.*

Ver. 9.

Au. Ver.—9 Then Jesse made Shammah [Shimeah, 2 Sam. xiii. 3; Shimmah, 1 Chron. ii. 13] to pass by, &c.

Shammah.

Ged., Booth.—Shimeah.

Houb.—*Samma.* Idem 1 Paral. cap. ii. 13 nominatur שמעא; quæ nominum mutationes sunt in sacris libris creberrimæ, ex culpa librariorum.

Ver. 10.

וַיַּעֲבֹד יֵשׁוּ שְׁבַעַת בְּנָיו לִפְנֵי שָׁמוּאֵל
וַיֹּאמֶר שָׁמוּאֵל אֶל־יֵשׁוּ לֹא בָחַר יְהוָה
בְּאַחַד :

καὶ παρήγαγεν Ἰεσσαὶ τοὺς ἑπτὰ υἱοὺς αὐτοῦ ἐνώπιον Σαμουὴλ. καὶ εἶπε Σαμουὴλ, Οὐκ ἐξελέξατο Κύριος ἐν τούτοις.

Au. Ver.—10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

Commentaries and Essays.—Again Jesse made seven of his sons to pass. Three had passed before, and, by the word *again*, our translators seem to tell us, that he made seven more of his sons to pass before Samuel, besides the three before mentioned, and so common readers understand it. But there is no word for “again,” and the (1) before יַעֲבֹד will not, we see, admit of that sense here. The plain meaning is, that Jesse made seven of his sons (including those particularly named before), to pass before Samuel, David, the eighth being then absent. But here arises another difficulty. By this account Jesse had eight sons, of which David was the eighth; but in 1 Chron. ii. 13—15, where we have a more particular account of the sons of Jesse, there are reckoned but seven, and David the seventh. I am inclined therefore to suspect there may be an error of the transcribers here in Samuel, and that instead of *seven* sons, we should read *six*, and then it will perfectly agree with

Chronicles; the letters 1—6, and 1—7, are so very like, that the latter might be easily written for the former: and from hence the account of Jesse's having eight sons in chap. xvii. ver. 12, may have been taken, being the first verse of the long interpolated passage (as I have no doubt it is) in the history of David and Goliath.

Ged., Booth.—10 Thus Jesse made seven of his sons pass before Samuel; but Samuel said to Jesse, Jehovah hath not chosen these.

Dathe.—10 Cum vero septem suos filios Isæus in conspectum Samuelis produxisset, atque hic nullum eorum a Jova electum esse confirmasset.

Ver. 12.

וַיִּשְׁלַח וַיְבִיאֵהוּ יְהוָה אֶדְמוּנִי עִינָיו וְטוֹב רָאִי * וַיֹּאמֶר יְהוָה
קוֹם מִשְׁחָחוּ בִּי־יְהוָה הוּא :

ἤρσα βαμμεν σκω

καὶ ἀπέστειλε καὶ εἰσήγαγεν αὐτόν. καὶ αὐτὸς πυρρᾶκης μετὰ κάλλους ὀφθαλμῶν, καὶ ἀγαθὸς ὁράσει Κύριος. καὶ εἶπε Κύριος πρὸς Σαμουὴλ, Ἀνάστα καὶ χρίσον τὸν Δαυὶδ, ὅτι οὗτός ἐστιν ἀγαθός.

Au. Ver.—12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance [Heb., fair of eyes], and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Bp. Patrick.—Now he was ruddy.] His hair was red, which in ancient times was accounted beautiful, as Bochartus observes from this place. With which agree the words of Festus, who having said that *rutilus* signifies red, adds, “cujus coloris studiosæ etiam antiquæ mulieres erant; of which colour women also were studious in ancient times” (see Hierozoicon, par. i., lib. ii., cap. 34). But it must be confessed that the Hebrew word *admoni* doth not signify only red, but also bright and shining; as Bochartus himself acknowledges those words, Lam. iv. 7, are to be understood, where he saith of the Nazarites, ademu azem mippinim, “they were more shining in body than pearls.” And I think these words are so to be interpreted concerning David, that he had a clear complexion; or was very fair (as we speak) and lovely.

Dr. A. Clarke.—I believe the word here means red-haired, he had golden locks. Hair of this kind is ever associated with a delicate skin and florid complexion.

Gesen.—אֶדְמוֹנִי and אֶדְמוֹנִי adj. (after the form אֶדְמוֹנִי) *red*, i. e., *red-haired* [so Prof. Lee], e. g., Esau, Gen. xxv. 25; David, 1 Sam. xvi. 12; xvii. 42. Sept. πυρρόακης, Vulg. *rufus*.

Houb.—Flavus.

Dathe.—Rufus.

Of a beautiful countenance.

Bp. Patrick.—Or, had “beautiful eyes” [so Ged., Booth., Gesen., Maurer], as the words are in the Hebrew “Oculis speculis et liberalibus,” as Conradus Pellicanus here glosses.

Goodly to look to.] Of a pleasant aspect; full of sweetness and clemency, as the same author understands it.

Gesen.—עַיִן 1, *The eye*; and so in all the Semitic dialects. Ex. xxi. 24; Lev. xxiv. 20 al. sœp. עַיִן עַיִן, *eye to eye*, Num. xiv. 14; Is. lii. 18. עֵינַי עֵינֶיךָ, *Fair of eyes*, having fine eyes, 1 Sam. xvi. 12; opp. עֵינַי בְּלוּיִם, *weak eyes*, *blear*, Gen. xxix. 17. ee) Sometimes referred to the human *face*; but incorrectly, since in all the passages cited for this signif. the *eye* itself is to be understood, as Gen. xxix. 17; 1 Sam. xvi. 12; also עַיִן עַיִן, Num. xiv. 14; Is. lii. 8; and Ps. vi. 8; xxxi. 10; see above under No. 1.

And the Lord said.

Ged., Booth.—said to Samuel [LXX, Syr., Arab.].

Ver. 13.

וַיִּלָּחֶם שְׂמוּאֵל אֶת־הָרֶגֶל הַשֶּׁמֶן וַיִּמָּשַׁח אֹתוֹ בְּתֹרֶב אֶחָיו וְגו'

καὶ ἔλαβε Σαμουὴλ τὸ κέρας τοῦ ελαίου, καὶ ἔχρισεν αὐτὸν ἐν μέσῳ τῶν ἀδελφῶν αὐτοῦ, κ.τ.λ.

Au. Ver.—13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

In the midst of. So Houb., Dathe, Ged., Booth.

Pool.—*In the midst of his brethren*: according to this translation, his brethren were present at this act, and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliab's scornful words concerning him after this, chap. xvii. 28. But to this others reply, that David's brethren saw David's unction, but did not particularly understand that he was anointed to the

kingdom; but were only told by Samuel that he was anointed to some great service, which hereafter they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidences, was abundantly sufficient to prove David's right to the kingdom, if need should be. And this seems fairly to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him *out of the midst of his brethren* [so Bp. Patrick] i. e., he selected him from amongst the rest of his brethren to be king; as Christ is said to be *raised from the midst of his brethren*. And whereas the Hebrew word is *bekereb*, in the *midst*, not *mikkereb*, *out of the midst*; it is confessed that the preposition *beth*, *in*, is oft used for *min*, *of*, or *out of*, as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that *Samuel anointed him*, being taken *out of the midst of his brethren*; and so these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him; Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent; as Gen. xii. 15, *The woman was taken* (i. e., *was taken and carried*) *into Pharaoh's house*; and many such places.

Bp. Patrick.—*In the midst of his brethren.*] It had better have been translated, “from the midst of his brethren;” that is, he singled him out from the rest, and privately anointed him. For it is manifest by what is said before, that Samuel was afraid to have it known, and therefore did not anoint him publicly in the midst of his brethren. And by Eliab's treatment of David after this (xviii. 28), it plainly enough appears he did not know him to be the king elect of God's people.

Ver. 16.

וַיִּמָּשַׁח שְׂמוּאֵל אֶת־דָּוִד בְּתֹרֶב אֶחָיו וַיִּלָּחֶם אֶת־הָרֶגֶל הַשֶּׁמֶן וַיִּמָּשַׁח אֹתוֹ בְּתֹרֶב אֶחָיו וְגו'

εἰπάωσαν δὴ οἱ δοῦλοι σου ἐνώπιόν σου, καὶ ζητησάτωσαν τῷ Κυρίῳ ἡμῶν ἄνδρα εἰδότα ψάλλειν ἐν κινύρῳ· καὶ ἔσται ἐν τῷ εἶναι πνεῦμα

πονηρὸν ἐπὶ σοὶ, καὶ ψαλῆ ἐν τῇ κινύρᾳ αὐτοῦ, καὶ ἀγαθὸν σοὶ ἔσται καὶ ἀναπαύσει σε.

Au. Ver.—16 Let our lord now command thy servants, *which are before thee*, to seek out a man, *who is a cunning player on an harp*: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

Let our lord now command thy servants, which are before thee, to seek out.

Bp. Horsley.—Read, with Vulgate and Houbigant, וַיִּבְרַח. "Let our lord now command, and thy servants, which are before thee, will seek out"—

That he shall play with his hand.

Houb. Ged., Booth.—With his hand upon his harp [LXX].

Ver. 18.

וַיַּעַן אֶחָד מִהַנְּעָרִים וַיֹּאמֶר הִנֵּה רָאִיתִי בֶן־יִשָּׁי בֵּית־חֶלְהִימִי יָדַע לָנוּ וְנָבֹר חָיִל וְאִישׁ מִלְחָמָה וְיָכֹן דָּבָר וְגו'

καὶ ἀπεκρίθη εἰς τῶν παιδαρίων αὐτοῦ, καὶ εἶπεν, Ἴδου ἑώρακα υἱὸν τῷ Ἰεσσαὶ Βηθλεεμίτην, καὶ αὐτὸν εἰδότα ψαλμὸν, καὶ ὁ ἀνὴρ συνετός, καὶ πολεμιστής, καὶ σοφὸς λόγῳ, κ.τ.λ.

Au. Ver.—18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, *that is cunning in playing*, and a mighty valiant man, and a man of war, and prudent in matters [*or, speech*], and a comely person, and the Lord is with him.

A mighty valiant man. See notes on Ruth ii. 1, p. 321, and Ruth iv. 11, p. 332.

Bp. Horsley.—Rather, "A man of worth." It should seem, by the character given of David in this verse, which describes him as a man of full age, and of established reputation for probity, valour, and discretion [LXX], that several years must have passed since Samuel anointed him. Hæc demonstrant aliquot annos intercessisse inter Davidis pueri pastoris inaugurationem et ingressum ejus ad aulam Saulis.—*Houb.*

Prudent in matters.

Ged., Booth.—In conduct.

Ver. 20.

וַיִּקַּח יִשָּׁי חֲמֹר לְהָם וְנָאֵד זֶיֶן וַיָּגֵד עֲזִים אֶחָד וַיִּשְׁלַח בֶּן־דָּוִד בְּנוֹ אֶל־שָׁאֹל :

καὶ ἔλαβεν Ἰεσσαὶ γόμωρ ἄρτων, καὶ ἄσκον οἴνου, καὶ ἔριφον αἰγῶν ἓνα, καὶ ἐξαπέστειλεν ἐν χειρὶ Δαυὶδ τοῦ υἱοῦ αὐτοῦ πρὸς Σαούλ.

Au. Ver.—20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

An ass laden with bread. So Dathe, Maurer.

Bp. Patrick.—The word laden is not in the Hebrew, but only an *ass of bread*. Which is a phrase used in other authors, as Bochartus hath observed out of Athenæus: who mentions this phrase in Sosibius, ἄρων τρεῖς ὄνους κανθηλίνους, "three great asses of loaves" (Hierozoic, par. i., lib. ii., cap. 34).

Houb., Horsley, Ged., Booth.—A homer [LXX] of bread.

Houb.—Nos, cepit Isai corbem panis; sic ferè Græci Intt. γόμωρ, Ghomor, ex scriptura חמר, vel חומר, qui Ghomora mensura erat aridorum, et in oppositione est cum זין, utrem vini. Incommodè multi, asinus panis, qui asinus, cum portaret etiam utrem vini, et hædum, potuisset similiter vocari asinus vini et asinus hædi, si potuit vocari, asinus panis.

Ver. 23.

וַהֲיָה בְּהִיּוֹת רִיחֵי־אֱלֹהִים אֶל־שָׁאֹל וְגו'

καὶ ἐγενήθη ἐν τῷ εἶναι πνεῦμα πονηρὸν ἐπὶ Σαούλ, κ.τ.λ.

Au. Ver.—23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Dr. A. Clarke.—*The evil spirit from God.* The word evil is not in the common Hebrew text, but it is in the Vulgate, Septuagint, Targum, Syriac, and Arabic, and in eight of Kennicott's and De Rossi's MSS., which present the text thus: רוח איהים רעה, Spiritus Domini malus, *the evil spirit of God* [so Houb.]. The Septuagint leave out θεου, of God, and have πνευμα πονηρον, *the evil spirit*. The Targum says, *The evil spirit from before the Lord*: and the Arabic has it, *The evil spirit by the permission of God*: this is at least the sense.

CHAP. XVII. 2.

Au. Ver.—2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, &c.

Valley of Elah.

Ged.—The turpentine-tree vale.

Gesen., &c.—See notes on Gen. xxxv. 4, vol. i. p. 65.

Ver. 4.

וַיֵּצֵא אִישׁ־הַגִּבּוֹרִים מִמַּחֲנֵי פִלְשְׁתִּים
בְּלִיַּת נָשָׁמוֹ מִנֶּגֶת בְּגָדָיו שֵׁשׁ אַמּוֹת
וְזֶרֶת:

καὶ ἐξῆλθεν ἀνὴρ δυνάτος ἐκ τῆς παρατάξεως
τῶν ἀλλοφύλων, Γολιάθ ὄνομα αὐτοῦ ἐκ Γέθ,
ὑψος αὐτοῦ τεσσάρων πήχεων καὶ σπιθαμῆς.

Au. Ver.—4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

Champion.

Dr. A. Clarke.—Our word *champion* comes from *campus*, the field; *Campio est enim ille qui pugnat in campo, hoc est, in castris*, “*Champion* is he, properly, who fights in the field, i. e., in camps.” A man well skilled in arms, strong, brave, and patriotic. אִישׁ הַגִּבּוֹר, a middle man, the man between two, that is, as here, the man who undertakes to settle the disputes between two armies or nations. So our ancient champions settled disputes between contending parties by what was termed *camp fight*; hence the *campio* or *champion*. The versions know not well what to make of this man. The Vulgate calls him *vir spurius*, “a bastard;” the Septuagint, *ανηρ δυνατος*, “a strong or powerful man;” the Targum, גִּבּוֹר מִבֵּינֵיהֶן, “a man from between them;” the Arabic, رجل جبار, *rujil jibar*, “a great or gigantic man;” the Syriac is the same; and Josephus terms him, *ανηρ παμμεγεθιστατος*, “an immensely great man.” The Vulgate has given him the notation of *spurius* or *bastard*, because it considered the original as expressing a son of two, i. e., a man whose parents are unknown. Among all these I consider our word *champion*, as explained above, the best, and most appropriate to the original terms.

Gesen.—Dual גִּבּוֹרִים, the interval between two armies, τὰ μεταίχμια, Eurip. Phœn. 1285; whence אִישׁ הַגִּבּוֹר 1 Sam. xvii. 4, 23, a go-between, μεσίτης, i. e., an umpire, champion who decides between the two in single combat, as Goliath. So Maurer.

Prof. Lee.—אִישׁ גִּבּוֹרִים, lit. man of two intervals; spoken of Goliath, as placed between the two armies, 1 Sam. xvii. 4.

Houbigant.—Malè Arias, *intermedius*, et

quidam alii medietatum, quasi radix esset בין, *inter*, significareturque *inter acies progressus*, quod non modo coactum, sed repugnans cum verbo אִישׁ, quod notat hominis statum, ut *vir fortitudinis, vir desideriorum*, non autem actionem aliquam, aut situm. Radix est גָּבַה, *extruere, in altum ædificare*, quam sequitur Syrus, qui גִּגְסָא, *gigas*, et quam etiam Græci Intt., qui δύνατος, *potens*. Itaque interpretamur et hic et ver. 23 *statura magnæ*.

Whose height was six cubits and a span.

Dr. A. Clarke.—The versions are not all agreed in his height. The Septuagint read τεσσάρων πήχεων καὶ σπιθαμῆς, *four cubits and a span*; and Josephus reads the same. It is necessary however to observe that the Septuagint, in the Codex Alexandrinus, read with the Hebrew text. But what was the length of the ancient cubit? This has been variously computed; *eighteen inches, twenty inches and a half, and twenty-one inches*. If we take the first measurement, he was *nine feet nine*; if the second, and read *palm* instead of *span*, with the Vulgate and others, he was *ten feet seven inches and a half*; if we take the last, which is the estimate of Grævius, with the *span*, he was *eleven feet three inches*; or if we go to the exactest measurement, as laid down in Bishop Cumberland's tables, where he computes the cubit at 21·888 inches, the span at 10·944 inches, and the palm at 3·684 inches, then the six cubits and the span will make exactly 11 feet 10·272 inches. If we take the *palm* instead of the *span*, then the height will be 11 feet 3·012 inches. But I still think that the *nine feet nine inches* is the most reasonable.

Ver. 5.

וַיַּחַדְלֵהוּ הַשָּׂרָיוֹן הַיָּמִינִי לְבָשֵׁת
וַיַּחַדְלֵהוּ הַשָּׂרָיוֹן הַיָּמִינִי לְבָשֵׁת
קָשָׁת:

— καὶ θώρακα ἄλυσιδωτὸν αὐτὸς ἐνδεδυκώς.
καὶ ὁ σταθμὸς τοῦ θώρακος αὐτοῦ, πέντε
χιλιάδες σίκλων χαλκοῦ καὶ σιδήρου.

Au. Ver.—And he was armed [Heb., clothed] with a coat of mail; and the weight of the coat was five thousand shekels of brass. So Houb., Pool.

Dathe, Ged., Booth.—And he was clothed with a brass coat of mail, and the weight of the coat was five thousand shekels.

Dathe.—Et lorica ænea squamata erat indutus quinque millia siclorum pendente.

Bp. Patrick.—Five thousand shekels of brass.] This is not to be understood, as Fortunatus Scacchus thinks, as if the coat weighed so much, for it would have been insupportable; but that it cost so much, or was valued at five thousand shekels of brass (*Myrothec.*, vol. ii., p. 33).

Ver. 6.

— וְכִדְּוֹן נִחֲשֶׁת בֵּין בְּתָקָיו :

— καὶ ἀπὸς χαλκῇ ἀναμέσων τῶν ὤμων αὐτοῦ.

Au. Ver.—6 And he had greaves of brass upon his legs, and a target [or, gorget] of brass between his shoulders.

A target.

Houb., Ged., Booth., Gesen., Lee.—Lance.

Gesen.—פֶּדֶן m. (ר. פֶּד) 1. A javelin, spear, a smaller kind of lance, different from פֶּדֶן (1 Sam. xvii. 6, 7, 45; Job xxxix. 23); borne by soldiers, suspended from the shoulder, 1 Sam. i. c. and thrown after brandishing, Job xli. 21 [29]; common among the Babylonians and Persians, Jer. vi. 23, 50, 42; and so made as to be conspicuous when lifted up, Josh. viii. 18, coll. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi הוא הרוכח שבו נס, this is the spear on which there is a flag. Bochart aptly derives it from פֶּד, q. d., weapon of war; see in פֶּד, and comp. פֶּד, sword and

سيف, war.

Houb.—Hasta.

Dathe.—Telum brevis.

Dr. Adam Clarke.—There are different opinions concerning this piece of armour, called here פֶּדֶן. Some think it was a covering for the shoulders; others, that it was a javelin or dart; others, that it was a lance; some, a club; and others, a sword. It is certainly distinguished from the shield, ver. 41, and is translated a spear, Josh. viii. 18.

Ver. 7.

וְהָיָה חֲבִיתוֹ בְּמִנְיֹה אֲרָגִים וְלִהְבֶּת
חֲבִיתוֹ נֶשֶׁת־מֵאוֹת שְׁהָלִים בְּרִזָּה וְנֶשֶׁת
הַצֶּבֶה הָלֶךְ לִפְנָיו :

וְעָקָ

καὶ ὁ κοντὸς τοῦ δόρατος αὐτοῦ ὥσει μέ-
σακλον ὑφαινότων, καὶ ἡ λύγχη αὐτοῦ ἐξ-
ακσίων σίκλων σιδήρου· καὶ ὁ αἶρων τὰ
ὄπλα αὐτοῦ προεπορεύετο αὐτοῦ.

Au. Ver.—7 And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.

And his spear's head—iron, &c.

Ged., Booth.—And his spear's iron point weighed six hundred shekels, and one bearing a shield went before him.

Dr. A. Clarke.—His spear's head weighed six hundred shekels of iron.] That is, his spear's head was of iron, and it weighed six hundred shekels; this, according to the former computation, would amount to eighteen pounds twelve ounces.

A shield. So *Houb., Dathe, Gesen., Lee, Ged., Booth.*

Dr. A. Clarke.—הַצֶּבֶה, from צָן, pointed or penetrating, if it do not mean some kind of a lance, must mean a shield, with what is called the umbo, a sharp protuberance, in the middle, with which they could as effectually annoy their enemies as defend themselves. Many of the old Highland targets were made with a projecting dagger in the centre.

Gesen.—צָנָה f. I. pp. a thorn, from ר. צָנָה I. [to sharpen. Pass. to be sharp]; plur. צָנָה trop. hooks, fish-hooks, Am. iv. 2.

II. A shield, from צָנָה No. II. [i. q. צָנָה, to cover, to protect]; i. e., of the largest size covering the whole body, *θυρεός*, see 1 K. x. 16, 17; Ps. xxxv. 2; Ez. xxiii. 24; xxxviii. 4; 1 Sam. xvii. 7, 41, al. *Metaph.* Ps. v. 13; xci. 4.

Ver. 10.

Au. Ver.—I defy.

Ged., Booth.—Lo [LXX] I defy.

Ver. 12—31.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

13 And the three eldest sons of Jesse went and followed Saul to the battle: and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David was the youngest: and the three eldest followed Saul.

15 But David went and returned from Saul to feed his father's sheep at Beth-lehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren;

18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of *their* thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the trench [*or*, place of the carriage], as the host was going forth to the fight [*or*, battle array, *or*, place of fight], and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left his carriage [Heb., the vessels from upon him], in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren [Heb., asked his brethren of peace].

23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from him [Heb., from his face], and were sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God?

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the

naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, What have I now done? *Is there* not a cause?

30 And he turned from him toward another, and spake after the same manner [Heb., word]: and the people answered him again after the former manner.

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he sent for him [Heb., took him].

Pilkington, Ken., Dathe, Eichorn, Clarke, Ged., Booth. suppose that these verses are an interpolation.

Pilkington.—In the 17th and 18th chapter of the first book of Samuel an account is given of David's coming to the camp when Goliath, the champion of the Philistines, was giving a defiance to all the servants of Saul, &c. This account is contained in eighty-eight verses according to the present division of the Hebrew, thirty-nine of which appear to have been interpolated, and others to have been so much altered, as to produce inconsistencies as must surprise every careful and judicious reader.

Had every version of the Hebrew text agreed to give a translation of this passage, as we now find it, the attempts of clearing it from its embarrassments would have been attended with very great difficulties; but, as in several other cases before mentioned, so here, the providence of God seems to have so far secured the credit of those who were appointed to be the penmen of the oracles of truth, that the defence of their original records may be undertaken upon good grounds, and supported by sufficient evidence. For we are now happily in possession of an ancient version of these two chapters, which appears to have been made from a Hebrew copy, which had none of the thirty-nine verses which are here supposed to have been interpolated, nor was similar to what we have at present in those places which are here supposed to have been altered. This version is found in the Vatican copy of the Seventy, which whoever reads and considers, will find the accounts there given regular, consistent, and probable. It will be proper, therefore, to examine the several parts where such alterations are supposed to have been made in the Hebrew text, in order to produce such other external or internal evidence, as shall be necessary to support the charge of interpolation, which

ought not to be laid merely upon the authority of any single version.

The first passage, which is not translated in the Vatican copy of the Greek version, is from the 11th to the 32d verse of the xviiith chapter, wherein we have an account:

1. Of David's being sent to the camp to visit his brethren. 2. Of his conversation with the men of Israel, relating to Goliath's challenge; and their informing him of the premium Saul had offered to any one that should accept it, and come off victorious. 3. Of Eliab's remarkable behaviour to his brother David, upon his making this inquiry. And 4. Of Saul's being made acquainted with what David had said upon this occasion.

It is obvious to remark upon this passage:

1. That, after David had been of so much service to the king, in causing the evil spirit to depart from him: after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse to signify his intention of keeping his son with him; all of which are particularly mentioned in the latter part of the preceding chapter; the account of his keeping his father's sheep afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. 2. That what is here said of the premium that Saul had offered to him who should conquer the Philistine, is not well consistent with the accounts afterwards given, of which we shall have occasion to take particular notice. 3. That Eliab's behaviour, as here represented, is not only remarkable but unaccountable and absurd. And 4. That the inquiries of a young man who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king. But now if this passage be supposed to have been interpolated, we must see how the connexion stands upon its being omitted.

11 "When Saul and all Israel heard these words of the Philistine, they were dismayed, and greatly afraid."

32 "Then David said unto Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

No connexion can be more proper, and in this view David is represented as being at that time an attendant upon the king; and when we had been told just before (xvi. 21) that Saul had made him his armour-bearer,

we might justly expect to find him with him when the battle was set in array; xvii. 2. In this connexion David is also represented as fully answering the character before given of him: "A mighty valiant man, and a man of war," xvi. 18, and ready to fight with the giant upon the first proposal (for the account of the Philistine presenting himself forty days is in this passage here supposed to have been interpolated (xvii. 16). I shall leave it to the critical Hebrew reader to make what particular remarks he may think proper in respect to the style and manner of expression in these twenty verses; and let *Jesse go for an old man amongst men in the days of Saul*, &c.—Pilkington's Remarks upon several Passages of Scripture, p. 62, &c.

Ken.—Mr. Pilkington has filled fourteen pages with judicious remarks upon this supposed interpolation; to which pages I refer the reader; and shall only quote what is necessary to state the first and chief part; and to prepare for the confirmation, which will be here given, of the principal observation: not doubting, but if the chap. (1 Sam. xvii.) shall be thought interpolated from ver. 11 to ver. 32, the other parts there objected to will easily be given up also, on account of the absurdities which seem to attend them [see note of Pilkington above].

The authorities here brought to prove this great interpolation, are the internal evidence, arising from the *context*; and the external, arising from the Vatican copy of the Greek version. But how then reads the Alexandrian MS.? The "Remarks" acknowledge, that this MS. agrees here with the corrupted Hebrew; and therefore was probably translated (in this part) from some late Hebrew copy, which had been thus interpolated: see pp. 72, 75. Now that these two MSS. do contain different renderings in some places, I observed in pp. 398—404. And in this seventeenth chapter of Samuel, in verse 4, the Alex. MS. says (agreeably to the present Hebrew), that the height of Goliath was *six cubits and a span*, i. e., above ELEVEN feet; but the Vatican MS. (agreeably to Josephus*) that it was

* 'Tis necessary to show, that the Greek text of Josephus reads *πηνον ΤΕΣΣΑΡΩΝ*; because Hudson's *Latin version*, placed in the parallel column, in Hudson's edition (through a strange want of care, or through a strong spirit of conforming to the Hebrew text) reads *cubitum sex*. See lib. 6, cap. 9, sec. 1.

four cubits and a span, i. e., near EIGHT feet. And in verse 43, what the Vatican renders, *he cursed David by his gods*, the Alexandrian renders, *by his idols*. But, though the Heb. text might be consulted, and a few words differently rendered by the transcriber of one of these MSS., or by the transcribers of the MSS. from which these MSS. were taken; yet as these MSS. do contain in this chapter such Greek as is almost universally the same (in verb, noun, and particle), I presume, that they contain here the same translation, with the designed alteration of only a few words, and with the difference of the interpolated verses found in the Alexandrian MS.

But, after all, what if the Alex. MS., which now has these verses, should *itself* prove them interpolated? What, if the *very words of this very MS.* demonstrate, that these verses were not in some former Greek MS.? Certainly, if the Alex. MS. should be thus found, at last, not to contradict, but to confirm the Vatican, in its omission of these twenty verses; the concurrence of these authorities will render the argument much more forcible and convincing.

Let us then state the present question, which is, Whether the twenty verses, between verse 11 and verse 32, which are now in the Hebrew text, are interpolated. The Vatican MS. goes on, immediately from the end of the 11th verse (*—και εφοβηθησαν σφοδρα*) to verse 32, which begins *και ειπε Δαυιδ*; whereas the 12th verse in the Heb. begins, *not with a speech*, but with David's birth and parentage. If, then, the Alex. MS. begins its present 12th verse as the 32d verse begins, and as the 12th verse could not begin properly, I appeal to any man of judgment, *whether the transcriber was not certainly copying from a MS. in which the 32d verse succeeded the 11th verse*; and, if so, then *from a MS. which had not these intermediate verses*. Now, that this is in fact the case, will at once appear upon examining the Alexandrian copy; where the 12th ver. begins with *KAI ΕΙΠΕ ΔΑΥΙΔ*—exactly as the 32d verse begins, and as the 12th verse could not begin properly.

The case seems clearly to be, that the transcriber, having written what is now in the 11th verse, was beginning what is now the 32d verse; when, after writing *και ειπε Δαυιδ*, he perceived that either the Hebrew or some other Greek copy, or the margin of

his own copy, had several intermediate verses. Upon which, without blotting out the significant word *ΕΙΠΕ*, he goes on to write the addition, thus fortunately leaving a decisive proof of his own great interpolation. If this addition was in the margin of that MS. from which the Alexandrian was transcribed, it might be inserted by that transcriber. But if it was inserted, either from the Hebrew, or from any other Greek copy, the transcriber of this MS. seems to have had too little learning for such a proceeding. If it was done by the writer of that *former MS.*, then the interpolation may be 100 or 150 years older than the Alex. MS. Perhaps the earliest Christian writer who enlarges upon the strange circumstance of David's coming from the sheep to the army, is Chrysostom, in his homily upon David and Saul, so that it had then been long in some copies of the Greek version. The truth seems to be, that the addition of these twenty verses took its first rise from what Josephus had inserted, in his variation and embellishment of this history; but that many circumstances were afterwards added to his additions.

For (and it is extremely remarkable) though Josephus has some, he has not half the improbabilities which are found *at present* in the sacred history; as, for instance,—nothing of *the armies being fighting in the valley*, or *fighting at all*, when David was sent by his father; as in verse 19,—nothing of *the host going forth*, and *shouting for the battle*, at the time of David's arrival; as in verse 20, nothing of *all the men of Israel fleeing from Goliath*, as in verse 24; on the contrary, *the two armies* (it should seem) continued upon their *two mountains*,—nothing of *David's long conversation with the soldiers* (verses 25—27) in seasons so very improper, as whilst they were *shouting for the battle*, or whilst they were *fleeing from Goliath*; and *fleeing from a man*, after they had seen him, and heard him, *twice* in every day, *for forty days together* (verse 16); the two armies, all this very long while, leaning upon their arms, and looking very peaceably at one another,—nothing of Goliath's repeating his challenge *every morning and every evening*; as in verse 16. David ('tis said, ver. 23) happened to hear one of these challenges; but if he heard the *evening challenge*, it would have been then too late for the several transactions before, and the

long pursuit after, Goliath's death; and David could not well hear *the morning challenge*, because he could scarce have arrived so early, after travelling from Bethlehem to the army (about fifteen miles), and bringing with him *an ephah of parched corn, and ten loaves, and ten cheeses*, as in verses 17, 18,—nothing of encouraging any man to fight Goliath by *an offer of the king's daughter* (verse 25), which, as it seems from the subsequent history, had never been thought of; and which, had it been offered, would probably have been accepted by some man or other out of the whole army,—nothing of Eliab's reprimanding David, for *coming to see the battle*, as in verse 28; but for a very different reason: and, indeed, it is highly improbable that Eliab should treat him at all with contempt and scurrility, after having seen Samuel anoint him for the future king of Israel: see chap. xvi. 1, 13,—nothing of *a second conversation* between David and the soldiers, as in verses 30, 31,—nothing of *Saul and Abner's not knowing who was David's father*, at the time of his going forth against the Philistine; as in ver. 55,—nothing of David's being *introduced to the king by Abner*, in form, after killing the Philistine (ver. 67), at a time when the king and the captain of the host had no leisure for complimentary ceremony, but were set out (ver. 52) in *immediate and full pursuit of the Philistines*. Nor, lastly, is any notice taken *here* by Josephus of (what now begins the eighteenth chapter) *Jonathan's friendship for David*, which is related elsewhere, and in a different manner. On the contrary, as soon as Josephus has mentioned Goliath's death, and told us, that Saul and all Israel shouted, and fell at once upon the Philistines; and that, when the pursuit was ended, the head of Goliath was carried *by David into his own tent* (and he could have then *no tent of his own*, if he had not been then an officer in the army)—I say, as soon as Josephus has recorded these circumstances, he goes on to *Saul's envy and hatred of David, arising from the women's songs of congratulation*; exactly as these capital parts of the history are connected in the VATICAN MS. And with this circumstance I shall conclude these remarks, earnestly recommending the whole to the learned reader's attentive examination.

It must not, however, be forgot that the learned F. Houbigant has, in his Bible,

placed these twenty verses (from the 11th to the 32d) between hooks; as containing a passage, which comes in very improperly. And part of his note upon the place is this: *Hoc sublato, nihil restabit in contextu lacunosum, &c.* [see note of Houbigant below].

It will be objected, that the verses, here supposed to be interpolated, are *very many*—that it is not easy to conceive, *when* such an interpolation could have been introduced—and that, though several proofs have been given of interpolations in *the Greek version*, yet no one proof has been given of *any other passage interpolated in the Hebrew text*.

Now, as to the greatness of this interpolation, if the reader be surprised at this, I can acquaint him with another, that is much larger—consisting of 230 lines. This very wonderful interpolation begins at 2 Chron. ii. 7; and was made in an Hebrew MS. now in the British Museum, Harl. No. 5,506.

If it be inquired, as to this interpolation in Samuel, *when* it could possibly be introduced into the text? It may be observed, that *about the time of Josephus*, the Jews seem to have been fond of enlarging, and (as they vainly thought it) embellishing the sacred history, by inventing speeches, and prayers, and hymns, and also new articles of history, and these of considerable length: witness the several additions to the book of Esther; witness the long story, concerning *wine, women, and truth*, inserted amidst parts of the genuine history of Ezra and Nehemiah, and worked up into what is now called the first book of Esdras: witness the hymn of the three children in the fiery furnace, added to Daniel: and witness also the many additions in Josephus. Certainly then, some few remarks might be noted by the Jews, and some few of their historical additions, might be inserted, in the margin of their Hebrew copies; which might afterwards be taken into the text itself by injudicious transcribers.

The history of David's conquest of the mighty and insulting Philistine is certainly very engaging; and it gives a most amiable description of a brave young man, relying with firm confidence upon the aid of the *God of battle*, against a blaspheming enemy. 'Tis not therefore very strange, that some fanciful Rabbins should be particularly struck with the strange circumstances of the Philistine's daring to challenge all Israel,

and David's cutting off the giant's head with the giant's own sword. And then, finding that Josephus had said, that *David came from the sheep to the camp, and happened to hear the challenge*; the Rabbin might think it very natural, that David should be indignant against the giant, and talk valorously to the soldiers, and that the soldiers should mightily encourage David: and then (to be sure) this was the most lucky season to introduce the celebrated friendship of Jonathan for David; particularly, when (according to these additions) Jonathan had seen *Abner leading David in triumph to the king's presence*; every one admiring the young hero, as he proudly advanced, with the grim head of the Philistine in his hand. So that this multiform addition and fanciful embellishment of the Rabbin reminds one of the motley absurdity described by the poet in the famous lines—

Humano capiti cervicem pictor equinam
Jungere si velit, et varias inducere plumas,
&c.

The passage, supposed to be interpolated here, was in the Hebrew text before the time of Aquila; because there are preserved a few of the differences in those translations of it, which were made by Aquila, Theodotion and Symmachus. These verses, being thus acknowledged at that time, would doubtless be found in such copies, as the Jews then declared to be *genuine*, and which they delivered afterwards to Origen as such. And that Origen did refer to the Jews for such copies as *they held genuine*, he allows in his epistle to Africanus; for there he speaks of *soothing the Jews*, in order to get *pure* copies from them *κολακευειν Ιουδαιους και πειθειν, ινα μεταδωσιν ημιν των καθαρων και μηδεν πλασμα εχοντων*. — Kennicott's *Second Dissertation on the Hebrew Text*, page 419, &c.

Bishop Horsley.—12—31 These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion, as to suggest that, in the next revival of our public translation, these twenty verses should be omitted. But I hope that whenever a revival of our public translation shall be undertaken, the advice of this learned critic

in this instance will not be followed. It appears, indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. First, David was quite a youth when he engaged Goliath (verses 33, 42); when he was introduced to Saul, as a musician, he was of full age (chap. xvi. 18). Secondly, his combat with Goliath was his first appearance in public life (verse 56) [יד הילל]; when he was introduced as a musician, he was a man of established character (chapter xvi. 18). Thirdly, his combat with Goliath was his first military exploit (verses 38, 39). He was a man of war when he was introduced as a musician (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at the court. Now the just conclusion from these circumstances is, not that these twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness, and David's introduction to the court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and the 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chap. xvi., and the whole disorder and inconsistency that appears in the narrative in its present arrangement will be removed.

15 *But David went and returned from Saul*; i. e., that whilst his brethren remained constantly with the army, David went, and came. It is not implied at this verse that David had previously resided at the court of Saul, and left the king upon the occasion of this war. This and the preceding verse are to be taken in connexion. And the fact asserted is, that David's three eldest brethren were in the army, but David was there only now and then, when his curiosity brought him.

Dr. A. Clarke.—The 12th verse, to the 31st inclusive, are wanting in the Septuagint; as also the 41st verse; and from the 54th to the end; with the *five* first verses of chap. xviii., and the 9th, 10th, 11th, 17th, 18th, and 19th of the same.

All these parts are found in the Codex

Alexandrinus; but it appears that the MS. from which the Codex Alexandrinus was copied, had them not. Dr. Kennicott has rendered it very probable that these portions are not a genuine part of the text.

Notwithstanding what Bishop Warburton and others have done to clear the chronology of the present printed Hebrew, it is impossible to make a clear consistent sense of the history, unless these verses are omitted. Let any one read the *eleventh* verse in connexion with the *thirty-second*, leave out the *forty-first*, and connect the *fifty-fourth* with the *sixth* of chap. xviii., and he will be perfectly convinced that there is nothing wanting to make the sense complete; to say nothing of the other omissions noted above. If the above be taken in as genuine, the ingenuity of man has hitherto failed to free the whole from apparent contradiction and absurdity. I must confess, that where every one else has failed, I have no hope of succeeding: I must, therefore, leave all further attempts to justify the chronology, and refer to those who have written *for* and *against* the genuineness of this part of the common Hebrew text.

In the *general dissertation* which Dr. Kennicott has prefixed to his edition of the Hebrew Bible, he gives additional evidence that the verses in question were not found originally in the Septuagint, and consequently not in the Hebrew copy used for that version. Several MSS. in the Royal Library at Paris either omit these verses, or have them with *asterisks* or notes of *dubiousness*. And the collation by Dr. Holmes and his continuators has brought further proof of the fact. From the whole, there is considerable evidence that these verses were not in the Septuagint in the time of Origen; and if they were not in the MSS. used by Origen, it is very probable they were not in that version *at first*; and if they were not in the Septuagint at first, it is very probable that they were not in the *Hebrew text* one hundred and fifty years before Christ; and if not *then* in the Hebrew text, it is very probable they were not in that text *originally*. — See “*Dissertation on Gen.*,” p. 9; and “*Remarks on Select Passages*,” p. 104.

I have only to remark here, that the *historical books* of the Old Testament have suffered more by the carelessness or infidelity of transcribers than any other parts of the

sacred volume; and of this the two Books of Samuel, the two Books of Kings, and the two Books of Chronicles, give the most decided and unequivocal proofs. Of this also the reader has already had considerable evidence; and he will find this greatly increased as he proceeds.

It seems to me that the Jewish copyists had not the same opinion of the *Divine inspiration* of those books as they had of those of the *law* and the *prophets*; and have therefore made no scruple to insert some of their own *traditions*, or the glosses of their doctors, in different parts; for as the whole must evidently appear to them as a *compilation* from their *public records*, they thought it no harm to make *different alterations* and *additions* from *popular statements* of the same facts, which they found in *general circulation*. This is notoriously the case in Josephus; this will account, and it does to me very satisfactorily, for many of the *various readings* now found in the Heb. text of the *historical books*. They were held in less *reverence*, and they were copied with less *care*, and emended with less *critical skill*, than the *pentateuch* and *prophets*; and on them the hands of careless, ignorant, and temerarious scribes, have too frequently been laid. To deny this, only betrays a portion of the same ignorance which was the parent of those disorders; and attempts to blink the question, though they may with some be an argument of *zeal*, yet, with all the sincere and truly enlightened friends of Divine revelation, will be considered to be as dangerous as they are absurd.

Where the rash or ignorant hand of man has fixed a *blot* on the Divine records, let them who in the providence of God are qualified for the task wipe it off; and while they have the thanks of all honest men, God will have the glory.

Houb.—David autem filius hominis Ephratai. Deest in Codice Rom. Græco quidquid in Hebræo legitur a versu 11 usque ad versum 32. Quod quidem videri potest ex aliis sacris monumentis huc allatum, non tamen in omnes codices introductum, quia non necessarium. Nam eo sublato, nihil restabit in contextu lacunosum; nec series abruptitur, si jungis versum undecimum, cum trigesimo secundo, ut apud editionem Romanam. Parum credibile est eundem scriptorem sacrum, qui antea narravit Davidem esse filium Isai, habuisse Isai filios

octo, primogenitum esse Eliab, alterum Abinadab, tertium Samma, et cætera id genus, hæc eadem mox iterasse; hæc enim non erant ejusmodi, ut iteranda esse viderentur. Ita explicatur, cur hæc Græci Intt. omiserint; quia nempe non omnium hæc essent codicum Hebræorum. Neque hæc tamen hod. ex codicibus delenda sunt, quanquam non necessaria; quia nimirum ex aliis sacris deprompta sunt monumentis, hicque interpolata. Nos hæc uncinis includimus, ut intelligatur hæc non esse ejusdem, cujus sunt reliqua, scriptoris, et ne accusetur hujus libri sacer scriptor, tanquam contextum suum iterationibus otiosis, neque ex re natis infercisset...

Dathe.—Pericopa, quæ sequitur inde versu 12 usque ad versum 32, tam parum cohæret cum eis, quæ de Davide sub finem præcedentis capitis narrata sunt, ut quis lector facile intelligat, hæc cum illis nullo modo posse conciliari. Quis non miretur, armigerum Sauli belli tempore domum rediisse ad gregem pascendum? Nihil in antecedentibus dictum est de præmiis a Saulo propositis ei, qui cum Goliatho certamen inierit; et Goliatho a Davide interfecto hic nullum horum præmiorum accipit. Fratres Davidis eum reprehendunt, quod non domi manserit et prælii spectator esse voluerit; quasi vero armiger regis gregem potius pascere quam prælio interesse debeat: et quam mira est Davidis humanitas, qui reprehensiones tam iniquas æquo animo fert. Tandem, qui fit, ut David, qui antea Saulo tam familiaris fuerat, non eum ipse adeat et de spe ei proposita, qui cum Goliatho pugnare velit, interroget? Quibus argumentis ex rebus, quæ narrantur, desumtis accedunt alia, quæ fere extra omnem dubitationem ponunt, totam hanc pericopam esse interpolatam. Omissis his versibus undecimus cum tricesimo secundo optime cohæret, quod fieri vix posset, si partem historiæ veræ constituerent. Nihil dico de otiosa repetitione filiorum Isæi, qui jam antea fuerant nominati cap. xvi. 9, neque de stili diversitate, quam alii urgent. Id vero in questione critica maximi est momenti, quod desit hæc pericopa tota in codice Vaticano, et, quod valde probabile sit, eam quoque in codice Alexandrino defuisse. Incipit enim ille locus in cod. Alex. v. 12. Καὶ εἶπε Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου, cum tamen verba textus tantum habent: וְהָיָה בֵּן אִישׁ אֶשְׁרֵי. Unde igitur aliud: Καὶ εἶπε? Nimirum ab initio, uti in cod. Vat., legebantur post vers. 11

verba versus 32. Καὶ εἶπε Δαυὶδ πρὸς Σαούλ. Sed scriba, postquam scripserat καὶ εἶπε, vidit vel in margine, vel in alio codice pericopam illam, quæ incipit: Καὶ Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου. Igitur hanc quoque inseruit, relictis illis verbis: καὶ εἶπε, quæ haud obscure produnt, in illo codice, quem describebat, hanc pericopam lectam non fuisse. — Quid mirum igitur, viros doctos jam dudum de ejus ἀθροῖα dubitasse? In his inprimis est Kennicottus, qui in dissert. ii. super ratione textus Hebr., p. 402 popularem suum Pilkingtonum citavit, qui prolixè probavit, h. l. esse interpolatum. Idem de eo judicavit Hubigantius et Michaëlis in notis ad vers. Germ. et Eichhorn in introduct. ad Vet. Test., p. ii., p. 464. Neque vero solum hic locus paulo longior, sed etiam in sequentibus nonnulli breviores similem suspensionem præbent, de quibus ad singulos breviter lectores nostros admonebimus. Unum tantum addo de origine harum interpolationum. Assentior nimirum Cl. Eichhornio, qui (l. c., p. 494) existimat, eas non esse ex libris scriptis, sed ex traditionibus, quæ varia et vario modo de certamine illo Davidis cum Goliatho et fati ejus in aula Sauli referebant, quæ deinceps ab alio margini fortasse fuerunt adscriptæ et tandem textui insertæ. Antiquissimas tamen esse has interpolationes, apparet ex eo, quod jam Josephus eas in versione Græca legit; hinc mirum non est, eos in omnibus codd. Hebr. nostrorum temporum reperiri. Ut vero eo melius intelligatur, eas salvo reliquo contextu abesse posse, litteris minoribus eas curavi imprimendas, atque si in lectione omittantur, nemo hæsitabit, manifesto indicio eas ab alia manu esse insertas.

Maurer.—Sic Dathius, præeuntibus Kennicotto, Eichhornio, aliis, quibus consentit Gesenius Gr. ampl., p. 751. Negari non potest, narrationem pugnare non solum cum xvi. 14 sqq., sed etiam cum iis, quæ infra xvii. 55 sqq. exposita leguntur. Malim tamen hanc discrepantiam ex fontium, quibus scriptor utebatur, diversis relationibus quam ex interpolatione repetere. Non obstat, quod versibus 12—31 omissis undecimus cum tricesimo bene cohæret. Cf. simillimum exemplum Jos. x. 12—15. Coll. iv. 9; viii. 12, 13, 30 sqq. Nec major vis est וְהָיָה vs. 12, quæ non habet, quo referatur; hæc enim a scriptore per imprudentiam transscripta est. Ad versionem Græcam autem quod attinet, hujus in uno alteroque

codice ex mero emendandi studio omissam esse universam hanc pericopen, satis certo colligitur ex Josepho, qui, quæ hic narrantur, omnia exhibet. Atque sic etiam judicandum puto de loco xii. 12 coll. cum viii. 5, de locis infra sequentibus vs. 55, sqq. xviii. 1—5, 9—11, 17—19, 21, ex., quos ad unum omnes suspectos habent critici isti. Scriptori diversos commentarios, qui de eadem re alio et alio modo exponerent, ad manus fuisse, plane apparet ex cap. xxvi. coll. cum xxiii. 19—xxiv. 23.

Ver. 12.

וְדָוִד בֶּן־אִישׁ אֶפְרַתִּי הָיָה מִבֵּית
לָחֶם יְהוּדָה וְשֵׁמוֹ יֵשׁוּ וְלוֹ שְׁמֹנֶה
בָּנִים וְהָאִישׁ בִּימֵי שָׁאוּל זָקֵן בָּא
בְּאֶנְשֵׁים :

הב' בפחח

[Alex.] καὶ εἶπεν Δαυὶδ υἱὸς ἀνθρώπου Ἐφραθαίου. οὗτος ἐκ Βηθλεέμ Ἰουδα, καὶ ὄνομα αὐτῷ Ἰεσσαί, καὶ αὐτὸς ὄκτω υἱοί. καὶ ὁ ἀνὴρ ἐν ταῖς ἡμέραις Σαούλ πρεσβύτερος ἐγγλυθὼς ἐν ἀνδράσιν.

Au. Ver.—12 Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul.

Now David was the son of that Ephrathite of Beth-lehem-judah.

Houb.—היה מכנה לחם. Melius יהיה, ille autem erat de Beth-lehem. Nam id, quod Vulgatus, de qua supra dictum est, non sapit Sacrum hujus libri scriptorem, qui quidem non solet ad ea, quæ ante dicta sunt, allegare lectores.....

And the man went among men for an old man in the days of Saul.

Houbigant.—Quique, Saule regnante, erat senex, perveneratque ad multos annos.

Syrus, בשנים, in annos ex scripturâ desumptam, quam etiam exsequitur Codex Complut., eâque legitimâ. Frustrâ argumentatur contra Lud. Cappellum Buxtorfius, nusquam legi בשנים. Nam, cum sæpius legatur cur, venire in annos non sit loquendi forma Hebraica, teste præsertim Syro Interprete.

Maurer.—Pro בָּנִים vs. 12 legendum videtur בָּשָׂנִים.

Ver. 18.

וְאֶת־אֲרֻכָּה תַּפְקֵד לְשָׁלוֹם וְאֶת־
עֶרְבָתָם תִּקַּח :

[Alex.] καὶ τοὺς ἀδελφούς σου ἐπισκέψῃ εἰς εἰρήνην, καὶ ὅσα ἂν χρήζῳσιν γνώσῃ.

Au. Ver.—18 And carry these ten cheeses [Heb., cheeses of milk] unto the captain of their thousand [Heb., captain of a thousand], and look how thy brethren fare, and take their pledge.

Bp. Patrick.—18 Look how thy brethren fare, and take their pledge.] Some think that they went to war, in those days, at their own charge, and were not paid by the king. Provision, therefore, beginning to fail, Jesse's sons had sent to him for a supply, and by a certain token. Which their father bids David take with him, to know if it were theirs. So some expound the word *pledge*. But others think that if they had borrowed money, or pawned anything for it, he ordered David to redeem it; or that he should bring something from them, that might certify him of their health. Others translate the word not *pledge* but *business*: and take the sense to be, Bring me word what they do; how they behave themselves; what company they keep, and whom they associate themselves withal.

Gesen.—וְאֶת־עֶרְבָתָם תִּקַּח, and bring from them a pledge, token.

Ver. 19.

Au. Ver.—Valley of Elah. See notes on verse 2.

Ver. 21.

וַתַּעַרְךָ יִשְׂרָאֵל וּפְלִשְׁתִּים מִעֶרְכָּה
לְקִרְיַת מִעֶרְכָּה :

[Alex.] καὶ παρετάξαντο Ἰσραὴλ καὶ οἱ ἀλλόφυλοι παράταξιν ἐξεναντίας παρατάξεως.

Au. Ver.—21 For Israel and the Philistines had put the battle in array, army against army.

Houb.—והערך ישראל ופלישהם. Lege יערך, et struxit acies Israel, vel יערכו; sic omnes veteres. Liqueat hujus verbi nominativum esse Israel et Philistaos, non autem ipsam pugnae aciem, המערכה; itaque non ferendum istud תערך in genere feminino.

Ver. 22.

וַיֵּשֶׁב דָּוִד אֶת־הַפָּלִים מִעָלָיו עַל־יָד
שׁוֹמֵר הַפָּלִים וְגו'

[Alex.] καὶ ἀφῆκεν Δαυὶδ τὰ σκεύη αὐτοῦ ἀφ' ἐαυτοῦ ἐπὶ χεῖρα φύλακος, κ τ λ.

Au. Ver.—22 And David left his carriage

[Heb., the vessels from upon him] in the hand of the keeper of the carriage, &c.

Ged.—And David left his charge with the store-keeper.

Dathe.—22 *David deposuit ea, quæ ferebat, apud custodem impedimentorum, &c.*

Houb.—*David sarcinis relictis ei qui custos erat sarcinarum.*

Ver. 23.

וְהָיָא וּמִדְבַּר עֲפִים וְהָפָה אִישׁ
הַבְּלָיִם עוֹלָה גְלִיָּת הַפְּלִשְׁתִּי שָׁמוּ מִגֵּר
מִמַּעֲרֹנֹת פְּלִשְׁתִּים וְגו'

מִמַּעֲרֹנֹת קִי

[Alex.] καὶ αὐτοῦ λαλοῦντος μετ' αὐτῶν, ἰδοὺ ἀνὴρ Ἀμεισσίαος ἀνέβαινεν, Γολιάθ ὁ Φιλισταίος ὄνομα αὐτῷ ἐκ Γέθ, ἐκ τῶν παρατάξεων τῶν ἀλλοφύλων, κ.τ.λ.

Au. Ver.—23 And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them.

Champion. See notes on ver. 4.

Armies.

Gesen.—מִמַּעֲרֹנֹת f. (r. מַעֲרֹנֹת) plur. מַעֲרֹנֹת, constr. מַעֲרֹנֹת.

1. *A row, pile, arranged in order.* 2. Plur. *ranks* of an army, *array, army* in battle-array, host, 1 Sam. xvii. 8, 10, 26, 45, al.

Prof. Lee.—מַעֲרֹנֹת, *Disposition, order, arrangement, &c.* — of battle, 1 Sam. iv. 16; xvii. 8, 22, 48.

Maurer.—מִמַּעֲרֹנֹת. Gesenius, Winerus, alii מַעֲרֹנֹת vel *catervam hominum* esse dicunt vel *loca plana*, i. e., *castra in patenti et aperto*

campo sita, coll. *عرصة*. Fortasse tamen pro מַעֲרֹנֹת efferendum est מַעֲרֹת (a מַעֲרָה cum Kam. imp. cf. stat. constr. sg. מַעֲרָה), ut castra Philistæorum per contemtum speluncæ dicantur. K'ri legendum præcipit מַעֲרֹנֹת.

Ver. 29.

— הֲלֹא דָבָר הָיָא :

[Alex.] οὐχὶ ῥῆμα ἐστίν;

Au. Ver.—29 And David said, What have I now done? *is there not a cause?*

Is there not a cause?

Pool.—Either, 1. Of my coming; my father sent me on an errand. Or rather, 2. Of my thus speaking: is there not reason in what I say? Is this giant invincible? is

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our God unable to oppose him, and subdue him?

Bishop Horsley.—*Is there not a cause? Rather, Was it more than a word?*

Dr. A. Clarke.—I believe the meaning is what several of the versions express: *I have spoken but a word.* And should a man be made an offender for a word?

Ver. 34—36.

וַיֵּאמֶר דָּוִד אֶל־שָׂאוּל רֵעָה הִנֵּה
עָבָדְךָ לְאֶבְיִי פָּגָאָו וְבָא הָאִרִי וְאָתִי
הַדּוֹב וְנִשְׂאָה זֶה מִהָעֶרֶר : 35 וַיִּצְאֵנִי
אֶחָרָיו וְהַפְתִּיו וְהַעֲלִיתִי מִפִּי וַיִּקֶּם עָלַי
וְהַחֲזִיקָתִי בְּזִקְלֹו וְהַפְתִּיו וְהַמִּיתִיו :
גַּם אֶת־הָאִרִי גַם־הַדּוֹב הִפָּה עָבָדְךָ
וְהִיָּה הַפְּלִשְׁתִּי הַעֲרַל הַזֶּה כְּאֶחָד
מֵהֶם כִּי חָלַח מִעֲרֹכֶת אֱלֹהִים חַיִּים :

דָּבָר הָיָא בְּדָגֶשׁ

ק' ש"ה v. 34.

34 καὶ εἶπε Δαυὶδ πρὸς Σαουλ, ποιμαίνων ἦν ὁ δοῦλός σου τῷ πατρὶ αὐτοῦ ἐν τῷ ποιμνίῳ· καὶ ὅταν ἤρχετο ὁ λέων, καὶ ἡ ἄρκος, καὶ ἐλάμβανε πρόβατον ἐκ τῆς ἀγέλης, 35 καὶ ἐξεπορευόμην ὀπίσω αὐτοῦ καὶ ἐπάταξα αὐτόν, καὶ ἐξέσπασα ἐκ τοῦ στόματος αὐτοῦ· καὶ εἰ ἐπανίστατο ἐπ' ἐμέ, καὶ ἐκράτησα τοῦ φάρυγγος αὐτοῦ, καὶ ἐπάταξα, καὶ ἐθανάτωσα αὐτόν. 36 καὶ τὸν λεοντα καὶ τὴν ἄρκον ἔτυπεν ὁ δοῦλός σου, καὶ ἔσται ὁ ἀλλοφύλος ὁ ἀπερίτμητος ὡς ἐν τούτων· οὐχὶ πορεύσονται καὶ πατάξω αὐτόν, καὶ ἀφελῶ σήμερον θνείδος ἐξ Ἰσραὴλ; διότι τίς ὁ ἀπερίτμητος οὗτος, ὃς ὠνείδισε παράταξιν θεοῦ ζῶντος;

Au. Ver.—34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb [or, kid] out of the flock:

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.

Geddes, Booth.—34 And David said to Saul, Thy servant tended his father's flock, and if there came a lion or a bear, and took a lamb out of the flock, 35 Then I pursued him and smote him, and snatched it from his mouth: and if he arose against me, I caught him by his beard and smote him and slew him. 36 Both lions and bears hath

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thy servant smitten, and this uncircumcised Philistine shall be like one of them : let me go then, and smite him, and take away the reproach from Israel; for who is that uncircumcised Philistine, that he should defy the hosts of the living God [LXX, Vulg.]?

Dr. A. Clarke.—35 The slaying of the lion and the bear mentioned here, must have taken place at two different times; perhaps the verse should be read thus : *I went out after him* (the lion), *and smote him*, &c. *And when he* (the bear) *rose up against me, I caught him by the beard, and slew him.*

Houb.—34 *Respondit Sauli David : servus tuus pascebat patris sui greges, veniebatque leo, vel ursus, et ovem caulis auferebat; 35 Ego exhibam, cædebam eum, prædamque ore ejus liberabam; qui cum me aggrediebatur, ego crinibus ejus apprehensis, percutiebam eum et enecabam.* 36 *Servus tuus leonem et ursum occidit; erit igitur iste Philistæus incircuncisus, sic tanquam unus ex eis, propterea quod agminibus Dei vivi fecit contumeliam.*

Dathe.—34 *Cum oves pascere in patrem meum, inquit David, accidit, ut leo aut ursus veniret et auferret oviculam e grege; 35 Tum ego cum persecutus occidi et prædam ejus faucibus eripui. Quodsi me aggrediebatur, comprehensa ejus barba eum percussi et interfeci.* 36 *Sic de leone et urso victor ego discessi, &c.*

Maurer.—34 *וַיֵּאָרֶץ וַיִּחַדְדוּבָּו. Hæc verba, in quibus explicandis mire argutati sunt interpretes, præeunte Ewaldo Gr. crit., p. 597 sic explicanda censemus : et venit leo, etiam cum urso. Articulus notos istos et perpetuos gregis hostes designat. Cf. ó λύκος, Jo. x. 12. Quod leo nullam ferarum in societatem admittit (quia, ut ait Damir Arabs, nullam videt sibi parem), id interpretationi a nobis propositæ neutiquam obstat. Nam verba venit leo cum urso hic nihil aliud sibi velle, quam : nunc leonem nunc ursam venisse, et per se clarum est et ex sequentibus patet. Igitur facile carebis Michaëlis conjectura, pro וַיִּחַדְדוּבָּו legi jubentis וַיִּחַדְדוּבָּו, et venit ursus... וַיִּחַדְדוּבָּו.—Lectorem הָ, quæ ex ed. Jacobi Chajjim (1525), in qua primum comparuit, in omnes fere recentiores editiones irrepsit, merum errorem esse, vix est quod moneam.*

Ver. 37.

Au. Ver.—The lion, &c., and the bear.
Ged., Booth.—Lions, &c., and bears.

Ver. 38.

וַיִּלְבַּשׁ שָׂאֻל אֶת־דָּוִד מִיָּדָיו וּרְוּ

καὶ ἐνέδυσσε Σαούλ τὸν Δαυὶδ μανδύαν, κ.τ.λ.

Au. Ver.—38 And Saul armed David with his armour [Heb., clothed David with his clothes], and he put an helmet of brass upon his head; also he armed him with a coat of mail.

Pool.—*With his armour*; either, 1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1 Sam. x. 23; nor is it like that Saul would disarm himself, when he was going forth to the battle, ver. 20, 21. Or. 2. With armour taken out of his armory. Or rather, 3. *With his vestments, or garments.* For, 1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1 Sam. xviii. 4. 2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

Ver. 39.

וַיַּחַזֵּר דָּוִד אֶת־חַרְבּוֹ מֵעַל לַמִּדְיָו וַיֵּאָל לְלֶכְתָּהּ כִּי לֹא־נִסָּה וַיֹּאמֶר דָּוִד אֶל־שָׂאֻל לֹא־אֶחָבֵל לְלֶכְתָּהּ בְּאֵלָהּ כִּי לֹא־נִסִּיתִי וַיִּסְרַם דָּוִד מַעְלָיו :

καὶ ἔζωσε τὸν Δαυὶδ τὴν ῥομφαίαν αὐτοῦ ἐπάνω τοῦ μανδύου αὐτοῦ, καὶ ἐκοπίασε περιπατήσας ἅπαξ καὶ δὶς. καὶ εἶπε Δαυὶδ πρὸς Σαούλ. οὐ μὴ δύναμαι πορευθῆναι ἐν τούτοις, ὅτι οὐ πεπείραμαι. καὶ ἀφαιροῦσιν αὐτὰ ἀπ' αὐτοῦ.

Au. Ver.—30 And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

And he assayed to go, &c.

Bishop Horsley.—*Rather, and he was awkward in going; or, and he moved awkwardly, because he was not accustomed. And David said unto Saul, I cannot stir in these, for I have not been accustomed.*

He was awkward in going, or, he moved awkwardly. ἐκοπίασε περιπατήσαι, LXX [Alex.]. καὶ ἐσκαζεν ἀπειρος ὢν, Symmachus. καὶ ἐχώλαιεν Δαβὶδ ἐν τῷ βαδίσειν, Hexaplar versions. I refer the verb יָא to

the root **אָל**. See that root in Parkhurst's Lexicon.

Gesen.—Hiph. **הוֹאִיל**, *to will*, but used in two senses, viz. 1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often *ἀρχομαι*, *to begin*. Seq. gerund. Gen. xviii. 27, 31; Josh. xvii. 12; Judg. i. 27, 35; 1 Sam. xvii. 39. Seq. verb. fin. *ἀσυνδέτως*, Deut. i. 5. **נִסֵּיתִי**, *for I have not yet tried them*.

Gesen., Thes.—Hiph. **הוֹאִיל**, *voluit*. Triplici modo dicitur. Ac 1) de eo, qui id quod vult *aggredditur*, et, licet arduum sit, *conatur* (vom thätigen Wollen, Angreifen, Unternehmen). LXX undecies *ἀρχομαι*. Deut. i. 5: **הוֹאִיל** *Moses aggressus est interpretari hanc legem*. 1 Sam. xvii. 39: **נִסֵּיתִי**, *conatus est ire, nam (antea) non tentaverat*.

Ged.—And over his armour [Saul] begirt him [LXX, so *Booth.*] with his own sword. Once and again [LXX, so *Booth.*], David essayed to walk in this armour; *but could not*, because he was unexperienced: he therefore said to Saul: “I cannot walk in these; as I am not experienced.”

Booth.—And over his armour he girded [LXX] his own sword. Once and again [LXX] David attempted to go, *but could not*; for he had not been accustomed to them. And David said to Saul, I cannot go with these, for I have not been accustomed to them, &c.

Ver. 40.

וַיִּקַּח מִקִּלְוֹ בָּדוּ וַיַּבְחֲרֵלּוּ חֲמִשָּׁה חֲלָקִי אֲבָנִים וּמִן־הַפֶּחַל וַיִּשֶׂם אֹתָם בְּכִלֵּי הָרֶעִים אֲשֶׁר־לּוֹ וּבִגְדָהוּ וַתִּלְעַץ בְּיָדוֹ וַיַּגִּשׁ אֶל־הַפְּלִשְׁתִּי :

καὶ ἔλαβε τὴν βακτηρίαν αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ ἐξελέξατο ἑαυτῷ πέντε λίθους λείους ἐκ τοῦ χεიმάρρου, καὶ ἔθετο αὐτοὺς ἐν τῷ καδίῳ τῷ ποιμενικῷ τῷ ὄντι αὐτῷ εἰς συλλογὴν, καὶ σφενδόνη αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ. καὶ προσῆλθε πρὸς τὸν ἄνδρα τὸν ἀλλόφυλον.

Au. Ver.—40 And he took his staff in his hand, and chose him five smooth stones out of the brook [or, valley], and put them in a shepherd's bag [Heb., vessel] which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.

Smooth stones.

Bp. Patrick.—Or rather *cleft stones*: not whole and entire, but broken. For the word

signifies *partitions*; and, therefore, denotes the stones to have been ragged; and sharp pointed were most fit for his purpose (see De Dieu).

Gesen.—**חֲלָקִי** adj. *smooth*. 1 Sam. xvii. 40 **חֲלָקִי חֲמִשָּׁה אֲבָנִים**, *five smooth of the stones*, i. e., five smooth stones. For this idiom comp. Is. xxix. 19; Hos. xiii. 2. See Lehrs., p. 678.

Prof. Lee.—**חֲלָקִי**, m. pl. constr. **חֲלָקִי**, *Smooth (pieces) of stones*, 1 Sam. xvii. 40, al.

non occ. Arab. **حَالِقٍ**, *acutus, radere aptus*.

Brook. See notes on Numb. xxiv. 26, vol. i., p. 610.

Which he had, &c.—*drew near to the Philistine.*

Ged., Booth.—Which he had with him; thus with a scrip and a sling in his hand, he drew near to the Philistine.

Ver. 43.

וַיֹּאמֶר הַפְּלִשְׁתִּי אֶל־דָּוִד הַכֵּלָב אֲנִי כִּי־אֶתָּה בֶּאֱיָאֲלִי בַּמַּחֲלֹת וַיַּחֲלֵף הַפְּלִשְׁתִּי אֶת־דָּוִד בְּאֶלְקָיו :

καὶ εἶπεν ὁ ἀλλόφυλος πρὸς Δαυὶδ, Ὡσεὶ κύων ἐγὼ εἰμι, ὅτι σὺ ἔρχῃ ἐπ' ἐμέ ἐν ῥάβδῳ καὶ λίθοις; καὶ εἶπε Δαυὶδ, Οὐχί, ἀλλ' ἡ χεῖρων κυνός· καὶ καταράσατο ὁ ἀλλόφυλος τὸν Δαυὶδ ἐν τοῖς θεοῖς αὐτοῦ.

Au. Ver.—43 And the Philistine said unto David, *Am I a dog*, that thou comest to me with staves? And the Philistine cursed David by his gods.

With staves.

Geddes, Booth.—With staves and with stones [LXX].

By his gods. So Houb., Patrick.

Dathe, Geddes, Boothroyd.—By his god [Dagon].

Ver. 46.

Au. Ver.—46 This day will the Lord deliver thee [Heb., shut thee up] into mine hand; and I will smite thee, and take thee head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, &c.

The carcasses.

Ged., Booth.—Thy carcase, and [LXX] the carcasses, &c.

Ver. 50.

Au. Ver.—50 So David prevailed over the Philistine with a sling and with a stone,

and smote the Philistine, and slew him; but *there was* no sword in the hand of David.

Pilkington, Dathe, Ged., and Booth. suppose that this verse is an interpolation.

Pilkington.—The next passage omitted in the Vatican copy is the 50th verse of chap. xvii., which is a sort of a recapitulation that is entirely needless; the sense is complete, and the connexion regular, without it. The connexion, in the Vatican copy, stands thus:

49 The *Philistine* fell upon his face to the earth.

51 And *David* ran and stood upon him, and took his sword, &c.

When this is mentioned, was it at all necessary, was it at all proper, to say, in the preceding verse, that there was no sword in the hand of *David*, after the particulars of his accoutrements had been given us in the 40th verse? and when we are told in the 39th, that after he had girded on his sword upon his armour, and had assayed to go, finding them inconvenient, he put them off from him?

Dathe.—Hic versus interrumpit seriem narrationis et aliis verbis modo dicit, quod in versu antecedenti jam dictum erat. Non legitur in cod. Vat.

Houbigant.—50 *Sic David vicit Philisthæum fundæ lapide, percussumque interfecit.* 51 *Nam quia gladium non habebat, ivit festinanter, &c.*

Hunc versum omisere Græci Intt. non tamen omittendum. Nam constat series, neque otiosa est, eo non sublato: vide versionem.

Ver. 52.

וַיִּקְרָא אֶל־שָׁרָיִם וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו
וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו
וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו
וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו וַיִּתְּנֵם אֵלָיו

καὶ ἀνίστανται ἄνδρες Ἰσραὴλ καὶ Ἰούδα,
καὶ ἡλάλαξαν, καὶ κατεδίωξαν ὅπισω αὐτῶν ἕως
εἰσοῦδος Γεθ, καὶ ἕως τῆς πύλης Ἀσκάλωνος·
καὶ ἔπεσον τραυματαῖαι τῶν ἀλλοφύλων ἐν τῇ
ὁδῷ τῶν πυλῶν καὶ ἕως Γεθ, καὶ ἕως Ἀκκαρῶν.

Au. Ver.—52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

Ged.—52 And the men of Israel and of Judah arose and shouted, and pursued the Philistines unto the entrance of Gath [LXX, Josephus; so *Booth.*], and the gates of Ekron: and all the way to the gates, both of Gath and Ekron, lay slaughtered Philistines.

Ver. 54—58; CHAP. XVIII. 1—5.

Au. Ver.—54 And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling is.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

CHAP. XVIII.

1 And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

2 And Saul took him that day, and would let him go no more home to his father's house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 And David went out whithersoever Saul sent him, and behaved [*or*, prospered] himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

Pilkington, Dathe, Ged., and Booth. suppose that these verses are an interpolation; they are wanting in the Vatican edition of the LXX.

Pilkington.—54 From the 54th verse of the 17th chapter to the 6th of the 18th, we have an account, 1st. That when Saul saw

David go forth against the Philistine, neither he, nor Abner, the captain of the host, knew who the young man was. 2dly. That Jonathan, Saul's son, instantaneously conceived a violent affection for him, loved him as his own soul, and stripped himself of all his armour, and his garments, to give them to David. And 3dly. That Saul set him over his men of war. Accounts, which, when examined, will neither appear probable, nor consistent with the other parts of this history. For 1st. I have already had occasion to observe, that David's first introduction to Saul is represented to have been upon account of his being a skilful musician: and that he had so far gained upon Saul's affections, that he had made him his armour-bearer, and advanced him to a post, that required his frequent attendance upon the king's person: and 2dly. That Saul knew whose son this youth was, because he had sent to Jesse, to let him know that his son had found favour in his sight. 3dly. That Saul should so readily permit a youth, that was unknown to him, to accept the challenge of Goliath, and risk the fate of all Israel upon his success, according to the terms the giant had proposed, xvii. 9, will either not easily gain credit, or will be looked upon as a remarkable instance of rashness and indiscretion in the king of Israel. 4thly. To suppose this to have been the first introduction of David to the king and court, must make the account here given of Jonathan's affection to him, and his manner of expressing it, appear very extraordinary. Admitting him to have been in the family before; an officer, in high esteem with the king; and who had, upon other occasions, shown himself to be "a mighty valiant man and prudent in matters, and a comely person, and one favoured of the Lord;" as he is represented xvi. 18, these shew the grounds of Jonathan's regard for him; and well account for that affection of his towards David, mentioned in other places, and in a different manner. See xix. 2 and xx. 17. 5thly. How are we to understand those words, "And Saul set him over the men of war?" To take them in their full extent, we must suppose the command to be taken away from Abner, and David made captain of the host. But, on the contrary, we find Abner at Saul's side, xx. 25, and mentioned as still being captain of the host, xxvi. 5. Besides, we are informed, that immediately

upon the return from the slaughter of the Philistine, Saul conceived a jealousy against David upon the women's ascribing more merit and honour to him, than they had done to the king, xviii. 8. Is it therefore to be imagined, that he would, at that time, invest him with so much power and authority? On the contrary, we are told, xviii. 13, that "Saul removed him from him, and made him captain over a thousand." And, on the whole, I am persuaded, that these nine verses have been interpolated; there are no trace of them in the Vatican copy of the Greek version; and, leaving them out, the connexion is entire, and the whole account altogether probable and consistent: xvii. 54, "And David took the head of the Philistine, and brought it to Jerusalem; and he put his armour in his tent. xviii. 6, And as they came, when David was returned from the slaughter of the Philistine, the women came out of all the cities of Israel, &c."—*Pilkington's Remarks upon Several Passages of Scripture*, p. 65, &c.

Dathe—54 Hic versus legitur quidem in cod. Vat., sed repugnat illorum temporum historiæ. Hierosolymam tunc Jebusitæ tenebant, et quem in finem David caput Goliathi in hanc urbem detulisset? Josephus (*Antiquitt*, lib. vi., cap. 9, sect. 5) ad evitandam illam repugnantiam rem sic narrat: Davidem caput Goliathi in tentorium suum reportasse, gladium autem Deo consecrasse.

58 Quis non hæreat in his versibus? Saulus Davidem, armigerum suum, qui sæpe eum cithara sua exhilaravit, non agnoscit; Abnero quoque, homini aulico, ignotus est. — Perquam ingeniosus sit, qui hujus ignorantiae causam probabilem (modo non ineptam, quam vulgo dari non ignoro) potest indicare. Non leguntur hi versus in cod. Vat.

XVIII. 5. Hebr. *viris belli*. Quod, nisi locus suspectus esset, de parte tantum exercitus esset explicandum. Nam Abner dux erat exercitus. Sed infra vers. 13 in loco genuino narratur, ducem mille militum Davidem a Saulo esse constitutum.

Houb.—55 *Cujus filius hic est?* Saül, id quærens, opinionem affert, se nondum nosse quis sit David, cum tamen antea narratum fuerit Davidem lyra cecinisse ejusque armigerum fuisse. Propterea multi credunt hæc, quæ hic de pugna Goliath narrantur, antea evenisse, quam David coram Saüle lyra caneret; itaque ordinem rei narratæ fuisse

perturbatum. Nos rei narratæ ordinem, ut est, relinquimus. Nam tollitur omnis difficultas, modo sumatur Saülem, cum hæc suscitabatur, spiritu eo malo, qui eum exagitabat, fuisse correptum et mente alienatum; quod ipsum significare Abner videtur, qui respondet asseveranter, nec sine juramento, se non nosse, cujus filius sit David; ne, si respondeat Davidem, esse illum filium Isai, quem accersivit Saül fecitque armigerum suum, monere Saülem videatur, ipsum eum, qui hæc sciscitetur, esse mente alienatum. Propterea etiam Abner non interrogat Davidem cujus sit filius, sed eum ad Saülem adducit, ut ipse de se et de suo patre respondeat, dissimulatorem agens, ut solent regum purpurati. Denique illi, qui ordinem, quem nunc habemus, intervertere volunt, pugnant cum versu 15 ubi narratur Davidem a Saüle discessisse, postquam fratres ejus ad bellum profecti essent. Nam si *discessit*, ergo aderat Saüli, antequam Goliath interficeret. Denique responderi potest, ut fecit Saurinus, non inquirere Saülem, quis sit David, sed *cujus filius*; quia ejus intererat scire, cujus familiæ esset is adolescens, cui filiam suam promiserat se uxorem daturum, si vinceret Philistæum.

Ver. 6.

וַיְהִי כְּבוֹאֵם בָּשׁוּב דָּוִד מִהַכּוֹת אֶת-
הַפִּלִשְׁתִּי וַתֵּצֵאנָה הַנָּשִׁים מִכָּל-עָרֵי
יִשְׂרָאֵל לִשְׂשׂוֹר וְהַמְחִלּוֹת לְהָרָאֵת שָׂאוּל
הַמֶּלֶךְ בְּרָחִים בְּשִׁמְחָה וּבְשָׁלִשִׁים :

לשיר קרי

καὶ ἐξῆλθον αἱ χορεύουσαι εἰς συνάντησιν
Δαυὶδ ἐκ πασῶν πόλεων Ἰσραὴλ ἐν τυμπάνοις,
καὶ ἐν χαρμυσύνῃ, καὶ ἐν κυμβάλοις.

Au. Ver.—6 And it came to pass as they came, when David was returned from the slaughter of the Philistine [*or*, Philistines], that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music [*Heb.*, three-stringed instruments].

And it came to pass as they came, when David was returned from the slaughter of the Philistine.

Dathe, Ged. and Booth. suppose that these words are an interpolation. They are wanting in Cod. Vat.

Dathe.—Cod. Vat. incipit ab his verbis: ותצאנה הנשים. Recte. Nam quæ inde ab

initio hujus capituli usque ad hæc verba leguntur, pugnant cum his, quæ sequuntur. Si Saulus ipse illo die, quo ex pugna redibant, invidiam erga Davidem concepisset, non tot in eum favoris et benevolentiae signa ostendisset.

Pool.—*When David was returned from the slaughter of the Philistine*; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related ver. 5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related ver. 5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest. *Out of all cities of Israel*, i. e., out of all the neighbouring cities, by or through which the victorious army marched. *Singing and dancing*, according to the custom of those times and places; of which see Exod. xv. 20; Judg. xi. 34.

Singing and dancing.

Houb.—Recte Masora לִשְׂשׂוֹר, *ad cantandum*. Sed post legendum במחלות, *cum choris*, ut Chald., qui ברחיט. Ita etiam Syrus, רב־רִישִׁי, *cum sistris*. Nam לִשְׂשׂוֹר desiderat verbi societatem, nec credere licet hæc, *exibant mulieres et chori*, esse ἐν διὰ δύοιν.

With joy.

Ged., Booth.—With flutes.

Gesen.—שִׂמְחָה f. (ר. שִׂמְחָה) *joy, gladness, rejoicing*, Ps. iv. 8; xlv. 16. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. xxxi. 27; Neh. xii. 43; 2 Chr. xxiii. 18; xxix. 30. b) *Fes-*

tivity, i. e., festive banquets, pleasures, Judg. xvi. 23, &c.

Instruments of music.

Ged., Booth.—With triangles.

Gesen.—שֵׁשׁ. 1. *A third.* 2. *A triangle*, i. e., an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. xviii. 6.

Prof. Lee.—*A musical instrument*; according to some *a triangle*; others, *a harp with three strings*.

Dr. A. Clarke.—The original word (שֵׁשׁ) signifies instruments with *three strings*; and is, I think, properly translated by the Vulgate, *cum sistris*, “with *sistrums*.” This instrument is well known as being used among the ancient Egyptians: it was made of brass, and had *three*, sometimes more, brass rods across; which, being loose in their holes, made a jingling noise when the instrument was shaken.

Ver. 7.

וַתִּשְׁעֲנֵנָה הַנָּשִׁים הַמְשַׁחֲחוֹת וַתֹּאמְרוּ-
הִפָּה שָׂאוֹל בָּאֵלָיו וְדָוִד רִקְבָבָתָיו :

בְּאֵלֵי קִרִי

καὶ ἐξηρχον αἱ γυναῖκες, καὶ ἔλεγον, Ἐπά-
ταξε Σαουλ ἐν χιλιάσιν αὐτοῦ, καὶ Δαυὶδ ἐν
μυριάσιν αὐτοῦ.

Au. Ver.—7 And the women answered *one another* as they played, and said, Saul hath slain his thousands, and David his ten thousands.

Answered one another.

Dathe, Ged.—Sung alternately, respon-
sively.

Saul hath slain his thousands.

Dr. A. Clarke.—As it cannot literally be true that Saul had slain thousands, and David ten thousands; it would be well to translate the passage thus: *Saul hath smitten or fought against thousands; David against tens of thousands*. “Though Saul has been victorious in all his battles; yet he has not had such *great odds* against him as David has had: Saul, indeed, has been *opposed by thousands*; David, by *ten thousands*.” We may here remark that the Philistines had drawn out their whole forces at this time; and when Goliath was slain, they were totally discomfited by the Israelites, led on chiefly by David.

Houb., Dathe, Ged., Booth.—Saul hath smitten his thousands, &c.

Ver. 8—12.

וַיִּחַר לְשָׂאוֹל מְאֹד וַיַּרְעַב בְּעֵינָיו
הַדָּבָר הַזֶּה וַיֹּאמֶר נִחְנֶה לְדָוִד רִקְבָּוֹת
וְלִי נִחְנֶה הָאֵלֵכִים וְעוֹר לֹו אֶף
הַמְּלוּכָה : 9 וַיְהִי שָׂאוֹל עֹנֵן אֶת-דָּוִד
מִהַיּוֹם הַהוּא וַתִּקְלָצֶה : 10 וַיְהִי
מִמָּחֳרָת וַתִּפְלֶל רִיחַ אֱלֹהִים וּרְעָה וּ
אֶל-שָׂאוֹל וַיַּהַנֵּבֶא בְּתוֹדֵי-חַיִּית וְדָוִד
מִנְנֵן בְּיָדוֹ כִּיּוֹם וְהַחַיִּית בְּיַד-
שָׂאוֹל : 11 וַיִּטֹּל שָׂאוֹל אֶת-הַחַיִּית וַיֹּאמֶר
אֶפְרָה בְּדָוִד וּבְקִיר וַיִּסָּב דָּוִד מִפָּנָיו
פַּעַמַּיִם : 12 וַיִּהְיֶה שָׂאוֹל מִלִּפְנֵי דָוִד כִּי-
הָיָה וַיְהִי עֲפֹו וַיִּמָּעַם שָׂאוֹל סָר :

וַיִּינֶן v. 9.

8 καὶ πονηρὸν ἐφάνη τὸ ῥῆμα ἐν ὀφθαλμοῖς
Σαουλ περὶ τοῦ λόγου τούτου, καὶ εἶπε, Τῷ
Δαυὶδ ἔδωκαν τὰς μυριάδας, καὶ ἐμοὶ ἔδωκαν
τὰς χιλιάδας. 12 καὶ ἐφοβήθη Σαουλ ἀπὸ
προσώπου Δαυὶδ.

Au. Ver.—8 And Saul was very wroth, and the saying displeased him [Heb., was evil in his eyes]; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

9 And Saul eyed David from that day and forward.

10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*. And David avoided out of his presence twice.

12 And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

Ver. 8.

Pool.—What greater honour can they give him but that of the kingdom? Or thus, *And moreover*, this will not rest here, they will *certainly* give him the *kingdom*; they will translate the crown from me to him. Or thus, *And moreover*, the *kingdom* *certainly* belongs to *him*, i. e., I now perceive that this is the favourite of God, and of the people; this is that man after God's own

heart, to whom Samuel told me that God would transfer my kingdom.

Houb.—Superest ut ei regnum tribuant.

Dathe.—Modo regnum ei superest.

Ver. 9, 10, 11.

Ken., Pilkington, Dathe, Ged., Booth. suppose that these verses are an interpolation.

Pilkington.—In the 9th verse of the 18th chapter, we are told, that Saul eyed David from that day and forward, expressed by the word עָיַן, nowhere else used in the Hebrew language, in that sense. In the 10th and 11th, that an evil spirit came upon Saul, and enabled him to prophesy: that while David was playing, to dispossess the evil spirit, Saul cast a javelin at him to smite him to the wall: and that David avoided out of his presence twice. And in the 12th, that the Lord was with David, and was departed from Saul. Now, either there was an ancient Hebrew copy, wherein there were no such expressions as these; or, they were omitted by the translator or transcriber of the Greek in the Vatican copy: for there the connexion stands thus, xviii. 8, "And Saul said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands. 12 And Saul was afraid of David. 13 Therefore Saul removed him from him; and made him captain over a thousand, &c."

Here the connexion is clear; and Saul's conduct represented to be such as might naturally be expected. But there would be some difficulty in endeavouring to make it appear consistent, should we suppose that Saul, after he had made two attempts to David, should immediately give him the command of a thousand men, or advance him to any post of honour. The truth seems to be, that Saul had yet thrown no javelin at him; nor did it, till after some other attempts to destroy him had proved ineffectual [see xix. 9]: and that the ancient and original Hebrew copies contained no more than what we find translated in the Vatican.

Dathe.—*Equæ suspecta sunt, quæ inde ab his verbis המלכה ועד לו ויך usque ad finem ver. 11 leguntur.* Impetus Sauli in Davidem telo in eum projecto summum vitæ periculum Davidi haud obscure prodebat, propter quod etiam saluti suæ prospicit ex narratione genuina, quæ infra cap. xix. 9 legitur. Sed

secundum historiam hujus loci David hæc non curat, manet in aula Sauli, tanquam si nihil sibi ab ejus odio esset metuendum. — Sed omissis his versibus, qui quoque in cod. Vat. non leguntur, sequentia optime cohærent.

Bp. Horsley supposes that the ten last verses of chapter xvi. should be inserted between verses 9 and 10 of this chapter.

Ver. 10.

On the morrow.

Bp. Horsley.—On the morrow of what day? The difficulty of answering this question would not be increased by the proposed insertion of the ten last verses of chap. xvi.

He prophesied.

Pool.—*He prophesied, or, he feigned himself to be a prophet,* for so the Hebrew verbs in *Hiithpaël* oft signify, i. e., he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2 Kings ix. 11. And it may seem probable that Saul did now speak of Divine things politically, that thereby he might lull David asleep, and kill him before he suspected any danger.

Bp. Patrick.—*He prophesied in the midst of the house.*] Before the whole court. This prophesying is generally understood only of his imitating the motions, actions, and gestures of the prophets; which sometimes were very different from those of other men (see 2 Kings ix. 11); but I do not see why this word should not retain the signification here which it hath in other places, that he sung Divine songs; which perhaps he the rather did, that David might suspect no danger from him. Abarbinel thinks, that his mind being disturbed with various roving thoughts about his own condition, and about David, he foretold that David should be heir of his kingdom.

Bp. Horsley.—ויהנא. — "per ædes baccharetur," Castalio; literally, "he played the prophet;" i. e., he was frantic. נָבָא, in Kal, "to prophesy." In *Hiithpaël*, "to imitate the prophetic ecstasy;" which imitation may be either voluntary, as in the case of imposture, or involuntary, as in the case of possession. The latter is the case here; and the verb is well rendered by Castalio by the Latin "bacchari." Sometimes the verb in *Hiithpaël* may signify no more than to join

in the worship of the prophets. See chap. x. 10, 11, and xix. 20, 21.

Dr. A. Clarke.—*He prophesied in the midst of the house.*] He was *beside himself*; made *prayers, supplications*, and incoherent *imprecations*: “God preserve my life,” “Destroy my enemies,” or such like prayers, might frequently escape from him in his agitated state. The Arabic intimates that he was actually possessed by an evil spirit, and that through it he uttered a sort of demoniacal predictions.

But let us examine the original more closely: it is said that Saul prophesied in the midst of his house; that is, he *prayed* in his family, while David was playing on the harp; and then suddenly threw his javelin, intending to have killed David. Let it be observed that the word *ויהנב* is the third person singular of the future *hithpaal*; the sign of which is not only to do an action on or for one's self, but also to *feign* or *pretend* to do it. The meaning seems to be, Saul *pretended* to be *praying* in his family, the better to conceal his murderous intentions, and render David unsuspecting; who was, probably, at this time performing the musical part of the family worship. This view of the subject makes the whole case natural and plain.

Ged.—Was phrensy-struck.

Dathe.—10 *Postridie morbo suo melancholico vexatus furebat in ædibus suis.*

Houb.—*Postridie irruit in Säuëlem spiritus Dei malus, ita ut mediis in ædibus mente excederet.*

ויהנב. Nos, *ita ut mente excederet*, quomodo Chaldæus *וַיִּשְׁתַּחֲוֶה*, *et insanivit.* Non licuit convertere *prophetaret*: nam *Hithpaal* *ויהנב* aliud est, quam *Kal* *נבא*, *prophetare*, hoc quidem loco, quia in malam partem hic venit, cum contra *prophetare* non usurpetur, nisi in bonam.

Ver. 12.

Because the Lord was with him, and was departed from Saul.

Ken., Pilkington, Booth. omit these words. They are wanting in LXX Vat. See note of Pilkington above.

Ver. 13.

— וַיֵּצֵא וַיָּבֵא לִפְנֵי הָעָם :

— καὶ ἐξεπορεύετο καὶ εἰσπορεύετο ἔμπροσθεν τοῦ λαοῦ.

Au. Ver.—13 Therefore Saul removed
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him from him, and made him his captain over a thousand; and he went out and came in before the people.

Bp. Patrick.—*He went out and came in.*] As the leader of that thousand men.

Ged.—Saul, therefore, removed him from his own person; and made him captain of a thousand men; whom, in every warlike expedition, he was to lead out and in.

Booth.—Hence Saul removed him from himself, and made him captain over a thousand people, whom he conducted out and in.

Dathe.—13 *Propterea quoque eum a se removit et præfectum mille militum fecit, quorum dux fuit in variis expeditionibus.*

Ver. 17—21.

17 וַיֹּאמֶר שָׁאוּל אֶל-דָּוִד הִנֵּה בָתִּי
הַגְּדוּלָּה מְרַב אֶתָּה אֶתְּוֹלֵךְ לְאִשָּׁה אֲדָה
הַיְחִילִי לְבָרְחִיל וְהִלָּחֵם מִלְחָמוֹת
יְהוָה וְשָׁאוּל אָמַר אֶל-יָתֵהּ יָדִי בֹ
וַתְּהִי-רַגְלִי וְיָדִי-לְשָׁתִּים 18 וַיֹּאמֶר דָּוִד
אֶל-שָׁאוּל מִי אֶנְכִּי וּמִי חַיִּי מִשְׁפָּחָת
אָבִי בְּיִשְׂרָאֵל כִּי-יָאֲהִיָּה חָהָן לַמֶּלֶךְ:
19 וַיְהִי בַּעֲתָת הַתָּה אֶת-מִקְבַּב בֵּת-שָׁאוּל
לְדָוִד וְהָיָה נִתְּנָה לְעַדְרֵיָאֵל הַמַּחֲלָהּ
לְאִשָּׁה: 20 וַתֵּאֱחָב מִיָּקָל בֵּת-שָׁאוּל
אֶת-דָּוִד וַיַּגִּדוּ לְשָׁאוּל וַיֵּשֶׁר הַדָּבָר
בְּעֵינָיו: 21 וַיֹּאמֶר שָׁאוּל אֶתְּנָה לוֹ
וַתְּהִי-רַגְלִי לְמוֹתָשׁ וַתְּהִי-רַגְלִי וְיָדִי-לְשָׁתִּים
וַיֹּאמֶר שָׁאוּל אֶל-דָּוִד בְּשָׂתִים תִּתְּחַתֶּנּוּ
בִּי הַיּוֹם:

20 καὶ ἡγάπησε Μετὰ ἡ ὁ θυγάτηρ Σαούλ τὸν Δαβὶδ· καὶ ἀπηγγέλη τῷ Σαούλ, καὶ ἠὲ θύνη ἐν τοῖς ὀφθαλμοῖς αὐτοῦ. 21 καὶ εἶπε Σαούλ, Δώσω αὐτὴν αὐτῷ, καὶ ἔσται αὐτῷ εἰς σκάνδαλον· καὶ ἦν ἐπὶ Σαούλ χεὶρ ἀλλοφύλων.

Au. Ver.—17 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant [Heb., a son of valour] for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when

3 K

Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him [Heb., was right in his eyes].

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law in *the one of* the twain.

17, 18, 19, *Pilkington, Dathe, Geddes, Booth.*, suppose that these verses are an interpolation.

Pilkington.—The next paragraph omitted in the Vatican copy, is contained in the 17th, 18th, and 19th verses of this chapter. In which we have an account, 1st, Of a proposal made by Saul to David to give him his eldest daughter Merab to wife: and at the same time, encouraging him to valour, in hopes that he might fall by the hands of the Philistines; 2dly, Of David's modestly declining the honour of being the king's son-in-law; and, 3dly, That when this marriage seemed, on all parts, to be concluded upon, Merab was given to Adriel the Meholathite to wife. The inconsistencies that must arise from supposing this, and the other passages we have been examining, to be any part of the original text, will be evident to every attentive reader. For 1st, we are told, xvii. 25, that when Goliath had given a defiance to the men of Israel, Saul had offered to give his daughter, with great riches, to any one who should kill him, and take away the reproach from Israel: and this is represented as one of the motives that induced David to undertake to fight with the Philistine. We might therefore justly have expected an account of the celebration of those nuptials, soon after David was returned victorious from the slaughter of him. Here, no notice is taken of David's having any such expectations, but, that when Saul offered him his daughter, upon motives unknown to David, the young man was greatly surprised at the proposal. 2dly, We are authentically informed, xviii. 20, that Michal, Saul's youngest daughter, fell in love with David; and that when the king was informed of it, he consented to the match, upon condition of David's undertaking an enterprise attended with the utmost danger, and wherein he fully ex-

pected that he must be cut off. 3dly, We are again authentically informed, 2 Sam. xxi. 8, that Michal, Saul's youngest daughter, after she had been married to David, was given to Adriel the Meholathite, by whom she has five sons. Is it probable, therefore, that Merab was given to the same person to wife? There are no foundations for such charges of inconsistencies and improbabilities in the text of the Vatican copy. There, we have no mention of Saul's offering his daughter to the man who should kill the champion of the Philistines: no mention of his offering of his eldest daughter to David afterwards, and upon other motives: and no mention of Merab's being given to Adriel to wife. Rejecting, therefore, these three verses as no part of the original text, the connexion stands thus, and the account is thus given:

XVIII. 16 "All Israel and Judah loved David, because he went out and came in before them.

20 "And Michal, Saul's daughter, loved David; and they told Saul: and the thing pleased him.

21 "And Saul said, I will give him her, that she may be a snare unto him: and that the hands of the Philistines may be against him."

The Hebrew proceeds, "Wherefore Saul said unto David, Thou shalt this day be my son-in-law in *the twain*." Which words seem to have been added, to give countenance to the other before-mentioned interpolated passage, inserted between the 16th and 20th verses.

Dathe.—Hi tres versus non solum, quoniam in cod. Vat. omittuntur, suspecti sunt, sed etiam propter factum ipsum, quod narratur. Offert nempe ex fide hujus scriptoris Saulus filiam suam Merabam Davidi ipse sine ambagibus, et in versu 20 genuinæ historiæ alteram filiam Michalam per certos homines a se subornatos offert dubia adhuc conditione. De Meraba obtinenda David non dubitat, sed de Michala petenda vix audet spem concipere. Quis hæc conciliet?

Ver. 18.

And what is my life, or my father's family in Israel?

Bp. Horsley.—Rather, "and what is the condition of my father's family in Israel?" See Houbigant.

Houb.—Nos, vel quæ conditio familiæ

patris mei. Nam ין habet non modo *vitam* sed *vitæ conditionem*, aut *statum*, et planum est non convenire huic loco *vitam*.

Ver. 19.

Bp. Horsley.—19 “But the fact was, that at the time when Merab the daughter of Saul was given [i. e., was offered] to David, she had been already given to Adriel the Meholathite to wife.” The king’s proposal to David was wholly fraudulent. Had David escaped the dangers of the war, and performed the condition, still he could not have had this daughter of Saul.

Ver. 20.

In the one of the twain.

Pilkington, Dathe, Ged., Booth., suppose that these words are an interpolation. See note of *Pilkington* above.

Commentaries and Essays.—Our version hath added (as was indeed necessary), "*in one of the twain.*" The LXX have not this clause, and it seems inconsistent with what follows. What occasion had Saul to employ his servants to insinuate to David his desire of making him his son-in-law, when he had himself just before expressly mentioned, and promised it to David? Have we not some reason to suspect, that the hands which so boldly interpolated the story of David and Goliath have been tampering here too? The 17th, 18th, and 19th verses also are not in the LXX (Vatican), and seem of the same complexion.

Dathe.—Hæc verba non admittunt sanam explicationem. Nam בְּרַשִׁים quid sibi velit, nemo dixerit. *In duabus*, sc. filiabus meis, gener meus eris? Sed unam modo accipere poterat, altera jam elocata. Aut, *in duabus*, sc. conditionibus? Sed quænam illæ erant? — Quid multa? Non coherent hæc neque cum antecedentibus, neque cum consequentibus. Cod. Vat. quoque ea non habet.

Pool.—21 *This day*, i. e., suddenly, within a time which probably Saul prefixed. *In the one of the twain*: whereas I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb., *in the twain*. Thus *the cities of Gilead* is put for one of them, Judg. xii. 7; and *the sides of the ship* for one of the sides, Jonah i. 5. Or he saith *in the twain*, or *in both*, because he was in effect betrothed to the

one, and should be married to the other, and so was his son-in-law upon a double account.

Bp. Horsley.—*In the one of the twain; Rather, In one way or another.*

Houbigant.—*Dixit igitur Saül Davidi; tu allerâ conditione contrahes hodie mecum affinitatem.*

Alterâ conditione contrahes mecum affinitatem. Prima conditio fuerat, vincere Goliath Philistæum: altera est afferre ad Saulë centum præputia Philistæorum. Inscitè Arias, *in duabus eris gener.* Non modò inscite Clericus, sed obscurè, *nunc bis, inquit, meam affinitatem ambiveris.* Agitur ipsa affinitas, non ambitus affinitatis, et *וזה* est numerus *cardinalis*, pro *ordinali*, ut sæpè.

Ver. 23.

— הַנִּקְלָה בְּעֵינֵיכֶם הִתְחַתֵּן בַּמָּלָךְ
וְאַתְּכִי אִישׁ־רֶשׁ וְנִקְלָה :

— εἰ κοῦφον ἐν ὀφθαλμοῖς ὑμῶν ἐπιγαμ-
βρεῦσαι βασιλεῖ; καγὼ ἀνὴρ ταπεινός, καὶ
οὐχὶ ἔνδοξος.

Au. Ver.—23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a light thing* to be a king's son-in-law, seeing that I *am* a poor man, and lightly esteemed?

Seemeth it to you a light thing, &c.

Ged.—Is it, in your eyes, so easy a matter for a man so poor and mean as I am to become the son-in-law of a king?

Booth.—Is it in your eyes an easy thing, for one so poor as I am, to become the king's son-in-law?

Dathe.—Sed hic eis respondit, num rem putarent adeo facilem, regis generum fieri? se quidem pauperem esse et humilioris conditionis.

Ver. 25.

— אִי־חֶפֶץ לְאֵלֶיךָ בְּמַחֵר כִּי בְּמַחֵה
עֲרָלוֹת פְּלִשְׁתִּים וְגו'

— οὐ βούλεται ὁ βασιλεὺς ἐν δόματι, ἀλλ' ἢ ἐν ἑκατὸν ἀκροβυστίαις ἀλλοφύλων, κ.τ.λ.

Au. Ver.—25 And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, &c.

Maurer.—“Pro וֵי legendum est haud dubie וְיֵי [sic *Capp., Houb., Booth.*] nisi, quod contextus requirit et וֵי simpliciter positum alias non significat.”—Dathe. Noli

credere. יי h. l. ut sexcenties alias post negationem significat *sed* vel potius *nam* hoc sensu: nullam dotem rex desiderat, *sed* (*nam*) centum Philistæorum præputia desiderat. Quod in nonnullis libris legitur יא nihil est nisi scoli correctio.

CHAP. XVIII. 26—30. XIX. 1.

26 וַיָּגֵדוּ עֲבָדָיו לְדָוִד אֶת־הַדְּבָרִים
הָאֵלֶּה וַיֵּשֶׁר הַדָּבָר בְּעֵינֵי דָוִד לְהַתְחַמֵּן
בַּמֶּלֶךְ וּלְאַמְלֹא הַיָּמִים : 27 וַיָּקָם
דָּוִד וַיֵּלֶךְ וְהוּא וְנָאֲשָׁיו נָהָּ בַּפִּלְשְׁתִּים
מֵאַחֲתִים אִישׁ וַיָּבֹא דָוִד אֶת־עַרְלֹתֵיהֶם
וַיַּמְלִאֵם לַמֶּלֶךְ לְהַתְחַמֵּן בַּמֶּלֶךְ וַיִּמָּן
לִּזְ שָׁאוּל אֶת־מִיכָל בָּתּוּ לְאִשָּׁה :
28 וַיֵּרָא שָׁאוּל וַיִּדַּע כִּי יִהְיֶה עִם־דָּוִד
וּמִיכָל בַּת־שָׁאוּל אֶתְּחַבְּתָהּ : 29 וַיֵּאמֶר
שָׁאוּל לְרָא מָה־נָּעַן דָּוִד עֹד וַיְהִי שָׁאוּל
אֵיבָב אֶת־דָּוִד כָּל־הַיָּמִים : 30 וַיִּשְׁאַר
שְׁרֵי כָל־שְׂתָרִים וַיְהִי וּמִדֵּי צֹאֲתָם שָׁבַל
דָּוִד מִכָּל עֲבָדֵי שָׁאוּל וַיִּקָּר שְׁמוֹ מָאוֹד :

CHAP. XIX. 1.

וַיִּדְבֹּר שָׁאוּל אֶל־יוֹנָתָן בְּנֵל וְאֶל־
כָּל־עֲבָדָיו לְהַמִּית אֶת־דָּוִד וְגו'
פ' פח ב'ס v. 28.

26 καὶ ἀπαγγέλλουσιν οἱ παῖδες Σαούλ τῷ
Δαυὶδ τὰ ῥήματα ταῦτα, καὶ ἡβήσθη ὁ λόγος
ἐν ὀφθαλμοῖς Δαυὶδ ἐπιγαμβρεύσαι τῷ βασιλεῖ.
27 καὶ ἀνέστη Δαυὶδ, καὶ ἔπορεύθη αὐτὸς καὶ
οἱ ἄνδρες αὐτοῦ, καὶ ἐπάταξεν ἐν τοῖς ἄλλοφύ-
λοις ἑκατὸν ἄνδρας· καὶ ἀνήνεγκε τὰς ἀκρο-
βυστίας αὐτῶν, καὶ ἐπιγαμβρεύεται τῷ βασιλεῖ,
καὶ δίδωσιν αὐτῷ τὴν Μελαχὸλ θυγατέρα αὐτοῦ
αὐτῷ εἰς γυναῖκα. 28 καὶ εἶδε Σαούλ ὅτι
Κύριος μετὰ Δαυὶδ, καὶ πᾶς Ἰσραὴλ ἠγάπα
αὐτόν. 29 καὶ προσέθετο εὐλαβεῖσθαι ἀπὸ
Δαυὶδ ἔτι.

ΚΕΦ. ΙΘ'. XIX.

1 καὶ ἐλάλησε Σαούλ πρὸς Ἰωνάθαν τὸν
υἱὸν αὐτοῦ, καὶ πρὸς πάντας τοὺς παῖδας αὐτοῦ
θανατώσαι τὸν Δαυίδ.

Au. Ver.—26 And when his servants told
David these words, it pleased David well to
be the king's son-in-law: and the days were
not expired [Heb., fulfilled].

27 Wherefore David arose and went, he
and his men, and slew of the Philistines
two hundred men; and David brought their
foreskins, and they gave them in full tale to
the king, that he might be the king's son-in-

law. And Saul gave him Michal his
daughter to wife.

28 And Saul saw and knew that the Lord
was with David, and that Michal Saul's
daughter loved him.

29 And Saul was yet the more afraid of
David; and Saul became David's enemy
continually.

30 Then the princes of the Philistines
went forth: and it came to pass, after they
went forth, that David behaved himself
more wisely than all the servants of Saul;
so that his name was much set by [Heb.,
precious].

CHAP. XIX.

1 And Saul spake to Jonathan his son,
and to all his servants, that they should kill
David.

26, 27, —*law: and the days were not ex-
pired.* 27 *Wherefore David arose, &c.*

Bishop Horsley.—Rather, 26 — “law.
27 And before the time was expired, David
arose.” So the LXX, Vulgate, Castalio.
A time it seems was set, within which David
was to perform the condition.

27 *Two hundred men.*

Ken., Booth.—One [LXX, Vat.] hundred.

28 *And that Michal Saul's daughter loved
him.*

Pilkington, Geddes, Boothroyd.—And that
Michal, his own daughter, and all Israel
[LXX] loved him.

Pilkington.—26 From the last words, in
the 21st verse, there is a reference, in the
margin of our larger Bibles, to ver. 26,
where the words referred to are, *And the
days were not expired.* From whence we
learn, that, as our translators have given us
a version of the whole of what is contained
in the present Hebrew text; so those who
inserted this reference concluded, that in
this 26th verse there was a reference to
something similar to what is mentioned in
the case of Jacob, with Leah and Rachel,
Gen. xxix. 27, where Laban says, after he
had fraudulently given to Jacob his eldest
daughter, “Fulfil her week, and we will
give thee the other also:” and, that the days
were not expired, wherein Saul could pro-
perly give his second daughter to David,
after the promise of the elder. But, besides
taking notice, that the meaning of the
words in this 26th verse, may be interpreted
in a different manner, and that they have
been so, by the critics and commentators,
we may observe, that they are not at all

translated in the Vatican copy; which we have hitherto looked upon as the genuine translation of this part of David's history. However, whether that be universally allowed, or no, it is very remarkable that the omissions and alterations therein, are of such a nature, as fully to clear the whole passage from all manner of inconsistencies, improbabilities, difficulties, and obscurities.

27 The message Saul sent to David, to signify to him upon what conditions he would consent to his marriage with his daughter Michal, was xviii. 25, "The king desireth not any dowry, but *an hundred* foreskins of the Philistines." Now the Hebrew text tells us, ver. 27, "That David arose and went, he and his men, and slew of the Philistines *two hundred* men: and David brought their foreskins, and they gave them in full tale unto the king." And this is rendered *verbatim* in the Syriac and Arabic versions, in the Vulgar Latin, and the Chaldee Paraphrase. The number of the Philistines that David and his men slew is not mentioned in the Alexandrian copy of the Greek version: but in the Vatican it is said to be *one hundred*, according to the terms Saul had prescribed. And, when David mentioned this affair to Ishbosheth, by his messengers, 2 Sam. iii. 14, the Hebrew, the Greek, the Latin, and the Chaldee agree in telling us that he said, "Deliver me my wife Michal, whom I espoused to me for *an hundred* foreskins of the Philistines." The Syriac and Arabic versions in this place say *two hundred*. If therefore, we suppose these to be faithful versions of the Hebrew copies the translators had before them, we must be convinced that, in ancient times, some Hebrew copies differed from others: that the Alexandrian and Vatican versions were made from two different copies: and that the Syriac and Arabic are not always conformable either to the LXX version or to the present Hebrew text. And in such cases as these, what was most probably the account in the original text of Scripture, we may indeed pass our own judgments, but must not take upon us to determine.

28, 29, The Hebrew of the 28th and 29th verses of this chapter, as indeed of all the passages before mentioned, is rightly rendered in our version, "And Saul saw and knew that the Lord was with David, and that Michal, Saul's daughter, loved him:

and Saul was yet the more afraid of David." And thus it is rendered by the Latin, Syriac, Arabic, and Chaldee translators. But in the Greek version, according to both the Alexandrian and Vatican copies, we are given to understand, either that the translators found in the copies before them, "And that all Israel loved David," instead of, "And that Michal, Saul's daughter, loved David," or that they varied from their copies in this particular. Now there does not appear to be any reason that should tempt them to make such an alteration. Michal's love to David had, indeed, before been mentioned, ver. 20, but such a repetition could not be looked upon as any great impropriety: and it is there said that it pleased Saul well; but then we are told that it pleased him because he thought it would give him an opportunity to have David destroyed by the hands of the Philistines. Michal's love to David might further raise Saul's jealousy, as it would increase David's popularity, and engage Michal to do all she could to preserve him: but yet if we read here, that Saul now perceived, that "all Israel loved him," we cannot but see the cause of Saul's jealousy greatly and justly heightened; as his sentiments towards David must now be generally known among the people: and therefore, upon this authority, we may be induced to think that the sacred historian did really mention both the former cause, and this aggravation of his jealousy: which prompted him to a more speedy and determined resolution to destroy him. But, though the Alexandrian and Vatican copies agree in this particular, yet they immediately again vary; and the Alexandrian, in other respects, gives a version of the three last verses of this chapter conformable to our English one: whereas the Vatican represents the conclusion of this chapter, and its connexion with the following one in this manner:—

XVIII. 28 "And Saul saw, and knew, that the Lord was with David, and that all Israel loved him. 29 And Saul was yet the more afraid of David. XIX. 1 And Saul spake unto Jonathan his son, and to all his servants, that they should kill David, &c."

I have been the more particular in examining the difference there is between the present *Hebrew* text and this ancient version, in the several parts of these two chapters, because from hence, it is but too apparent, that either the Hebrew text was originally

inconsistent; or, that the printed text is not conformable to what the original was; for, it would be, I think, but with ill success, that any one should go about to defend the truth, consistency, or probability of the whole of the present Hebrew. To suppose it then to be the original, is laying ourselves under a difficulty we are not able to remove; if we would vindicate the character of the writer of this account of David, as that of an able and faithful historian: and, to suppose it to have been altered, or interpolated, without good grounds, would be altogether unjustifiable, but this is not supposed but upon good grounds. We are yet in possession of the copy of a version that is generally thought to have been written about twelve hundred years ago: and whether that copy in the Vatican be the version itself, or taken from a former copy, 'tis in vain to inquire: on either supposition, it was written, according to the date generally asserted unto it, before any of the Hebrew MS. copies we have at present discovered, were subsisting: and which were made the standard by the Masorites. An ancient copy might be different from the modern ones, the Vatican copy, if it is a faithful version, was taken from an Hebrew text, in all respects consistent: and can there well be an argument depending upon *probability* only, that can be better supported, in the proof of any interpolations whatever, than this which we have introduced, in order to prove, that the original and ancient *Hebrew* copies were, in these chapters, altogether as consistent as the version in the Vatican copy appears to be; and for that very reason, because that is a version of the original and genuine text? When, or by whom, such variations might be introduced into the text as we find at present, it may be impossible, for ever, to discover. It was before some of the Greek versions were taken: for we find a translation of all those passages that are here supposed to have been interpolated in the Alexandrian MS. which hath advocates, who plead as high a claim of antiquity and authority for it, as is claimed for the Vatican. And its antiquity may be as great: and yet that version taken from a faulty Hebrew copy: neither the Alexandrian, nor Vatican copy, are probably originals of the versions: the Hebrew text was in the same state it is now when the other Greek versions we have in the Aldine or Complutensian editions were

made: and also in those copies which the Latin, Chaldee, and Arabic translators had before them: it was in the same state when the points and the keris were added, which is evident from the keris being found upon chapter xvii. 23 and xviii. 1, 9. This is, occasionally, an additional argument to confirm what is said in § 5, that the points are no original part of the language; and that they and the keris were added together not till such time as the Hebrew text was much in the same state as we have it from the Masorites. And if it may be supposed, if it be allowed to be probable, that there were more ancient copies of the Hebrew that were conformable to what we find in the Vatican version; it may justly be concluded that they were conformable to the original autograph; and the consequence will be a sufficient vindication of the original sacred text from the charge of inaccuracy, inconsistency, improbability, or contradiction in this part of David's history.

Thus, I apprehend, I have laid before the reader a sufficient number of proofs to support the truth of the several parts of my first general remark, viz., "that the present Masorite copy of the Old Testament is in many places different from the original text; that some letters and some words, some sentences and some paragraphs have been changed, some added, and some omitted."

And yet, at the same time, I have vindicated the original Scriptures from the charge of any want of correctness in the several passages here mentioned, by pointing out the causes of the present errors of the text.

Houb.—לֹא. Notatur id verbum superno puncto in codicibus nam mendosum לֹא, pro לֹא, ut timeret. melius autem וַיִּסֶּךָ, et addidit, quod in margine codicum legitur quam וַיִּסֶּךָ quod in columnâ ipsâ et in impressis.

Ver. 4.

— כִּי לֹא חָטָא לָהּ וְגו'

Au. Ver.—4 — Because he hath not sinned against thee, &c.

Houb.—לֹא חָטָא, Non peccavit. Melius לֹא duo Codices Orat. nam לֹא sermonis recti est, לֹא interrogantis, præfixo ה.

Ver. 8.

Au. Ver.—With a great slaughter.

Ged., Booth.—With a very [LXX, and one MS.] great slaughter.

Ver. 9.

Au. Ver.—The evil spirit.*Ged., Booth.*—An evil spirit.

Ver. 10, 11.

: וַיִּדְרֹךְ נָס וַיִּמְלֹךְ בְּלִילָהּ הוּא : 10

וַיִּשְׁלַח שְׂאוֹל מִלְאָכִים אֶל־בֵּית דָּוִד וְגו' 11

10 — καὶ Δαυὶδ ἀνεχώρησε καὶ διεσώθη.
11 καὶ ἐγενήθη ἐν τῇ νυκτὶ ἐκείνῃ, καὶ ἀπέστειλε Σαουλ ἀγγέλους εἰς οἶκον Δαυὶδ, κ.τ.λ.*Au. Ver.*—10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

10 *And David fled, and escaped that night, &c.**Geddes, Boothroyd.*—But David fled and escaped. 11 Saul also, on that night, sent messengers to David's house, &c.11 *Messengers.**Houb.*—*Nos, ministros.* Nam nuntios hic non quadrat, ut neque lictores, quanquam ita Vulgatus. Significat מַלְאָכִים in genere ministrum, sive res aliqua nuntianda est, sive administranda.

Ver. 13.

וַתֵּלֶךְ מִיכָל אֶת־הַתְּרָפִים וַתִּשֶׂם אֶל־הַמִּטָּה וְאֵת פִּבְרִי הַעֲנֹים שָׁמָּה מִרְאֲשֵׁיתוֹ וַתִּכֶּסּ בְּבֹגֶד :

καὶ ἔλαβεν ἡ Μελχὼλ τὰ κενεσάφια, καὶ ἔθετο ἐπὶ τὴν κλίνην, καὶ ἦπαρ τῶν αἰγῶν ἔθετο πρὸς κεφαλῆς αὐτοῦ, καὶ ἐκάλυψεν αὐτὰ ἱματίῳ.

Au. Ver.—13 And Michal took an image [Heb., teraphim], and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth.*Pool.*—An image, Heb., *teraphim*, which was an image made in human shape. Put a pillow of goats' hair for his bolster, or, put great goats' hair upon his bolster, i.e., upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. Goats is here put for goats' hair, as it manifestly is*Exod. xxv. 4; xxvi. 7; xxxv. 26.* It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Cant. iv. 1, *Thy hair is as a flock of goats*, i.e., as the hair of a flock of goats. And as there was goats' hair of several colours, so it is most probable she took that colour which was likeliest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth.*Bp. Patrick.*—*Michal took an image.*] In the Hebrew, a *teraphim*. But it doth not signify such as were made for a superstitious use (which David would not have suffered in his house), but a simple image of a man's head; such as we now use for blocks, whereon to comb our perukes. Abarbinel thinks (whom Abendana follows) that woman were wont in those days to make such figures in the likeness of their husbands; that when they were absent from them, they might have them in their image, to look upon them, as still present with them. Of which sort of teraphim (which were images in the likeness of men) was this of Michal's, who, dearly loving her husband, had got one made in his likeness. But, whatsoever becomes of this, the conceit that teraphim were little puppets (as I may call them), which the high-priest had in his breast-plate (called *urim* and *thummim*) is plainly destroyed. For this place shows that teraphim was a large image representing a man: and therefore fitter for a bed, than for a breast-plate.*Put a pillow of goat's hair for his bolster.*] It is hard to determine what the word *cebir* signifies, which we translate *pillow*; for there is great variety of opinions among interpreters about it. But Bochartus hath

with much probability resolved that it signifies *great*. And the meaning is, she put a great deal of goats' hair upon his bolster; for though the word *goats* is only mentioned in the Hebrew, yet the word *hair* must be supplied, as a great many other places of Scripture testify (see his Hierozoicon, par. i., lib. ii., cap. 51, p. 623). For in those countries goats had long hair, which was shorn, as the wool of sheep is, and served for many uses; and it is not unlike man's hair, as he there observes. It was also of divers colours, so that she might choose some fine goats' hair (which was ready at hand, being used to be spun) of the same colour with David's.

Bp. Horsley.—וַיִּשְׂכֶּה בְּרֹאשׁוֹ וַיִּשְׁכַּח, "and the network of goat's-hair; שֹׁכַח מְרֹאשָׁו, they placed about its pillows."

The network of goats'-hair, i.e., the mosquito curtains. See Parkhurst, נִבְר, iv., and ראש, xii.

With a cloth; rather, with a coverlid [so *Gesen.*].

Ged.—13 And Michal took the theraphs, and laid them in David's bed, and putting the liver of a goat at their heads, she covered them with the *bed-clothes*.

The theraphs: certain sacred images, equivalent, in some respects, to the *penates*, or household gods of the Greeks and Romans. The Israelites had a strange propensity to this sort of superstition; in spite of the laws made against it by Moses: and the women seem to have been particularly fond of it. Comp. Gen. xxxi. 19; and Jud. xvii. 5.

The liver of a goat. I follow the reading of the Septuagint and Josephus. It was, probably, a quick liver; or perhaps the liver, lights, and heart together; an entire *pluck*; which by its motion might make Saul's messengers imagine there was some one in the bed. It is customary in the East to sleep with the head covered. The common rendering is, *a pillow of goats' hair*.—*Ged.*

Booth.—13 And Michal took the theraphs, and put them in David's bed, and put a net of goats' hair at their head, and covered them with a cloth.

Bagster's Bible.—*A pillow, &c.* Rather, "the net-work of goats' hair at its (the *teraphim's*) pillow;" for the נִבְר (whence the Chaldee and Syriac כְּבִירָה, a *honeycomb*, from its *net-like* form) seems to have been a kind of *mosquito-net*, which, says Dr. Shaw

("Travels," p. 221), is "a close curtain of gauze or fine linen, used all over the East, by people of better fashion, to keep out the flies." That they had such anciently cannot be doubted. Thus when Judith had beheaded Holofernes in his bed (ch. xiii. 9, 15), "she pulled down the *canopy* (or the *mosquito-net*, το κωνωπειον, from κωνωψ, a *gnat*, or *mosquito*, whence our word *canopy*), wherein he did lie in his drunkenness, from the pillars." So Horace (Epod. ix. v. 15), speaks of the *canopy* as used by the Roman soldiers serving under Cleopatra, queen of Egypt.

Gesen.—נִבְר m. something *braided* or *plaited*, from נ. בִּר no. 1, i. q. a *quilt*, *mattress*. 1 Sam. xix. 13, 16 נִבְרֵי הַשֵּׁנִים, a *mattress of goats' hair*. Comp. מִנְבֵּר.

מִנְבֵּר plur. f. (denom. fr. ראש) i. q. פְּרָאֵשָׁה, pp. at the head, place at the head, comp. פְּרָנִיחַ. Put in the accus. as adv. at the head of any one; c. suff. מִנְבֵּרָתִי, at his head, 1 K. xix. 6; 1 Sam. xxvi. 7, 11, 16; also under the head of any one, 1 Sam. xix. 13, 16; Gen. xxviii. 11, 18.

נִבְר 1. A covering, cloth, in which anything is wrapped, Num. iv. 6—13; also for a bed, a *coverlet*, 1 Sam. xix. 13; 1 K. i. 1.

Prof. Lee.—נִבְר, m. pl. non occ. Cogn.

נִבְר, *textit.* Arab. كَفَر, id. Cogn. كَفَل, *stragulum*. A sort of *cushion*, or *pillow*, covered or cased with goat's skin, 1 Sam. xix. 13, 16. See Montfauc. Hexapla, Aq. μορφώματα, καὶ τὸ ἥπαρ τῶν αἰγῶν καὶ στρογγύλωμα τριχόν. Two versions, manifestly of the same passage. See Schleusn. Lex., LXX, Vet. Test. under ἥπαρ, and στρογγύλωμα.

Duthe.—13 Michala vero penates posuit in lecto, quorum capiti pilos caprinos applicavit, et pallio obtexit.

Ver. 15.

וַיִּשְׁלַח שְׁנֵי אֲנָשִׁים לְרֹאשׁוֹ
אֶת־דָּוִד וְגִבּוֹרָא

καὶ ἀποστέλλει ἐπὶ τὸν Δαυὶδ, κ.τ.λ.

Au. Ver.—15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the bed, that I may slay him.

Pool.—*Again to see David*, or only, *to see David*, which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

Ver. 16.

וַיָּבֹאוּ הַמַּלְאָכִים וְהַנָּזֵר הַתִּרְפִּים
אֶל-הַמֶּלֶךְ וַיִּקְרֹר הַעֲזִים מִבְּרֵאשֵׁי הַיּוֹם :

καὶ ἔρχονται οἱ ἄγγελοι, καὶ ἰδοὺ τὰ κενο-
τάφια ἐπὶ τῆς κλίνης, καὶ ἦπαρ τῶν αἰγῶν πρὸς
κεφαλῆς αὐτοῦ.

Au. Ver.—16 And when the messengers
were come in, behold, *there was an image in*
the bed, with a pillow of goats' hair for his
bolster.

An image, &c. See notes on ver. 13.

Bp. Horsley.—16 Rather, "the teraphim
in the bed, with network of goats' hair about
its pillows."

Ver. 18, 19.

18 וַיֵּרֶד בָּרַח וַיִּמְלֹט וַיָּבֹא אֶל-
שְׁמוּאֵל הַכֹּהֵן וַיִּגְדֵּל-לוֹ אֶת כָּל-אֲשֶׁר
עָשָׂה-לוֹ שָׁאוּל וַיִּלְחָד הוּא וּשְׁמוּאֵל
וַיֵּשְׁבוּ בְּנָוִית : 19 וַיַּגֵּד לְשָׁאוּל לֵאמֹר
הִנֵּה דָוִד בְּנָוִית בְּרָמָה :

v. 18. בניית קרי

v. 19. בניית קרי

18 καὶ Δαυὶδ ἔφυγε καὶ διεσώθη, καὶ παρα-
γίνεται πρὸς Σαμουὴλ εἰς Ἀρμαθαίμ, καὶ ἀπαγ-
γέλλει αὐτῷ πάντα ὅσα ἐποίησεν αὐτῷ Σαούλ·
καὶ ἐπορεύθη Σαμουὴλ καὶ Δαυὶδ, καὶ ἐκάθισαν
ἐν Ναυὰθ ἐν Ῥαμᾷ. 19 καὶ ἀπηγγέλη τῷ
Σαούλ, λέγοντες, ἰδοὺ Δαυὶδ ἐν Ναυὰθ ἐν
Ῥαμᾷ.

Au. Ver.—18 So David fled, and escaped,
and came to Samuel to Ramah, and told him
all that Saul had done to him. And he and
Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold,
David is at Naioth in Ramah.

In Ramah.

Pool.—Or, *near Ramah*; the Hebrew
preposition *beth*, *in*, being oft put for *near*, as
it is apparently used, Numb. xxxiii. 37, 38;
Josh. v. 13; Jer. xx. 2; xxxii. 7. *Naioth*
was either a house or college in the town of
Ramah, or a village in the territory of
Ramah, or near to the town of Ramah; in
which there was a college of the prophets,
amongst whom Samuel thought David might
be secure.

Bp. Patrick.—*At Naioth in Ramah.*] It
is a probable opinion of Conrad. Pellicanus,
that *Naioth* signifies the *habitation* or *college*
where the prophets dwelt in Ramah.

Ged., Booth.—*Naioth* of Ramah.

At Naioth. Naioth seems to have been a
sort of conventual school, in the neighbour-

hood of Rama, where young men were
taught to prophesy; hence some modern
translators render the word *Naioth* appella-
tively; *the cells.*—*Ged.*

Gesen.—נָיֹוֹת, also Cheth. נָיֹוֹת (habitations),
Naioth, pr. name of a place near Ramah,
1 Sam. xix. 18, 19, 22, 23; xx. 1. R. נָיֹוֹת.

Dathe.—18 Tunc utrique ad tuguria pro-
phetarum, quæ prope Ramam erant, sese
recepertunt.

Tuguria. Sub his נָיֹוֹת s. נָיֹוֹת, quæ οἱ ὁ et
Vulgatus male ut nomen proprium loci
verterunt, Nam alias de casis pastoritiis
dicuntur, tuguria intelligo, in quibus pro-
phetæ illi, qui Samuelis disciplina utebantur,
conjunctim habitabant. Nam discipulos illos
prophetarum una habitasse, plane apparet ex
2 Reg. vi. 1 sqq., ubi de Elisæ discipulis
idem narratur. — Cæterum placet conjectura
Michaëlis, Samuelem et Davidem se prop-
terea ad hæc loca recepisse, quod se in his
tanquam in asylo quodam tutos putarint a
persecutionibus Sauli. Nam ratio probabilis
non apparet, cur Samuel Davidem non potius
in ædibus suis, quas Ramæ habebat, ex-
ceperit.

Ver. 20.

וַיִּשְׁלַח שָׁאוּל מַלְאָכִים לְקַחַת אֶת-
דָּוִד וַיִּרְא אֶת-לְהֹקֵת הַנְּבִיאִים נִבְאִים
וּשְׁמוּאֵל עֹמֵד נֹשֵׂב עֲלֵיהֶם וְהָיָה עַל-
מַלְאָכֵי שָׁאוּל רִחַם אֱלֹהִים וַיַּתְּנֵבְאוּ בַסֵּה
הַקֵּץ :

καὶ ἀπέστειλε Σαούλ ἀγγέλους λαβεῖν τὸν
Δαυὶδ, καὶ εἶδον τὴν ἐκκλησίαν τῶν προφητῶν,
καὶ Σαμουὴλ εἰστήκει καθεστῆκως ἐπ' αὐτῶν.
καὶ ἐγενήθη ἐπὶ τοὺς ἀγγέλους τοῦ Σαούλ
πνεῦμα θεοῦ, καὶ προφητεύουσιν.

Au. Ver.—20 And Saul sent messengers
to take David: and when they saw the
company of the prophets prophesying, and
Samuel standing *as* appointed over them,
the Spirit of God was upon the messengers
of Saul, and they also prophesied.

Company.

Maurer.—20 הַנְּבִיאִים הַנִּבְאִים. Veteres fere
omnes ἐκκλησία τῶν προφητῶν habent. Vi-
dentur igitur legisse ὡς ἔστη, quod recipien-
dum puto. Vulgaris lectio scribarum neg-
ligentia orta videtur ex præcedenti נִבְאִים.

Gesen.—נִבְאִים f. only 1 Sam. xix. 20, prob.
by transposit. i. q. הַנְּבִיאִים, an assembly, com-
pany. So also וְהָיָה, 2 Sam. xx. 14, Cheth.
—Others make it from a doubtful root נִבְאִים,

Eth. **אֲזַח** : to grow old, whence **נֶזֶח**, presbyter, prince; q. d. *a senate*.

Prof. Lee.—**נֶזֶח**, f. constr. once, 1 Sam. xix. 20, transposed, for **נֶזֶחַת**, *congregation*, as some think, i. e. f. of **נֶזֶחַת**. Others, after de Dieu, *senate*, or *presbytery*, from the Æth. **נֶזֶח** : *princeps*, &c. Aquila, *βυλον*. Symm. *συστροφῆν*. Theod. *σύστημα*. LXX, *ἐκκλησίαν*.

They saw.

Houb.—**וַיֵּרָא**, *et vidit legendum* **וַיֵּרָא**, *et viderunt* ut liquet; nec aliter omnes videres.

20, 21, &c. *And they also prophesied.* See notes on x. 5, page 387.

Houb.—*Prophetaverunt etiam illi. Nos hoc loco utimur verbo prophetaverunt, quia in bonam partem venit. Nam ministri illi, quos miserat Saul, prophetant eodem modo, quo illi, qui cum Samuele versabantur, quos non dubium est egisse prophetas, non autem furiosos, ut erat Saul, cum spiritu malo agitabatur. Eodem modo ipse Saul prophetavit, postquam ad eos Samuelis prophetas appropinquasset. Neque enim tum fuit spiritu malo correptus, sed eodem, quo prophetæ Samuelis. Cæterum התנבא in Hithpahel indicat et prophetiam et habitum oris et corporis prophetæ, cum propheta non modo vaticinaretur, aut Dei laudes caneret, sed etiam, Deo afflante, non haberet vultum nec colorem eundem, nec jam mortale quidquam sonaret, sed supra hominem extolli videretur.*

Ver. 22.

וַיֵּלֶךְ בְּסִיחָא הַרְמָתָה וַיֵּבֶא עֵד-בִּיר
הַגְּדוֹל אֲשֶׁר בְּשֶׁכֶּנִי וַיִּשְׁאַל וַיֹּאמֶר אֵיפֹה
שְׂמוּאֵל וַיֹּדֶד וַיֹּאמֶר הִנֵּה בְּכִנִּיר
בְּרָמָה :

כניח קרי

καὶ ἐθυμώθη ὀργῇ Σαὺλ, καὶ ἐπορεύθη καὶ αὐτὸς εἰς Ἀρμαθαῖμ, καὶ ἔρχεται ἕως τοῦ φρέατος τοῦ ὕδατος ἐν τῷ Σεφί, καὶ ἠρώτησε καὶ εἶπε. ποῦ Σαμουὴλ καὶ Δαβὶδ; καὶ εἶπαν, ἰδοὺ ἐν Ναὶὸθ ἐν Παμῇ.

Au. Ver.—22 Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be at Naioth in Ramah.

Ged., Booth.—22 And Saul's anger was kindled [LXX], and he also went to Ramah; and came to the great well that, &c.

Naioth in Ramah. See notes on verses 18, 19.

Ver. 24.

וַיִּפְשֹׁט בְּסִיחָא בְּנֵי וַיִּהְיֶה נֶזֶחַת
הוּא לִפְנֵי שְׂמוּאֵל וַיִּפֹּל עָרֶם כָּל-הַיּוֹם
הַהוּא וְכָל-הַלַּיְלָה עַל-בֶּן וַיִּמְרוּ הַגִּם
שְׂאֵל בְּנֵי-אָם :

καὶ ἐξεδύσατο τὰ ἱμάτια αὐτοῦ, καὶ ἐπροφήτευσεν ἐνώπιον αὐτῶν καὶ ἔπεσε γυμνὸς ὅλην τὴν ἡμέραν ἐκείνην καὶ ὅλην τὴν νύκτα. διὰ τοῦτο ἔλεγον, εἰ καὶ Σαὺλ ἐν προφήταις;

Au. Ver.—24 And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay [Heb., fell] down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

His garments.

Ged., Booth.—His upper garments.

Pool.—*His clothes*, to wit, his military or royal garments; which he did, either that he might suit himself and his habit to the rest of the company; or because his mind being altogether taken up with Divine things, he did not understand or heed what he did. *Also*: this implies that the messengers which he sent, who probably were military persons, had done so before him. *Naked*, i. e., stripped of his upper garments, as was said before, and as the word *naked* is oft used, as Isa. xx. 2; Micah i. 8. See also 2 Sam. vi. 20; John xxi. 7. And it is here repeated to signify how long he lay in that posture.

Bp. Patrick.—*He stripped off his clothes also.* [His royal robes (as R. Solomon and other Jewish doctors expound it), appearing like an ordinary man; or perhaps in the prophetic habit. Or it may be meant only of his upper garment [so *Dathe*], whatsoever it was. For when the Germans are said by some to have appeared naked, Tacitus interprets it, rejecta veste superiore, "throwing off their upper garment." But the first I take to be the truest account; and, as Procopius Gazæus here notes, habitus ille regni ablationem significabat; "this throwing off his royal habit signifies the taking away his kingdom from him."

And prophesied before Samuel in like manner. [This seems to denote, that his messengers had also stripped themselves when they prophesied. And Abarbinel will have it, that they all still foretold the crown should be set upon the head of David.

Lay down naked.] As a man in an ecstasy, that had not the use of his senses. But by *naked* is meant only, as before, stripped of his royal robe.

Is Saul also among the prophets?] This gave occasion to renew the proverbial saying, which had been in use long before (see x. 12).

Dathe.—24 *Quod etiam ibi præsente Samuele deposita veste superiore et humi prolapsus toto illo die totaque nocte continuavit. Tunc proverbium illud repetitum est: Num Saulus quoque inter prophetas?*

Hebr. נָדָם, *nudus* dicitur etiam de eo, qui vestem superiorem deposuit, Jes. xx. 2; Mich. i. 8. Sic in N. T. γυμνός, Matth. xxv. 36.—Ceterum in his non miraculum subesse puto. Coetus hominum carmina adhibitis instrumentis musicis cantantium (cf. obs. ad cap. x. 5) facile hanc vim in aliorum animos habere potuit, ut missis omnibus aliis in similes affectus abriperentur. Vid. S. R. Niemeyer in Characterist., p. iv., p. 104.

CHAP. XX. 1.

Au. Ver.—Naiioth in Ramah. See notes on xix. 18, 19.

Ver. 5.

Houb.—לאכול, *Ad comedendum*, barbare, ut alibi non semel. Tres codices hoc loco לאכל, forma consuetâ.

Ver. 6.

— נִשְׁאֵל נִשְׁאֵל מִמֶּנִּי דָּוִד לְרוּץ בֵּית־לֶחֶם עִירוֹ בַּיּוֹמָה הַזֶּה לְקַל־הַמִּשְׁפָּחָה :

— παραιτούμενος παρητήσατο ἀπ' ἐμοῦ Δαυὶδ δραμεῖν ἕως εἰς Βηθλεὲμ τὴν πόλιν αὐτοῦ, ὅτι θυσία τῶν ἡμερῶν ἐκεῖ ὄλη τῇ φυλῇ.

Au. Ver.—6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city: for there is a yearly sacrifice [or, feast] there for all the family.

Bethlehem.

Booth.—בֵּית לֶחֶם. The various reading [בית, two MSS.], I conceive to be necessary; or some other equivalent term. That בית is used in reference to place, see ch. xvii. 52, and comp. verse 28.

A yearly sacrifice. So *Dathe*, *Ged.*, *Booth.*

Bp. Horsley.—Rather, “a stated sacrifice.”

Pool.—*A yearly sacrifice*; or, *a yearly feast*, as the Hebrew word is sometimes used.

Ver. 9.

וַיֹּאמֶר יְהוֹנָתָן חֲלִילָה לָךְ בִּי אָם יָדַע יֵצֵעַ כִּי־חֲלִילָה הָרָצָה מֵעַם אָבִי לְבֹא עָלֶיךָ וְלֹא אֶתָּה אֲגִיד לָךְ :

καὶ εἶπεν Ἰωνάθαν, μηδαμῶς σοι, ὅτι ἐὰν γνώσκων γὰρ ὅτι συντετέλεσται ἡ κακία παρὰ τοῦ πατρὸς μου τοῦ ἐλθεῖν ἐπὶ σέ, καὶ ἐὰν μὴ ᾔεις τὰς πόλεις σου, ἐγὼ ἀπαγγελῶ σοι.

Au. Ver.—9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

For if I knew, &c. So *Booth.*

Bp. Horsley.—Rather, “for if I know for a certainty that it is determined on the part of my father to bring evil upon thee, and I tell it thee not”—“Suspensa est sententia ut solet esse in ejusmodi juramentis.”—Houbigant ad locum.

Ged.—9 “God forbid!” said Jonathan: “Nay, if I knew, for certain, that my father were determined to bring evil upon thee, I would assuredly tell it to thee.”

Dathe.—9 Absit, inquit Jonathan, si certo cognovero, patrem meum intendere tuum interitum, quin te de eo faciam certiore.

Maurer.—9 חֲלִילָה לָךְ בִּי אָם יָדַע יֵצֵעַ אֲבִיר אָבִי לָךְ, *Absit a te, ut, si cognovero — id tibi non indicem.* Sic vulgo interpretantur hunc locum. Consentiant Gesenius, Winerus. Sed quum structura: *absit a te, ut ego faciam exemplo careat, haud scio an rectius dativum commodi habeam prius* אָבִיר. Cf. vs. 2, ubi simpliciter ponitur חֲלִילָה.

Ver. 10.

וַיֹּאמֶר דָּוִד אֶל־יְהוֹנָתָן מִי יַגִּיד לִי אֲנִי מִה־יֵּעֲנֶךָ אֲבִירָה הַשָּׂה :

καὶ εἶπε Δαυὶδ πρὸς Ἰωνάθαν, τίς ἀπαγγέλη μοι, ἐὰν ἀποκριθῇ ὁ πατήρ σου σκληρῶς;

Au. Ver.—10 Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

Ged.—“But who,” said David to Jonathan, “will inform me of what shall happen; and whether thy father answer thee roughly?”

Booth.—10 Then said David to Jonathan, Who shall tell me whether thy father answer thee roughly?

Houb.—*Dixit Jonathan David; numquid me faciet certiore si quid pater tuus tibi de me acerbè loquetur?*

אִי בִיה. Aiunt novi interpretes esse אִי, si,

quod non est ita nisi alterum si antecessit. Legendum **מד נא**, *quid*, vel *si quid*, quod legere videntur Syr. et Chald. qui **נא**, si forte.

Dathe.—10 *Quis vero, inquit David; mihi indicabit, si quid duri tibi responderit pater tuus?*

Maurer.—Vulgo: *quis mihi indicabit, si quid duri tibi responderit pater tuus?* Sed bene Winerus: “**נא**, inquit, esset aut si *quid*; itaque nos hunc sensum esse statuimus: *quis indicabit mihi (quid pater tuus in me decreverit), aut (si tu ipse velles mihi indicare vs. 9) quid duri putas eum tibi responderurum, in te decreturum esse?* Scilicet vs. 9 dixerat Jonathas, *se Davidi nuntiaturum, si quid duri in ipsum decrevisset pater.* Itaque **נא** non potest nisi hunc sensum habere: *quis a te missus?* qua tu ratione istum nuntium ad me deferendum curabis? in verbis autem **נא** **נא** **נא**, si de acerbitate Sauli in Davidem dicerentur, vana inesset repetitio eorum, quæ vs. 9 continentur.”

Ver. 12—17.

12 וַיֹּאמֶר יְהוֹנָתָן אֶל־דָּוִד יְהוָה אֱלֹהֵי
יִשְׂרָאֵל פִּי־אֶחָדְךָ אֶת־אָבִי פָעַת וּפָחַר
הַשְׁלֵשִׁית וְהַגִּדְתָּ אֶל־דָּוִד וְלֹא־אֶזְכָּר
אֲשֶׁלְּךָ אֵלַי וְנָלִיתִי אֶת־אֲזִנֶּךָ :
13 כֹּה־יַעֲשֶׂה יְהוָה לִיהוֹנָתָן וְכֹה יִסָּף
פִּי־יָשָׁב אֶל־אָבִי אֶת־הַרְעָה עָלֶיךָ
וְנָלִיתִי אֶת־אֲזִנֶּךָ וְשִׁלַּחְתִּיךָ וְהִלַּכְתָּ
לְשָׁלוֹם וְיָתִי יְהוָה עִמָּךָ כְּאִשֶּׁר הָיָה
עִם־אָבִי : 14 וְלֹא אֲסַעֲדֶנִּי חַי וְלֹא־
תַעֲשֶׂה עִמָּדִי חֶסֶד יְהוָה וְלֹא אֲמִית :
15 וְלֹא־תִכְרֹת אֶת־חֲסִדְךָ מִעַם בֵּיתִי
עַד־עוֹלָם וְלֹא בַּהֲכָרְתָּ יְהוָה אֶת־אֲבִי
דָּוִד אִישׁ מִעַל פְּנֵי הַמִּדְבָּר : 16 וַיִּכְרַת
יְהוֹנָתָן עִם־בָּרִית דָּוִד וּבִקֵּשׁ יְהוָה מִיָּד
אָבִי דָּוִד : 17 וַיֹּסֶף יְהוֹנָתָן לְהַשְׁמִיעַ
אֶת־דָּוִד בְּאֶהֱבָתוֹ אֹתוֹ בִּי־אֶהֱבֶת נַפְשׁוֹ
אֶחָדוֹ :

12 *καὶ εἶπεν Ἰωνάθαν πρὸς Δαυὶδ, Κύριος ὁ Θεὸς Ἰσραὴλ οἶδεν, ὅτι ἀνακρινῶ τὸν πατέρα μου ὡς ἂν ὁ καιρὸς τρισσῶς, καὶ ἰδοὺ ἀγαθὸν ἦ περὶ Δαυὶδ, καὶ οὐ μὴ ἀποστείλω πρὸς σέ εἰς ἄγρον,* 13 *τάδε ποιῆσαι ὁ Θεὸς τῷ Ἰωνάθαν καὶ τάδε προσθεῖν, ὅτι ἀνοίσω τὰ κακὰ ἐπὶ σέ, καὶ ἀποκαλύψω τὸ ὄπιόν σου, καὶ ἐξαπο-*

στελῶ σε καὶ ἀπελεύσῃ εἰς εἰρήνην, καὶ ἔσται Κύριος μετὰ σοῦ καθὼς ἦν μετὰ τοῦ πατρός μου. 14 *καὶ ἂν μὲν ἔτι μου ζῶντος, καὶ ποιήσεις ἔλεος μετ' ἐμοῦ· καὶ ἂν θανάτῳ ἀποθάνω, 15 οὐκ ἐξαρείς ἔλεός σου ἀπὸ τοῦ οἴκου μου ἕως τοῦ αἵωνος· καὶ εἰ μὴ, ἐν τῷ ἐξαίρειν Κύριον τοὺς ἐχθρούς Δαυὶδ ἕκαστον ἀπὸ τοῦ προσώπου τῆς γῆς, εὔρεθῆναι τὸ ὄνομα τοῦ Ἰωνάθαν ἀπὸ τοῦ οἴκου Δαυὶδ, καὶ ἐκζητῆσαι Κύριος ἐχθρούς τοῦ Δαυὶδ.* 17 *καὶ προσέθετο ἔτι Ἰωνάθαν ὁμοσαι τῷ Δαυὶδ, ὅτι ἡγάπησε ψυχὴν ἀγαπῶντος αὐτόν.*

Au. Ver.—12 And Jonathan said unto David, O LORD God of Israel, when I have sounded [Heb., searched] my father about to-morrow any time, or the third day, and, behold, *if there be good toward David, and I then send not unto thee, and shew it thee [Heb., uncover thine ear];*

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live shew me the kindness of the LORD, that I die not:

15 But also thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off the enemies of David every one from the face of the earth.

16 So Jonathan made [Heb., cut] a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him [or, by his love toward him]: for he loved him as he loved his own soul.

Ken.—12 The following words must surprise all, who read them with attention—And Jonathan said unto David: O LORD God of Israel, when I have sounded my father, &c. But excellent sense is restored, if, by inserting the word **ו** (*vinit*) agreeably to two Hebrew MSS. we read thus—As Jehovah the God of Israel LIVETH! When I have sounded my father; if there be good, and I then send not unto thee, and shew it thee, &c.

Dr. A. Clarke.—12 There is, most evidently, something wanting in this verse. The Septuagint has, *The Lord God of Israel doth know.* The Syriac and Arabic, *The Lord God of Israel is witness* [so Houb.,

Dathe, Ged., Booth.] Either of these makes a good sense. But two of Dr. Ken- nicott's MSS. supply the word *וַיִּ*, "liveth;" and the text reads thus, *As the Lord God of Israel LIVETH* [so *Bp. Horsley*], *when I have sounded my father,—if there be good; and I then send not unto thee, and shew it thee, the Lord do so and much more to Jonathan.* This makes a still better sense.

Pool.—12 *O Lord God of Israel*, do thou hear and judge between us. It is an abrupt speech, which is usual in great passions.

14 Or, *And wilt thou not, if I shall then be alive* (to wit, when *the Lord shall be with thee, as he hath been with my father*, as he now said, i. e., when God shall have advanced thee to the kingdom, as he did him), *yea, wilt thou not* (the same particle twice repeated for asseveration, i. e., I am well assured that thou wilt) *show me the kindness of the Lord*; i. e., either such kindness as the Lord hath showed to thee, in preserving thy life in the midst of so many and such great dangers; or that kindness to which thou hast engaged thyself, in the covenant sworn between thee and me in God's presence. *That I die not*; that thou do not kill me or mine, as princes of another line use to kill the nearest relations of the former line, from whom the kingdom was translated to them.

16 The covenant which before was personal, he now extends to the whole house of David, expecting a reciprocal enlargement of it on David's side, which doubtless he obtained. *Let the Lord even require it at the hand of David's enemies*; if either I or any of my house shall break this covenant, and shall prove enemies to David, or to his house, let the Lord, the witness of this covenant, severely punish the violators of it, whoever they are. Others thus, *Let the Lord require and punish the breach of this covenant in David, if he break it.* But because it was ominous and reproachful to suppose such a thing of David, by a figure called *euphemismus*, he names David's *enemies* for David; as they also expound 1 Sam. xxv. 22. But the former sense seems more probable, because this verse contains only Jonathan's stipulation or covenant with David and his house, which being expressed in the former part of it, is in this latter part confirmed by the usual form of imprecation; and the restipulation or covenant of David to Jonathan and his

house is mentioned in the next verse. Yet may that other sense stand well enough; taking these words for Jonathan's adjuration of David to be kind to him, confirmed with an imprecation in case he do otherwise; as if he should say, I adjure thee, as thou hopest to escape such a mischief (which I had rather might befall thine enemies than thee), that thou deal not so ungratefully with me or my house: which adjuration of Jonathan David seconds by an oath in the next verse, at the request of Jonathan. 17 *And Jonathan caused David to swear again.* Heb., *And Jonathan added or proceeded to make David swear*, i. e., having himself sworn to David, or adjured David, in the foregoing verse, he here requires David's oath to him, by way of restipulation or confirmation. *Because he loved him*; because he had a true friendship for David, he desired that the covenant might be inviolably observed through all their generations.

Bp. Patrick.—12 The first words seem to be an exclamation: and the rest, as if he had said, Shall I who love thee so much, be thought capable of breaking my word with thee? All these verses are full of passion, and the words are broken, concise, and interrupted; as the words of lovers are wont to be, especially when they are disturbed.

14 *And thou shalt not only while yet I live shew me the kindness of the Lord.*] The kindness promised him before the Lord, or the greatest kindness. The words in the Hebrew run plainly thus, "And wilt thou not, if I be then alive (viz., when God had advanced him to the throne, as he did his father), wilt thou not show me the loving-kindness of the Lord?" He made no doubt, but rather strongly affirmed his belief of it.

That I die not.] After the manner of those kings, who were wont to cut off the children of their predecessors: under whose throne they were advanced.

16 They had made a league of personal friendship, a little after the slaughter of Goliath: and now they make a friendship between their families: and Jonathan wished that God would requite it, if any of his family proved David's enemies. This he renewed afterward, and added further articles to the league, that Jonathan should be next to himself (xxiii. 18).

17 *Jonathan caused David to swear again,*

because he loved him.] Or he made him swear again by the love he bare to him.

He loved him as—his own soul.] The greatness of his love to him made him think he could never do enough to secure his friendship to all generations.

Bp. Horsley.—12 “And Jonathan said unto David, as Jehovah God of Israel liveth [two MSS.], I will surely sound my father [כער] at a convenient season [מחר השליח] the day after to-morrow, and behold it is either well with David or not; then I will send unto thee, and give thee information.

13 “So Jehovah do to Jonathan, and much more, if it please my father to do thee mischief, I will accordingly give thee information, &c.”

Jonathan engages for two things: to give David notice if any immediate mischief is intended, and to give him notice if it should be intended at any time hereafter. That the affirmative form of asseveration is used after the execration: “So Jehovah do to me, and more.” See 1 Kings xix. 2.

14 [ולא] And it shall not be [אם ערני חי] so long as I may chance to live, [ולא חרשה] עמדי חסר ידוד, that thou shalt not religiously show me kindness, that I die not.

Kindness of Jehovah, i. e., religious kindness, to which thou art bound by the tenor of thy oath.

15 *But also thou*; rather, *And thou*—.

16 This sixteenth verse may be understood as the close of Jonathan's adjuration, and should be thus rendered: “But let Jonathan be cut off with the house of David, and Jehovah require it at the hand of David's enemies.” He desires to be considered as united to David's family, that his fortunes may thrive or decline with those of David's house, and his calamities be revenged upon David's enemies.

Ged.—12 And Jonathan said to David: “Witness the LORD [LXX, Syr., Arab.], the God of Israel; if, when I have sounded my father, some time to-morrow or next day, I perceive in him a good will toward David, I then send thee not word of it, may the LORD do so and so, nay more than that, to Jonathan; 13 And if my father be disposed to do thee harm, I will likewise inform thee; and send thee away in safety. But when the LORD shall be with thee, as he hath been with my father, 14 Thou must, if I be then alive, show me god-like kindness, that I die not: 15 Nor must thou

ever withdraw thy kindness from my family; not even when the LORD shall have cut off from the face of the earth all the enemies of David: 16 But if Jonathan ever cut off any of David's family, may God repay it on David's enemies!”—17 Again Jonathan swore to David, from his love to him: for he loved him as himself.

Booth.—12 And Jonathan said to David, Jehovah, the God of Israel, be witness [LXX, Syr., Arab.], if when I have sounded my father some time to-morrow or the next day, and, behold, there be good-will towards David, and I then send not to thee, and show it thee; 13 Jehovah do so and much more also to Jonathan; but if it please my father to do thee evil, then I will show it to thee, and send thee away, that thou mayest go in peace. But when Jehovah shall be with thee as he hath been with my father, 14 Then thou, if I be yet alive [so the versions], shalt show me the kindness of Jehovah, that I die not: 15 Nor shalt thou ever withdraw thy kindness from my house: no, not when Jehovah hath cut off all the enemies of David, from the face of the earth. 16 But should Jonathan cut off any of the house of David, may Jehovah require it at the hand of David's enemies. 17 Again Jonathan swore to David, because he loved him: for he loved him as he loved himself.

Houb.—12 *Tum Jonathas Davidi; testis est, inquit, Dominus Deus Israel, ut ego patrem meum cras et usque ad diei tertiæ vesperam sum exploraturus, et ut, si de Davide bona verba erunt, ego ad te sum missurus, teque certiores facturus.* 13 *Ita Dominus Jonathæ sit propitius. Si patri meo statutum est, ut pereas, ego id tibi declarabo, dimittamque te, ut cum pace abeas; erit autem Dominus tecum, sicut cum patre meo fuit.* 14 *Tu vero, si ego superstes ero, præstabis mihi eandem, quam Dominus, benevolentiam.* 15 *Sin autem moriar, non subtrahes a domo mea benevolentiam tuam in posterum, et ne tum quidem, cum Dominus Davidis inimicos ex terra omnes eripuerit.* 16 *Fecit igitur Jonathas cum domo Davidis fœdus, dixitque; faciat Dominus, ut non impune ferant inimici David.* 17 *Insuper et Jonathas postulavit a Davide jusjurandum, pro suo in eum amore, quia illum amabat sic tanquam animam suam.*

12 יהוה אלהי ישראל, Dominus Deus Israel. Nemo non videt, hæc verba nihil habere

quod regant, aut a quo regantur. Supplet Clericus, *testis esto* : male nisi ita, ut verbum עד, quod prope יר satis simile excedit, in contextum revocetur. Nam quis dixerit esse Hebr. linguæ, omittere *testis esto*, ubi hoc sit ad sententiam necessarium? Non omissum id fuisse a sacro scriptore testis est Syrus interpres, apud quem legitur עדר, *testis erit*; testes etiam Græci Intt. quod ὁμδεν. novit, ex scriptura עד, cum alii codices haberent עד, alii עד. Sed accommodatius ad seriem עד, *testis est (quod explorabo patrem)*...

14 ולא אם ערני חי Arias, *et non si adhuc me vivente (et non facies)*. Latine hæc reddens, quæ Hebraice hic leguntur; quæ si quis intelligit, *erit mihi magnus Apollo*. Itaque non legunt istud prius ולא Græci Interpretes, ut nec Vulgatus. Non etiam Syrus: nam legit ולי, *et o utinam*. Planum est attente legenti, oppositionem esse sententiæ in ערני חי, *adhuc vixero*, et in ואמות, *moriar*, et Jonathan sic dicere, *si vivam, mihi parces; si moriar, parces meæ familiæ*. Itaque legendum, sine לא, hoc modo: ואם ערני חי, *si ego superstes*, et similiter sine לא, in fine versus, ואמות, *quod si moriar*, ut sententia hæc altera inchoetur... ולא הכרתי, *non tolles (benevolentiam) tuam a domo mea*; nisi legis ואמות ואם לא, *quod si non ita erit, sed moriar*; vel, ut Græci Interpretes ומה אם אמות, *quod si morte moriar*, ut constet sententiæ oppositio supradicta; et delendum est punctum majus ante הכרתי ולא, quia sententia continuatur, quæ in ואם אמות, *quod si moriar*, incepta est. Vide versionem.

·16 יהוה יבקש. Legendum יבקש, *requirat Dominus*, Jonatha loquente; nam hæc sunt verba fæderis ipsius, quod facit, hoc versu, cum Davide Jonathas, et series plana est. Verum hæc varie et perturbate legebant veteres, quos vide, si juvat, in Polyglottis.

Dathe.—12 Ille sic inquit: *Jovam, Deum Israëlitis, testor: a) me cras aut perendie exploraturum esse patrem meum, et si intellexero, eum bene erga te esse animum, me missurum esse, qui te de eo faciat certiore.*
13 *Sed eundem Jovam testor, si malum tibi intendat pater meus, id quoque me velle tibi indicare, teque secure esse dimissurum. Adisti tibi Jova, quemadmodum patri meo adjuit.*

14 Tunc si in vivis adhuc fuero, favorem ex
jurejurando mihi exhibebis. b) Si vero mor-

*tuus fuero, 15 Non subtrahes benevolentiam
tuam meis unquam, ne tunc quidem, quando
Jova omnes hostes tuos e medio sustulerit.*

16 *Sic fœdus pepigit Jonathan cum familia*

Davidis, pœnas repetat Jova, inquit, ab omnibus Davidis hostibus. c) — 17 Deinde denuo jurejurando Davidi confirmavit, d) pro magno suo in eum amore, amabat enim eum tanquam se ipsum, 18 Eique dixit, &c.

a) οἱ ὁ supplent οἶδεν, et Syrus : *testis est.*

b) In hoc versu videtur errore scribarum
 אֲחִי irrepsisse. Non legerunt hoc Græci in
 terpretes et Vulgatos. Syrus legit: אֲחִי, *o
 utinam!* Sed sic sequentia non bene co-
 hærent. Manifesta est oppositio in וְיָחִיד
 אֶבְרָהָם et Jonathan dixisse videtur: Si
 vivam, mihi parces; si moriar, parces meæ
 familiæ. Cf. *Hibigantius*.

c) Hunc versum non intelligo. Locus haud dubie corruptus, ut alia in tota hac pericopa, ex versionibus tam parum tuto, quam ex conjectura restituenda.

d) Neque hujus versus verba priora sanavidentur. Pro infinitivo Hiphil אֲדַבֵּר, *ad-jurare* puto legendum esse infinitivum in Niphal אֲדַבַּר, partim, quoniam præcedit הֵבִי, *addidit*, h. e., iterum Jonathan jurejurando affirmavit, sc. se facturum esse, quod Davida antea promiserat; partim propter sequentia: *pro amore suo in eum amabat eum ut se ipsum*. Quæ sane non coherent cum priore membro, si hoc veritatur: Jonathan jurejurando obstrinxit Davidem, ut illa, quæ ab eo petierat, promitteret, *pro amore suo in eum*, etc. Quis enim ab altero jusjurandum exigit amore in eum permotus?

Maurer. — 12 יהוה אֱלֹהֵי יִשְׂרָאֵל, sc. me perdat. צַרָּה כְּפֶרֶת, *crastino die hac hora aut* (per asyndeton G. Gr. ampl. p. 842) *perendie*. כְּפֶרֶת צַרָּה non est *tempore crastino* (Win.), sed. i. q. כְּפֶרֶת צַרָּה הַזֶּה, Jos. xi. 6. — 13 הַזֶּה יִשְׁפָּא הַיְּהוָה וְגו'. Hanc jurandi formulam Gesenius ad vs. 12, referendam censet, nescio qua ductus ratione. Construe: *deus me perdat*, per deum, *quando ... id ego tibi indicabo*, cet. Ad verba autem אֲנִי אֶתְּקַבֵּץ עִלְיָהוּ אֶתְּקַבֵּץ quod attinet, primum tenendum est, הֵשִׁיב intransitive sumi, deinde: locum habere constructionem ad sensum: *si placuerit patri meo* = *si decreverit pater meus in te malum*. Possit etiam in mentem alicui venire, cogitando supplendum esse לְהֵשִׁיב; *si placuerit patri meo inferre malum*, coll. vs. 9: כִּי בָרַחָה הִרְצָה מִצֵּם אֲנִי לְבֹאֵת עִלְיָהוּ. Sed prior ratio analogiæ grammaticæ magis convenit; cf. ad Jos. xxii. 17. — 14, 15, Difficillimus locus, in quo explicando superioris ætatis interpretes vires suas frustra tentarunt. Neque his feliciter fuit Ewaldus, qui in Gr. crit., p. 663, nodum hoc modo solvere conatus

est: *nec, si vivam, misericordiam dei in me exercebis, ne moriar* (propr. “und nicht, wenn ich noch leben sollte, nicht darfst du mit mir die Gnade Gottes üben, dass ich nicht sterbe”), i. e., nec ex mera misericordia vivum me servabis. Huic enim interpretationi præter alia id potissimum obstat, quod *חַי אִם עוֹדֵנִי הוּא* et *אָמִית הוּא*, item verba *וְלֹא—וְלֹא תַעֲשֶׂה עִמָּי הָסֵר יְהוָה* et *וְלֹא תִכְרֶה וְלֹא תִמָּחֵר אִתִּי חֲרֹף מִעַם בְּיָחִי* manifesto sibi invicem opposita sunt, unde intelligitur, verba *אָמִית הוּא* non ad antecedentia sed ad consequentia referenda esse, ita ut verba *וְלֹא תִכְרֶה וְלֹא תִמָּחֵר אִתִּי חֲרֹף מִעַם בְּיָחִי* exacte respondeant verbis *חַי אִם עוֹדֵנִי הוּא* hoc modo:

*וְלֹא אִם עוֹדֵנִי הוּא וְלֹא תַעֲשֶׂה עִמָּי
וְלֹא אָמִית הוּא וְלֹא תִכְרֶה וְלֹא תִמָּחֵר אִתִּי חֲרֹף מִעַם בְּיָחִי*

Atque his jam viam munivimus ad veram et lectionem et interpretationem. Nunc enim apparet, pro *וְלֹא—וְלֹא* ab initio commatis 14, legendum esse *וְלֹא—וְלֹא*, ut hic prodeat sensus: *et utinam, si vivam, benevolentiam mihi exhibeas, nec, si moriar, benevolentiam tuam meis unquam subtrahas!* propr. *und möchtest du, wenn ich noch lebe, möchtest du üben an mir Liebe Gottes, und nicht, sterb ich, nicht abziehen deine Liebe von meinem Hause in Ewigkeit!* De singulis hæc teneant lectores. Ac primum quidem verba *חַי אִם עוֹדֵנִי הוּא וְלֹא תַעֲשֶׂה עִמָּי* non eum sensum habere, quem Ew. iis tribuit, sed simpliciter significare: talem alicui benevolentiam adhibere, qualem Deus adhibere solet, i. e., veram, perpetuam (cf. 2 Sam. ix. 3 cum vs. 7); deinde, pro *וְלֹא אָמִית הוּא* nequaquam desiderari posse *וְלֹא אָמִית הוּא*, nam, quum præcedat optandi particula, non nisi mera negatione opus est; denique *אָמִית* esse pro *אָמִית*, omisa particula conditionali, quæ sæpius deficit et h. l. ex præcedenti *חַי אִם עוֹדֵנִי הוּא* facili negotio potest suppleri. Veteres liberius exprimunt sensum: si vivam, mihi parces; si moriar, parces meæ familiæ. LXX: καὶ ἐὰν μὲν ζῶντος καὶ ποιήσεις ἔλεος μετ' ἐμοῦ. καὶ ἐὰν θανάτῳ ἀποθάνω, (15) οὐκ ἐξαίρεσις ἔλεός σου ἀπὸ τοῦ οἴκου μου ὥς τοῦ αἰῶνος. Sed Syr. legisse videtur *וְלֹא*. *וְלֹא* *וְלֹא תִכְרֶה וְלֹא תִמָּחֵר אִתִּי חֲרֹף מִעַם בְּיָחִי*, *Ne tunc quidem, quando sustulerit Jova, cet.* — 16 “Hunc versum non intelligo. Locus huic dubie corruptus, ut alia in tota hac pericopa, ex versionibus tantum tuto quam ex conjectura restituenda.” Dathius. Nihil video difficultatis. Sensus hic est: *Sic fecit Jonathan fœdus cum familia Davidis; atque ita pœnas repetat Jova, inquebat, ab hostibus Davidis.* Scilicet post

omissum est *וְלֹא*, ut infra xxii. 8; 2 Chron. vii. 18. Cf. similia exempla Jos. vi. 1; Jud. xix. 30; G. Gr. ampl., p. 851. Ad יִבְנֶה, quod est Præt. relativum subaudiendum *אָמִית*, qua ellipsi nihil est frequentius. Verbis autem: *atque ita puniat Jova Davidis hostes facti fœderis confirmatio continetur; declarat enim his verbis, Davidis hostes etiam suos esse futuros.* — Hæc quoque Dathius sollicitare conatus est sine ulla ratione. Sensus tam planus est, quam qui planissimus. Porro *Jonathan obtestatur est Davidem* (sc. ut ea faceret, de quibus vs. 18 sqq. agitur) *per amorem erga eum, amabat enim eum tanquam se ipsum.*

Ver. 19.

*וְשָׁלַחְתָּ תְּרַד מָאָד וּבָאָתָּ אֶל־הַמָּקוֹם
אֲשֶׁר־נִסְתַּרְתָּ שָׁם בְּיוֹם הַמַּעֲשֶׂה וְיִשְׁבָּתָּ
אֶל־הַבֶּן הָאֵזֶל :*

καὶ τρισεύσεις καὶ επισκέψῃ καὶ ἦξῃς εἰς τὸν τόπον σου, οὗ κρυβῆς ἐν τῇ ἡμέρᾳ τῇ ἐργασίᾳ, καὶ καθίσῃ παρὰ τὸ Ἐργάβ ἐκεῖνο.

Au. Ver.—19 And when thou hast stayed three days, then thou shalt go down quickly [or, diligently; Heb., greatly], and come to the place where thou didst hide thyself when the business was in hand [Heb., in the day of the business], and shalt remain by the stone Ezel [or, that sheweth the way].

Pool.—When thou hast stayed three days; either at Beth-lehem with thy friends, verse 6, or elsewhere, as thou shalt see fit. *When the business was in hand*, Heb., in the day of business; or, of the business. And these words are to be joined, either, 1. With the words next foregoing; and so they note the time when *David hid himself* there; which was, when *this same business* which now they were treating about was in agitation formerly, to wit, to discover Saul's mind and purpose towards him, chap. xix. 2, 3. Or, 2. With the more remote words; and so they note the time when David should come to the place appointed, and formerly used to hide himself in upon a like occasion, to wit, in the day when the *business* here spoken of was to be done, i. e., when the discovery of Saul's mind was to be made. *By the stone Ezel*, or, *by the stone of going, or travelling*, i. e., by that stone which directs travellers in the way, to wit, in some cave, or convenient place, which was near that stone.

Bp. Patrick.—19 When thou hast stayed

three days, then thou shalt go down quickly.]

It is commonly interpreted, of staying so long with his kindred at Beth-lehem, or some other place of retirement. But in the Hebrew the words are, "thou shalt three times (or three days) go down to a very low place:" and the meaning seems to be, that if Jonathan did not come the first day, he should take it for granted he knew nothing; and come again the second; and if he brought him no news then, come the third.

Come to the place where thou didst hide thyself when the business was in hand.] When they were discoursing of this very matter ; how to discover Saul's affection towards David. Or, when he did David's business with his father, and interceded so effectually for him, that Saul promised not to kill him.

Remain by the stone Ezel.] It is thought to be a stone that showed men their way, where several roads met: because the word imports *going* or *travelling*.

Ged., Booth.—19 And, on the third day, still more wilt thou be missed [Chald., Syr., Arab., so *Dathe*]. Go, then, to the same place where thou concealedest thyself on the day of *thine* escape [בֵּית הַסֵּתֶר *a conjectural reading*]; and remain by that [LXX, Syr.] stone.

On the day of thine escape; i.e., as I conjecture, on the day, when, at Jonathan's desire, he first concealed himself in the fields. Comp. chap. xix. 2 and following.

Houb.—19 *Die autem tertio facies ut citò venias ad eum locum, in quem te die profesto abdideris, sedebisque apud lapidem Ezel.*

ἔλκεινο, *Et descendes valde*; ita Arias,
 male; nam adverbium מר recusat verbi יר
 societatem. Vulgatus, *festinus*, ex scrip-
 tionem מר, optima, quam nos sequimur.
 Chaldæus, Syrus, et Arabs pro יר, exe-
 quuntur, חפז, *desideraberis*, ut supra; *desi-*
deraberis multum die tertio, Saïle admirante,
 quamobrem dies tres totos absis a mensa
 regia, quam etiam et scriptiorem et sen-
 tentiam sequi licet..הזל, *Ezel*, nomen
 lapidis, qui notatur. Syrus et Græci Intt.
 legunt הול, *hunc*: nam Syrus יד; Græci Intt.
 ἐκείνο.

Dathe.—18 *Eique dixit; Cras est novilunium, et tu desideraberis sede tua vacante,*
19 *Idque multo magis tertio die. a) Eo igitur die, quo res peragetur, veni in hunc locum, ibique te abde et morare prope istum lapidem. b)*

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a) Pro **תָּרַד מֵאֵר**, *Descendes valde*, Chaldaeus, Syrus, et Arabs legerunt **תִּשְׁקַד מֵאֵר**, *multum desideraberis*. Quorum lectionem in versione expressi.

b) Hebr. **אֶזֶל הַאֶבֶן הַזֶּה**. LXX et Syrus vertunt tanquam si legissent **πρὸς τὴν λίθον ἐκείνον**. Alii ut nomen proprium. Sic Vulgatus: *juxta lapidem, cui nomen est Ezel*.

Maurer.—*וְשֵׁנִיתָ תְּרֵי יָמִים*, *Et tertio die descendente vehementer*, i. e., "*festinus*." Vulg. Prius verbum adverbii vices sustinet. Dathius cum Chald., Syr., et Ar. legi *וְשֵׁנִיתָ תְּרֵי יָמִים*, *et die tertio multum desideraberis*, qua lectione facile carebis. וְיָמֵינוּ אֶתְרֵינוּ נִכְתָּרָה. Dathius: *eo die, quo res peragetur, veni in hunc locum, ibique te abde*. Hoc est miscere ac turbare omnia. Redde: *et veni in locum, ubi absconditus eras die facinoris* (xix. 2).

Ver. 21.

וְהָיָה אֲשֶׁלְךָ אֶת־הַנְּעָרִים לְךָ מִצָּרָה
 אֶת־הַנְּחֻמִּים אֶת־הַמָּוֶל אֶת־לְבָבְךָ וְגו'
 καὶ ἰδοὺ ἀποστέλλω τὸ παιδάριον, λέγων,
 δεῦρο ἐερέ μοι τὴν σχίζαν. ἐὰν εἶπω λέγων
 τῷ παιδαρίῳ, κ.τ.λ.

Au. Ver.—21 And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, &c.

Saying, Go find.

Houb., אִשָּׁה אֶת הַנָּשִׁיךְ—*Mittam puerum, Fade.* Incredible est sic locutum fuisse Jonathan, cum præsertim post dicat, אִמְרֵי אִמִּי, *si dicendo dixero, non omisio verbum dixero.* Sed quia bis continenter legitur אִמִּי, ubi semel legi satis est, facile judicatur, unum אִמִּי fuisse loco suo dimotum, et legendum, אִשָּׁה אֶת הַנָּשִׁיךְ וְאִמִּי, *mittam puerum, et dicam, Fade (collige sagittas).*

Ver. 25.

וַיֵּשֶׁב חִמְלָה עַל-מוֹשֶׁה בַּפָּעַם א
בַּפָּעַם אֶל-מוֹשֶׁה הַקָּוִי וְהָאֵל יִחְזָקוּ
וַיֵּשֶׁב אַבְנֵר מִצֵּד שָׂאִיל וַיִּפְקֹד מְקוֹם
הַדָּד :

καὶ ἐκάθισεν ἐπὶ τὴν καθέδραν αὐτοῦ, ὡς
ἄπαξ, καὶ ἄπαξ, ἐπὶ τῆς καθέδρας παρὰ τοίχον,
καὶ προέφθασε τὸν Ἰωνάθαν, καὶ ἐκάθισεν
Ἀβεννήρ ἐκ πλαγίων Σαουλ, καὶ ἐπεσκέπη ὁ
τόπος Δαυίδ.

Au. Ver.—25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner

3 M

sat by Saul's side, and David's place was empty.

And Jonathan arose, &c.

Ged., Booth.—And Jonathan sat on one side [Syr.], and Abner sat on the other side of Saul; but David's place was empty.

Houb.—25 *Sedebat rex, ut solebat, sua in sede, quæ parietali adiacebat, surrexitque Jonathan ut discumberet; discubuit autem Abner ex latere Saulis, vacuusque erat Davidis locus.*

וַיָּקָם יֹנָתָן וַיֵּשֶׁב אַבְנֵר, *Et surrexit Jonathan, et sedit Abner (ad latus regis).* Contra veritatem videtur esse, ut Abner mensæ regiæ assederit, Jonathan autem steterit. Præterea וַיָּקָם non tam habet *et stetit*, quam *et surrexit*, quo in verbo sententia initium sæpe habet, ut post addatur, quid quisque egerit, postquam surrexit. Id vero in Jonatha nunc additur, si verbum וַיֵּשֶׁב in Jonatha usurpetur, et si sic legas cum Syro Intt. וַיָּקָם יֹנָתָן וַיֵּשֶׁב אַבְנֵר, *et surrexit Jonathan et accubuit. Abner autem...* Quanquam in hanc potius partem propendeo, ut olim bis scriptum fuerit וַיֵּשֶׁב, hoc modo: וַיָּקָם יֹנָתָן וַיֵּשֶׁב אַבְנֵר, *surrexitque Jonathan et assedit; assidebat autem Abner (ad latus regis).* Ita ut, cum nemo ad latus Jonathanæ sederet, appareret Davidem abesse.

Dathe.—24 *Novilunio rex consedit ad epulas 25 in loco suo consueto ad parietem, a) deinde b) Jonathan ei ad dextram, Abner ad sinistram accubuerunt. Sic sedes Davidis vacabat.*

a) Ut in loco honoratiori, ex more orientalium; cf. Harmari Observatt. Orient., p. ii., p. 66.

b) Pro וַיָּקָם legendum est וַיֵּשֶׁב, aut saltem hoc supplendum est contextu sic postulante, cum non probabile sit, filium regis stetisse, sedente Abnero. Sic quoque Josephus narrat, lib. iv., cap. 14, Jonathanem Saulo ad dextram, Abnerum ad sinistram sedisse. Syrus refert illud וַיֵּשֶׁב, quod in textu habemus, ad Jonathanem: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Is igitur legit וַיֵּשֶׁב. Aliam lectionem exhibent οἱ δὲ, καὶ προσέφθασεν τὸν Ἰωνᾶθαν, sc. Saulus. Legerunt וַיָּקָם pro וַיֵּשֶׁב sensu quoque aptissimo. Sic enim dicitur: Saulum tantum antecessisse Jonathanem, sive hunc proxime post eum consedissee.

Maurer.—וַיֵּשֶׁב מוֹשֵׁב הַקֵּץ h. e., in præcipua ac quam maxime honorifica sede וַיָּקָם יֹנָתָן וַיֵּשֶׁב אַבְנֵר. Ex impeditioribus hic locus est. Plerique interpretes, in his Gesenius (Chrest.),

sequuntur Syrum, qui voc. וַיֵּשֶׁב ad Jonathanem referens et voci אַבְנֵר copulam præmittens verba sic reddit: *et surrexit Jonathan et accubuit, et Abner ad latus Sauli*, sc. accubuit. Non male. Sed קִים fortasse latius hic patet, ut וַיָּקָם יֹנָתָן nihil aliud sit quam: *tum venit*, i. e., proxime post Saulum consedit Jonathan, cf. Gen. xli. 29, 30, 54. Potest etiam lapsus scriptoris subesse, cf. vs. 34 ab init. Mira est Schulzii interpretatio: *surrexit*, "quasi præ sagiret animus patris insaniam," coll. vs. 33.

Ver. 26.

וְלֹא־דָבַר שְׂאוּל מֵאַחַר כִּי הָיָה כִּי אָמַר מְקַרְהָ הָיָה בְּלִיָּה טְהוֹר הָיָה כִּי־לֹא טְהוֹר :

καὶ οὐκ ἐλάλησε Σαούλ ἐν τῇ ἡμέρᾳ ἐκείνῃ, ὅτι ἐῤῥηκε σύμπωμα φαίνεται, μὴ καθαρὸς εἶναι, ὅτι οὐ κεκαθάρισται.

Au. Ver.—26 Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

Something hath befallen him, &c.

Booth.—Something may have befallen him; or he may not be clean; because he hath not purified himself [LXX].

Houb.—26 *Saul eo die nihil conquestus est; nam cogitabat hoc casu evenire; quia forte, cum immundus esset, non se se mundasset.*

כִּי לֹא טְהוֹר. *Quia non mundus est.* Mox dictum est, *forte non est mundus*; nunc additur, *quia non est mundus*; nemini lectori placere id potest. Itaque legendum, aut נִטְהַר, cum Græcis Interpretibus, qui κεκαθάρισται, *mundatus fuit*, vel טְהוֹר, *mundavit se*. Sensere veteres orationis vitium, quod propriâ quisque interpretatione correxerunt.

Ver. 27.

וַיְהִי כַּמֶּחֶרֶת הַחֹדֶשׁ הַשְּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד וְגו'

καὶ ἐγενήθη τῇ ἐπαύριον τοῦ μηνὸς τῇ ἡμέρᾳ τῇ δευτέρᾳ, καὶ ἐπεσκέπη ὁ τόπος τοῦ Δαυὶδ κ.τ.λ.

Au. Ver.—27 And it came to pass on the morrow, which was the second day of the month, that David's place was empty, &c.

Pool.—Which was the second day of the month, or, on the morrow of the new moon, being the second day; either, 1. Of the

three days appointed, ver. 5, 19. Or, 2. Of the feast. Or, 3. Of the month.

Maurer.—הַשָּׁנִי הַשֵּׁנִי; i. e., *novilunii secundi die secundo*, cf. verba ultima hujus commatis, et vs. 34, coll. Exod. xix. 1.

Ver. 28.

וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נֶשֶׂאֱל נֶשֶׂאֱל
דִּיךְ מֵעַמְדִי עַד־בֵּית לָחֶם :

καὶ ἀπεκρίθη Ἰωνάθαν τῷ Σαούλ, καὶ εἶπεν αὐτῷ, Παρήτηται παρ' ἐμοῦ Δαυὶδ ἕως εἰς Βηθλεέμ τὴν πόλιν αὐτοῦ πορευθῆναι.

Au. Ver.—28 And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem :

Houb.—נשאל רד וגר, *Quæsit David a me ad Bethlehem.* Desideratur verbum לרץ ut curreret (a me ad) quod verbum non abest ver. 6 eâdem in sententiâ. Atque id legere videntur Chald., Arab. Omiserit scriba verbum לרץ ex similitudine ejus nonnullâ cum verbo רד antecedenti. Etsi in oratione familiari quædam verba reticentur, tamen orationem hic deficere non debere, monet ver. 6 ubi eadem non deficit.

Ver. 30.

וַיַּחֲרֹאף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ
בְּרִנְעֵית הַפְּרִדָּנוֹת הָלוֹא יָדַעְתִּי כִּי־
בָחַר אָמַל לְבִן־יִשְׁרָאֵל לְבָשְׂתָהּ וּלְבָשְׂתָהּ
עֵרְנָת אָמָּה :

καὶ ἐθυμώθη ὀργῇ Σαούλ ἐπὶ Ἰωνάθαν σφόδρα, καὶ εἶπεν αὐτῷ, Ὡς κορασίων αυτομολούντων, οὐ γὰρ οἶδα ὅτι μέτοχος εἶ σὺ τῷ νίῳ Ἰεσσαί εἰς αἰσχύνην σου, καὶ εἰς αἰσχύνην ἀποκαλύψεως μητρὸς σου;

Au. Ver.—30 Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman [or, Thou perverse rebel; Heb., Son of perverse rebellion], do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

Pool.—*Thou son of the perverse rebellious woman*; this base temper of thine thou hast not from me, but from thy mother; of whose perverseness I have had so much experience. Or, *thou son of perverse rebellion*, i. e., thou perverse and rebellious son. Or, *thou most perverse rebel*; for, in the Hebrew language, the word *son*, thus used, is an aggravation of a man's crime, and

notes one who is extraordinarily addicted to it. *To the confusion of thy mother's nakedness*; men will conclude, that thy mother was a whore, and thou a bastard; and that thou hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

Bp. Patrick.—30 *Thou son of the perverse rebellious woman.*] Or, as it is in the Hebrew, "thou son of perverse rebellion." That is, a very perverse rebel.

Dr. A. Clarke.—*Thou son of the perverse rebellious woman.*] This clause is variously translated and understood. The Hebrew might be translated, *Son of an unjust rebellion*; that is, "Thou art a rebel against thy own father." The Vulgate, *Fili mulieris virum ultro rapientis*; "Son of the woman who, of her own accord, forces the man." The Septuagint is equally curious, *Υἱε κορασίων αυτομολούντων* "Son of the damsels who came of their own accord." Were these the meaning of the Hebrew, then the bitter reflection must refer to some *secret* transaction between Saul and Jonathan's mother.

Gesen.—בְּרִנְעֵית הַפְּרִדָּנוֹת, *son of perverse contumacy*, i. e., of a perverse and obstinate mother; comp. Job xxx. 8.

Maurer.—*Prop. fili per versæ mulieris* (cf. de forma E. Gr. crit. p. 402) *contumaciæ*, i. e., *mulieris perversæ et contumacis* = *o perverse et obstinati animi fili*!! —*te diligere filium Isai.* Nonnulli codd. pro בְּנִי habent בְּנִי. Sed quum qui diligit aliquem, ad eum tendat, equidem in constructione cum ל nihil miri video.

Ver. 34.

וַיָּקָם יְהוֹנָתָן מֵעַם הַשְּׁלֵחַן בַּחֲרִי־
אָף וַיֹּאמֶר אֶל־בְּנוֹתֵי הַחֹדֶשׁ הַשְּׁנִי לָחֶם כִּי
נֶעֱצַב אֶל־דָּוִד כִּי הִקְלָמוּ אָבִיו :

καὶ ἀνεπήδησεν Ἰωνάθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ, καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυὶδ, ὅτι συνετέλεσεν ἐπ' αὐτὸν ὁ πατήρ αὐτοῦ.

Au. Ver.—34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Dr. A. Clarke.—*Jonathan arose—in fierce anger.*] We should probably understand this rather of Jonathan's *grief* than of his *anger*,

the latter cause explaining the former: *for he was grieved for David.* He was grieved for his father—he was grieved for his friend.

Because his father had done him shame.

Bp. Patrick.—Here are two reasons why he fasted: first, because he was extremely afflicted for David; and, secondly, his father had put Jonathan to shame, by his foul language, and by throwing a javelin at him, for so the words run clearly in the Hebrew; “for he was grieved for David, and because” [so *Pool*, *Ged.*, *Booth.*, *Dathe*], &c., the copulative *and* being wanting, as in many other places.

Ged.—34 So Jonathan arose from the table, in great indignation; and ate no victuals on the second day of the new moon feast: for he was grieved, both on account of David; and because his father had affronted him.

Dathe.—34 *Propterea gravi ira commotus a mensa surrexit, neque illo secundo mensis die cibum sumsit, tum quod Davidis vicem doleret, tum quod a patre suo esset ignominia affectus.*

Ver. 36.

וַיִּבְכֹּה דָוִד וַיִּשְׁתַּחֲוֶה וַיִּפֹּל עַל-פָּנָיו
לְהַעֲבֹדוֹ :

— καὶ τὸ παιδάριον ἔδραμε, καὶ αὐτὸς ἡκόντισε τῇ σχίζῃ, καὶ παρήγαγεν αὐτήν.

Au. Ver.—36 And he said unto his lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him [Heb., to pass over him].

And as the lad.

Booth.—הנער. The *v* seems here necessary; and we must read also הוצים [so *Houb.*]; for this word cannot be in regimen.

Ver. 37.

וַיִּבְכֹּה דָוִד וַיִּשְׁתַּחֲוֶה וַיִּפֹּל עַל-פָּנָיו
לְהַעֲבֹדוֹ :

καὶ ἦλθε τὸ παιδάριον ἕως τοῦ τόπου τῆς σχίζης οὗ ἡκόντιζεν Ἰωνᾶθαν, κ.τ.λ.

Au. Ver.—37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is not the arrow beyond thee?*

Pool.—*To the place*, i. e., near to the place. Or, *and the lad went*, or *was going on to the place* [so *Ged.*]; for the words following show that he was not yet come thither. The Hebrew verb *bo*, which pro-

perly signifies *to come*, sometimes signifies *to go*; as here, and Ruth iii. 7; Jonah i. 3.

Dathe.—37 *Cum vero ad dimidium a) illius loci, ad quem Jonathan jaculatus fuerat, venisset, hic ei acclamavit: Sagittæ sunt ultra te.*

a) Pro הַצֵּי recte, uti arbitror, Michaëlis conjectavit, legendum esse הַצֵּי, *dimidium*. Nam si puer jam ad locum, ubi sagittæ erant, pervenisset, Jonathan ei acclamare non potuisset, sagittas ultra eum esse.

Maurer.—Sic Dathius, qui consentientem habet Schulzium. Sed quis non videt, verba ista non esse ad vivum resecanda, sed omnino significare, puerum ad locum illum appropinquasse.

Ver. 40.

Au. Ver.—40 And Jonathan gave his artillery [Heb., instruments] unto his lad, &c.

Dr. Adam Clarke.—Jonathan gave his artillery.] I believe this to be the only place in our language where the word *artillery* is not applied to *cannon* or *ordnance*. The original (כלי) signifies simply *instruments*, and here means the bow, quiver, and arrows.

Ver. 41.

וַיִּפֹּל דָוִד עַל-פָּנָיו וַיִּשְׁתַּחֲוֶה וַיִּבְכֹּה
וַיִּשְׁתַּחֲוֶה וַיִּפֹּל עַל-פָּנָיו וַיִּבְכֹּה
וַיִּשְׁתַּחֲוֶה וַיִּפֹּל עַל-פָּנָיו וַיִּבְכֹּה
וַיִּשְׁתַּחֲוֶה וַיִּפֹּל עַל-פָּנָיו וַיִּבְכֹּה

καὶ ὡς εἰσηλθε τὸ παιδάριον, καὶ Δαυὶδ ἀνέστη ἀπὸ τοῦ Ἀργάβ, καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησεν αὐτῷ τρίς, καὶ κατεφίλησεν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἔκλαυσεν ἕκαστος τῷ πλησίον αὐτοῦ, ἕως συντελείας μεγάλης.

Au. Ver.—41 And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept with one another, until David exceeded.

David arose out of a place toward the south, &c.

Ged.—David arose from behind the stone. From behind the stone. The present text has from the side of the south. But as I suspect it to be corrupted, I have given what is evidently the meaning.

Until David exceeded. So *Pool*, *Patrick*, *Clarke*, *Dathe*, *Maurer*.

Dr. A. Clarke.—Until David exceeded.]

David's distress must, in the nature of things, be the *greatest*. Besides his friend Jonathan, whom he was now about to lose for ever, he lost his wife, relatives, country; and, what was most afflictive, the altars of his God, and the ordinances of religion.

Maurer.—צִדְדוֹר הַגִּדִּיל, sc. זֶלְכָּח, *donec David vehementius fletet*, cf. xii. 24, al.

Geddes, Booth.—Wept one with another with great lamentation.

I have followed a conjectural reading of Houbigant's.—*Ged.*

Booth.—Houbigant proposes to read וְרַחֵם לִי; but I am not satisfied with this emendation. Why should we not adopt the usual phrase: בְּנֵי גֵרִי. Comp. 2 Samuel xiii. 36, and 2 Kings xx. 3.

Houb.—*Et invicem flevērunt; ita ut fletus esset magnus.*

וְרַחֵם לִי Seu veritas, *donec David augetur*, seu *donec David cresceret*, nihil suberit sententiæ. Nam si, *augetur*, deest *fletum* verbi casus; si, *cresceret*, deest *fletudo*. Græci Interpretes ὡς συντελειᾶς μεγάλῃς, usque ad consummationem magnam, ex scriptione vel רַחֵם, vel כִּלָּה, utraque non bona. Nos וְרַחֵם, *fletum*, legimus, pro וְרַחֵם, *David*, ex qua scriptura sententia hæc optima nascitur, *donec esset fletus magnus*: nam וְרַחֵם sæpe neutram in partem sumitur. Syrus, *sed David abundantius*, comparisonem inducens *fletuum* Jonathæ ac Davidis parum honestam, et Jonathæ parum dignam, ut David plus flevit, quam Jonathas, mutuis in amplexibus.

Ver. 42.

Au. Ver.—42 And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the LORD [or, the Lord be witness of that which, &c.], saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

The Lord be between me and thee, &c.

Dathe, Ged., Booth.—Saying Jehovah be witness between me and thee, and, &c.

CHAP. XXI. Heb. Ver. 2; Au. Ver. 1.

וַיָּבֹא אֶחָדָם לֵבָדָא דְּדָוִד וְגו' —

— καὶ ἐξέστη Ἀβιμέλεχ τῇ ἀπαντήσει αὐτοῦ, κ.τ.λ.

Au. Ver.—1 Then came David to Nob to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said

unto him, Why art thou alone, and no man with thee?

Was afraid. So Dathe, Gesen.

Ged., Booth.—Was astonished.

Heb. Ver. 3; Au. Ver. 2.

וַיֹּאמֶר הַנְּעָרִים יוֹדְעָתִי אֶל־מָקוֹם —

פָּלְגִי אֶלְמִנִי :

— καὶ τοῖς παιδαρίοις διαμεμαρτύρημαι ἐν τῷ τόπῳ τῷ λεγομένῳ, θεοῦ πίστευς φελλανὶ μαεμωνί.

Au. Ver.—2 — and I have appointed my servants to such and such a place.

Bp. Horsley.—Read, with LXX, Vulgate, Symmachus, and Houbigant, יוֹדְעָתִי.

Booth.—מָקוֹם אֶל יוֹדְעָתִי. This verb is obviously irregular. It ought to be יוֹדְעָתִי; yet none of the MSS. correct it. The *ó* and *Vulg.* seem to have read יוֹדְעָתִי for יוֹדְעָתִי. Instead of אֶל read אֶת, for this verb in Hiphil always governs the accusative.

Houb.—וְיָמָא הַנְּעָרִים יוֹדְעָתִי וגו' Arias, *et pueros scire feci ad locum*, horride ac prave, prava ex scriptura quam grammatica ipsa quasi digito monstrabat. Nam verbum *Hiphil* יוֹדְעָתִי comitem recusat præpositionem אֶל, et scribendum fuisset אֶת מָקוֹם אֶת יוֹדְעָתִי, *pueris indicavi locum*. Itaque legendum, cum *Vulgato* יוֹדְעָתִי, vel יוֹדְעָתִי, *condixi*, ex radice יָד, *pueros condixi*, vel *allegavi ad locum*, seu jussi ut convenirent ad locum.

Dathe.—*Igitur famulis meis certum aliquem locum assignavi.*

Sc. ubi me expectent. Pro יוֹדְעָתִי fortasse legendum est יוֹדְעָתִי. Sic *Vulgatus* legisse videtur, qui vertit *condixi*. Etiam *oi ó* Ain ante *Daleth* legisse videntur, sed ab *ד* derivasse; habent enim *διαμεμαρτύρημαι*.

Maurer.—Sine ulla idonea ratione *Dathius* receptam lectionem sollicitare conatus est. Verte: *et famulos meos ad certum quemdam locum venire jussi (indixi in certum cet.)* יוֹדְעָתִי Po.

Heb. Ver. 5; Au. Ver. 4.

וַיֹּאמֶר אֶל־יְהוָה הָאֵל־יְהוָה יְהוָה וְגו' —

— οὐκ εἶπον ἄρτοι βέβηλοι ὑπὸ τὴν χεῖρά μου, κ.τ.λ.

Au. Ver.—4 And the priest answered David, and said, *There is no common bread under mine hand, &c.*

Houb.—*Non est panis profanus sub manu meâ.* Supra ver. 3, legitur וְדָוִד הָיָה אֶל־אֶל. Similiter ver. 8, et credo equidem το ἂν esse

το καὶ a Scribâ mendose iteratum. Certe nullum aliud reperio, neque in glossariis, neque in concordantiis exemplum, τοῦ ἁγίου τῶ ἁλ subjecti.

Heb. Ver. 6; Au. Ver. 5.

וַיַּעַן דָּוִד אֶת־הַכֵּלִים וַיֹּאמֶר לוֹ כִּי
אִם־אֱשָׁה עֲצָרָה־לָּנוּ כְּתָמֶל שְׁלֹשׁ
בַּצֵּאתַי וַיְהִי כִלְי־הַנְּעָרִים לְדֹשׁ וְחֹהָ
בְּרָךְ הָלַ וְאֵף כִּי־הָיוּ יִקְדָּשׁ בְּכָלִי :

καὶ ἀπεκριθὼς Δαυὶδ τῷ ἱερεῖ, καὶ εἶπεν αὐτῷ, ἀλλὰ ἀπὸ γυναικὸς ἀπεσχήμεθα ἐχθὲς καὶ τρίτην ἡμέραν ἐν τῷ ἐξελεῖν με εἰς ὁδὸν γέγονε πάντα τὰ παῖδια ἡγνισμένα, καὶ αὐτὴ ἡ ὁδὸς βέβηλος, διότι ἁγιασθήσεται σήμερον διὰ τὰ σκεύη μου.

Au. Ver.—5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel [or, especially when this day there is other sanctified in the vessel].

Pool.—The vessels, i. e., either, 1. Their garments, or other utensils for their journey. Or, 2. Their bodies, for of them the question was, ver. 4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were undefiled. Thus the word vessel is used 1 Thess. iv. 4, and in other authors, both Greek and Latin. The bread is in a manner common, Heb., and this (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, ver. 4, to which David here giveth an answer) is in a manner, or, after a sort, common, i. e., considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it, yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances. Though it were sanctified this day in the vessel: if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God

will have mercy preferred before sacrifice. Or thus, especially, when, or, the rather because this day there is other (i. e., new bread) sanctified in the vessel, i. e., put into the vessel which was made to receive this bread, Exod. xxv. 29, and thereby sanctified or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

Bp. Patrick.—The vessels.] That is, their bodies: so the word *keli* here signifies, as σκεῦος doth in 1 Tim. iv. 4.

Are holy.] That is, separated from women.

The bread is in a manner common.] He adds, that he need not scruple to give them the hallowed bread; for it was not so holy as when it was upon the table of the Lord: but became, in a manner, or in some part, common bread; being now the food not only of the priest, but of his whole family.

Though it were sanctified this day in the vessel.] The marginal translation is more plain, “especially when there was other that day sanctified in the vessel.” He means, new bread was set upon the table of the Lord; so that no wrong was done to him. By the vessel is meant the dish on which the bread was placed, mentioned Exod. xxv. 29.

Bishop Horsley.—And the vessels of the young men are holy, and the bread, &c.] The passage is certainly obscure. But this is certain, that David never uttered the nonsense which this translation puts into his mouth. Castalio gives the probable meaning of the place: —“Suntque corpora famulorum casta. Quod si profectio ipsa profana fuerit, at hodie quidem lustrabitur in corporibus.” This version he explains in a note, in these words: —“Si forte mei famuli, tum quum profecti sunt, fuerant cum uxoribus, at hodie quidem parierunt, quoniam hic dies tertius est, quod temporis spatium lustrandis corporibus est destinatum.” Queen Elizabeth’s translators render the passage to the same effect. They render וְאֵף by “how much more,” which were better rendered by “nevertheless,” or “yet for certain.” Otherwise their translation differs not from Castalio. The alteration, in our public translation, like many others, for the worse, was made, as I suspect, upon the authority of no better critic than Le Clerc.

כִּי, vessels, the body, more especially a particular member of the body: as the cor-

responding σκευος is used in the New Testament. See that word in Parkhurst's Greek Lexicon.

יקדש, *lustrabitur*, impersonally, sanctification shall be made in their vessels.

Ged.—David answered the priest, and said to him: From women, truly, we have been restrained from my out-coming, these three days past, and the young men were then clean. If on this journey, any profanation have befallen them, they shall be purified.

Booth.—And David answered the priest, and said, From women truly, we have been restrained these three days since I came out; and all [LXX] the young men were holy; but if by the way they have become unclean, they may all, this day, be hallowed.

Houb.—5 *David Sacerdoti respondit; nos quidem diem jam tertium, ex quo profectus sum, ab uxoribus absumus, et sarcinæ puerorum mundæ erant. Quod si quid immunditiæ per iter accidit, hoc ipso die sarcinæ mundæ erunt.*

5 יקדש בכלי, *Sanctificabitur in vasis, sive sarcinis: quod quidem dupliciter intelligi potest, vel in sarcinis ipsis ac involucris, vel quatenus ad vasa; nisi etiam, dies sanctificabit vasa.* Quæ quomodocunque accipias, alluditur ad legem de immunditiis, in qua lege vasa, quæ immunditiem contraxerant, immunda erant usque ad *vesperam*, neque adeo plus quam diem totum. Clericus sic interpretatur, *is vero panis est instar communis et præterea vasibus hodie alius consecrabitur*; deinde in Commentario “supplevimus panis, quia nullus alioquin est loci sensus.” Addit etiam *alius*, utrumque per fas et nefas, præsertim tamen ultimum; nam si ידא de pane propositionis intelligitur, et si יקדש de pane etiam accipitur, idem panis utrobique intelligendus, non autem *alius*, in verbo יקדש. Forsan pro ידא legendum יהיה, *si fuit (iter pollutum)*. Veteres hoc loco nihil expediunt: vide eos.

Dathe.—6 *Tum David sacerdoti, Imo vero, inquit, a mulieribus tribus diebus antequam proficiscerer, separati fuimus, impedimenta quoque famulorum sacra sunt, etsi quoque iter ipsum profanum sit, a) tamen per illa sanctificatur.*

a) H. e., profani negotii causa susceptum est, tamen omnia vasa s. impedimenta, in quibus panes servantur, sancta sunt.

Maurer.—[יָדָשׁ בְּכָלִי יָדָשׁ בְּכָלִי] tamen certo scio, eam (viam) hodie sanctificari per vasa sancta. Cf. xiv. 30.

Ver. 7.

Au. Ver.—7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.

An Edomite.

Ged.—LXX, *Aramite* or *Syrian*. The easy change of one letter in the original makes the difference.

Ver. 9.

Au. Ver.—Valley of Elah.

Dathe, Ged.—Turpentine-tree vale. See notes on Gen. xxxv. 4, vol. i., p. 65.

In valle teribinthorum.—*Dathe.*

Heb., 12; *Au. Ver.*, 11.

וַיֹּאמְרוּ עֲבָדֵי אַכִּישׁ אֵלָיו הֲלוֹא־יָדָה וְדָגְדָּג מִלֶּחֶם הָאֶרֶץ הֲלוֹא לָזָה יַעֲנֵנוּ בַמְּחֹלוֹת לֵאמֹר הִנֵּה שָׂאוֹל בְּאַחֲרָיו יוֹדֵד בְּרִבְכָּהּ׃

בְּאִשּׁוֹ קָרִי בְּרִבְכָּהּ קָרִי

καὶ εἶπον οἱ παῖδες Ἀχίους πρὸς αὐτόν, οὐχὶ οὗτος Δαυὶδ ὁ βασιλεὺς τῆς γῆς; οὐχὶ τοῦτο ἐξήρχον αἱ χορεύουσαι, λέγονσαι, ἐπάταξε Σαουλ ἐν χιλιάσιν αὐτοῦ, καὶ Δαυὶδ ἐν μυριάσιν αὐτοῦ;

Au. Ver.—11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

Unto him.

Maurer.—אֵלָיו, *De eo, Davide, ut Gen. xx. 2 al.* Sed fortasse commodius ad Achishum refertur.

Pool.—*The king of the land, or, of this land, i. e., of the land of Canaan.* They call him *king*, either more generally for the governor, as that word is used Deut. xxxiii. 5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or rather, more specially, *the king*, to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears.

Bp. Patrick.—*The king of the land.* Either they meant a chief commander in Israel, who was respected as the king: or they had heard of his being designed to be

king instead of Saul, which made him persecute him.

In dances. So Pool, Gesen.

Ged.—In alternate choruses.

Prof. Lee.—דָּחוּל, femin. constr. plur. דָּחוּלוֹת.—דָּחוּל, sign. iii., p. 188 above. *Dance, dancing*; which is extemporaneous usually in the East; the most dignified person leading, occasionally with tabrets, &c., the rest following, and imitating the leader's steps, &c. See Harmer's *Observ.* lii., p. 423, vol. ii., edit. 1816; *Exod.* xv. 20; 1 Sam. xviii. 6; Ps. xxx. 12; cxlix. 3; cl. 4; Jer. xxxi. 4, 13; Cant. vii. 1. Occasionally in circles, as with the Eastern Dervishes, *Exod.* xxxii. 19. During the dance, a song was uttered by the leader, and responded to by the followers, as in *Exod.* xv. 20; 1 Sam. xxi. 12; xxix. 5.

And David.

Ged., Booth.—But David.

Heb., 14; Au. Ver., 13.

וַיִּשְׁנֵן אֶת־מַטְעָמוֹ בְּעֵינָיו וַיַּחֲלֹל בִּידָם וַיִּתֵּן עַל־דִּלְתוֹת הַשַּׁעַר וַיִּפְּדוּ רִירָו אֶל־זָקְנוֹ :

καὶ ἡλλοίωσε τὸ πρόσωπον αὐτοῦ ἐνώπιον αὐτοῦ, καὶ προσεποιήσατο ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ἐτυμπάνισεν ἐπὶ ταῖς θύραις τῆς πόλεως, καὶ παρεφέρετο ἐν ταῖς χερσὶν αὐτοῦ, καὶ ἔπιπτεν ἐπὶ τὰς θύρας τῆς πόλης, καὶ τὰ σιέλα αὐτοῦ κατέρχοντο ἐπὶ τὸν πάγον αὐτοῦ.

Au. Ver.—13 And he changed his behaviour before them, and feigned himself mad in their hands, and scabbled [*or, made marks*] on the doors of the gate, and let his spittle fall down upon his beard.

Dr. A. Clarke.—*And he changed his behaviour.* Some imagine David was so terrified at the danger to which he was now exposed, that he was thrown into a kind of *frenzy*, accompanied with *epileptic fits*. This opinion is countenanced by the Septuagint, who render the passage thus: Ἰδοὺ ἰδετε ἀνδρα ἐπιληπτον, "Behold, ye see an epileptic man. Why have ye introduced him to me?" Μη ελαττουμαι ἐπιληπτων ἐγώ; "Have I any need of epileptics, that ye have brought him to have his fits before me (ἐπιληπτευσθαι πρὸς με)?" It is worthy of remark, that the *spittle falling upon the beard*, i. e., *slavering or frothing at the mouth*, is a genuine concomitant of an epileptic fit.

If this translation be allowed, it will set

the conduct of David in a clearer point of view than the present translation does. But others think the whole was a feigned conduct, and that he acted the part of a lunatic or madman in order to get out of the hands of Achish and his courtiers. Many vindicate this conduct of David; but if *mocking be catching*, according to the proverb, he who *feigns himself to be mad* may, through the just judgment of God, *become so*. I dare not be the apologist of *insincerity* or *lying*. Those who wish to look farther into this subject may consult Dr. Chandler, Mr. Saurin, and Ortlob, in the first volume of *Dissertations*, at the end of the Dutch edition of the *Critici Sacri*.

Maurer.—וַיִּשְׁנֵן אֶת־מַטְעָמוֹ, *Et mutavit saporem*, h. e., *mentem*, i. e., *insipidum se fecit, mente captum se simulavit*. Eadem phrasis legitur Ps. xxxiv. 1. Ceterum verba proprie sic habent: *et mutavit eum, saporem suum*, de qua constructione vid. ad Deut. xxxiv. 10.

Gesen.—הָלַל Hithpo. 1. *To be foolish*; hence *to be mad*, Jer. xxv. 16; li. 7; Nah. ii. 5, וַיַּחֲלֹל וַיִּרְכֹּב, *the chariots are mad*, i. e., *rage, are driven furiously*. Jer. l. 38 וַיַּחֲלֹל וַיַּחֲלֹל, *they are mad in (after) idols*. 2. *To feign oneself mad*, 1 Sam. xxi. 14. So *Dathe* and most commentators.

Scabbled.

Gesen., Ged., Booth.—Made marks.

I. הָלַל in Kal not used, i. q. הָלַח No. I. *to mark, to delineate*; comp. הָלַח No. III.

Piel, *to mark, to make marks*; 1 Sam. xxi. 14 of David feigning madness, וַיַּחֲלֹל וַיַּחֲלֹל, *he made marks, scrawled, on the doors of the gate*, in the manner of mischievous boys.—*Gesen.*

CHAP. XXII. 2.

וְכָל־אִישׁ אֲשֶׁר־לָו נָשָׂא וְגו'

Au. Ver.—2 And every one that was in debt [Heb., had a creditor], &c.

Houb., Booth.—נָשָׂא, read נָשָׂא [twenty MSS.].

Gesen.—II. נָשָׂא i. q. נָשָׂא No. 2, *to lend on usury, to loan*, seq. נְהָא Neh. v. 7. Hence נָשָׂא Is. xxiv. 2, and simpl. נָשָׂא 1 Sam. xxii. 2, *a creditor*.

Ver. 3.

וַיִּצְאֵהוּ אֲבִי וְאִמִּי אֶת־בְּנֵי וְגו'

— γινέσθωσαν δὲ ὁ πατήρ μου καὶ ἡ μήτηρ μου παρὰ σοί, κ.τ.λ.

Au. Ver.—3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

Come forth and be with you.

Booth.—Dwell [LXX, Arab., one MS. שב] with you.

Ver. 4.

— וַיֵּשְׁבוּ עִמּוֹ כָּל-יְמֵי חַיֵּית דָּוִד
בְּמִצְפֵּה:

— καὶ κατέκονον μετ' αὐτοῦ πάσας τὰς ἡμέρας, ὅστος τοῦ Δαυὶδ ἐν τῇ περιούχῃ.

Au. Ver.—4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

In the hold.

Pool.—*In the hold*; either, 1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or, 2. In the cave of Adullam mentioned above, ver. 1. Or, 3. In holes; the singular number being put for the plural, as is frequent; i. e., as long as David was forced to go from place to place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

Houb.—Recte במצודה, quanquam opinio esse possit legendum, cum Syro במצפה, quia urbs Maspha fuit ante nominata.

Ver. 6.

וַיֵּשְׁמַע שָׁאוּל בִּי נֹדַע דָּוִד וַיִּנְשְׂא
אֶתֶּר אֶהָו וּשְׁאוּל יוֹשֵׁב בְּנִבְכָּה תַחֲתֵי
הָאֶשֶׁל בְּרָמָה וַחֲנִיתוֹ בְּיָדוֹ וְכָל-עַבְדָּיו
נִצְבִּים עָלָיו:

καὶ ἤκουσε Σαούλ, ὅτι ἔγνωσται Δαυὶδ, καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ καὶ Σαούλ ἐκάθητο ἐν τῷ βουνῷ ὑπὸ τὴν ἄρουραν τὴν ἐν Παμᾷ, καὶ τὸ δόρυ ἐν τῇ χειρὶ αὐτοῦ, καὶ πάντες οἱ παῖδες αὐτοῦ παρεστήκεισαν αὐτῷ.

Au. Ver.—6 When Saul heard that David was discovered, and the men that were with him (now Saul abode in Gibeah under a tree in Ramah [or, grove in a high place], having his spear in his hand, and all his servants were standing about him).

VOL. II.

Pool.—*In Ramah*, i. e., in the territory of Gibeah, in or near (for so the Hebrew particle is oft used, as hath been showed) Ramah. Or, in the town of Gibeah—in a high place; for so the word Ramah unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters. Having his spear in his hand; either as an ensign of majesty [so Bp. Patrick], for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

Bp. Patrick.—*In Ramah.*] Or, in a high place, as Ramah signifies. Otherwise the first words must be interpreted near Gibeah, or in the territories of Gibeah.

Ged.—6 When Saul (who was then sitting under a tamarisk, on the hill of Gibeah, with his javelin in his hand), &c.

Booth.—6 When Saul heard that David was discovered, and the men that were with him (now Saul was sitting on a hill, in Gibeah, under a tamarisk tree, having his spear in his hand, and all his servants were standing about him).

Gesen.—אֶשֶׁל (Kimchi אֶשֶׁל) i. q. Arab. اشل, a tamarisk, myrica, Tamarix orientalis, Linn. 1 Sam. xxii. 6 פֶּהַם הָאֶשֶׁל, under a tamarisk-tree, xxxi. 13, where in the parall. passage 1 Chr. x. 12 it is פֶּהַם הָאֶשֶׁל, under a terabinth or tree generally.—Then perh. any large tree (like אֶשֶׁל, אֶשֶׁל), and collect. trees, a wood, grove, Gen. xxi. 33. An accurate description of the tree اشل is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex Monumm. Arabum, p. 137; comp. also R. K. Porter's Travels ii., p. 311.

Prof. Lee.—אֶשֶׁל, m. I. Properly, A species of the Tamarisk tree. Tamarix orientalis, Linn. It is well described by Golius, and after him by Castell, sub voce اشل; and again by Abulwalid as given by Gesenius. Thes., p. 159. II. A name for any tree, generally. So Abulwalid, l. c. وَرَبْمَا كَانَ اسْمًا عَامًّا لِلشَّجَرِ كُلِّهِ. Hence, אֶשֶׁל, 1 Sam. xxii. 6, is explained, 1 Chron. x. 12, by הָאֶשֶׁל, the turpentine-tree. See too, Gen. xxi. 33, where a plantation is probably meant.

Ver. 7.

וַיִּנְאֹר שָׁאוּל לְעַבְדָּיו הַנִּצְבִּים עָלָיו

3 N

שְׁמַעְרִיָּא בְּנֵי יִמִּיָּי בְּסִלְכֵיכֶם יִתְּנוּ
 כְּדִי־יִשִּׁי שְׂדוֹת וּכְרָמִים לְכָל־כֶּם וְיִשִּׂים
 שָׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת :

καὶ εἶπε Σαουλ πρὸς τοὺς παῖδας αὐτοῦ τοὺς
 παρεστηκότας αὐτῷ, Ἀκούσατε δὴ υἱοὶ Βενια-
 μὴν, εἰ ἀλλθὼς πᾶσιν ὑμῖν δώσει ὁ υἱὸς Ἰεσσαὶ
 ἀγροὺς καὶ ἀμπελώνας, καὶ πάντας ὑμᾶς τάξει
 ἑκατοντάρχους καὶ χιλιάρχους.

Au. Ver.—7 Then Saul said unto his
 servants that stood about him, Hear now, ye
 Benjamites; will the son of Jesse give every
 one of you fields and vineyards, and make
 you all captains of thousands, and captains
 of hundreds.

Will the son of Jesse, &c.

Houb.—גַּם...יִתְּנוּ, *Etiam...daturus est.* Est
 in illo גַּם, non iterato, ironia, non autem in-
 terrogatio. Nos igitur ironiam extulimus,
 per verbum *credo*, ut fieri solet in Latino
 sermone.

And make you all captains, &c.

Maurer.—גַּם...יִתְּנוּ, *Miror, etiam*
Ewaldum Gr. min., p. 264 adn. לְ præpo-
 sitionem h. l. pro *accusativi* nota habere.
Ad sensum quidem verti potest: num vos
omnes tribunos et centuriones constituet?
Sed verum si quæris, structura hæc est:
num pro vobis omnibus tribunos et cent. con-
stituet, h. e., num tot trib. et cent. constituet,
quot opus sunt, ut quisque vestrum tale
munus obtineat?

Ver. 9.

וַיַּעַן דָּאָג הָעֲדֹמִי וְהוּא נֶאֱבָב עַל-
 עַבְדֵי־יִשָּׂאֵל וַיֹּאמֶר רָאִיתִי אֶת־בְּנֵי־יִשָּׂאֵל
 כִּי נָתַח אֶל־אַחִימֶלֶךְ בֶּן־אֲחִיטוֹב :

καὶ ἀποκρίνεται Δωὴκ ὁ Σύρος ὁ καθεστηκὼς
 ἐπὶ τὰς ἡμιόνους Σαουλ, καὶ εἶπεν, Ἐώρακα τὸν
 υἱὸν Ἰεσσαὶ παραγινόμενον εἰς Νομβᾶ πρὸς
 Ἀβιμέλεχ υἱὸν Ἀχιτὼβ τὸν ἱερέα.

Au. Ver.—9 Then answered Doeg the
 Edomite, which was set over the servants of
 Saul, and said, I saw the son of Jesse
 coming to Nob, to Ahimelech the son of
 Ahitub.

Which was set over the servants of Saul.
So Gesen.

Houb., Dathe, Ged., Booth.—Who was
 standing among the servants of Saul.

Houb.—Doeg, *qui cum Saülis servis tum*
forte aderat. Utimur interpretatione *forte*
aderat, quia Doeg non erat corporis regii
 custos, sed pastorum præses, et vocabulum

נָצַב præsentiam indicat, non imperium.
 Cæterum male אחיטוב: lego אחיטוב non sine י,
 in tribus Codicibus.

Gesen.—Niph. נָצַב. 1. *To be set*, seq.
 עַל, *to be set over any one*, 1 Sam. xxii. 9;
 Ruth ii. 5, 6. Part. נֶאֱבָב, *a prefect, director*,
 1 K. iv. 5, 7; v. 30; ix. 23 al.

2. *To place or station oneself*, to take one's
 stand, Ex. vii. 15; xvii. 9; seq. לְ, *to any*
 one, Ex. xxxiv. 2 וַיִּנָּצֶב לִי שָׁם, *and present*
thyself to me there. Also, *to take one's*
stand, e. g., of God's rising up for judgment,
 Is. iii. 13; Ps. lxxxii. 1.

3. *To stand*, spoken of men, Gen.
 xviii. 2; xxiv. 13; Ex. xviii. 14; 1 Sam.
 i. 26; al. of sheaves, Gen. xxxvii. 7; of
 waters, Ex. xv. 8. Seq. עַל, *to stand upon*
 anything, Is. xxi. 1; *to stand with or by a*
pers. or thing, Gen. xlv. 1; 1 Sam. iv. 20;
 xix. 20; xxii. 7, 17. Spec. *to stand firmly*,
 Ps. xxxix. 6, &c., &c.

Ver. 13.

וְשָׂאֵל לֹא בְּאַחֲוָיִים וְגו' —

Au. Ver.—13 And Saul said unto him,
 Why have ye conspired against me, thou and
 the son of Jesse, in that thou hast given
 him bread, and a sword, and hast enquired
 of God for him, that he should rise against
 me, to lie in wait, as at this day?

And hast enquired.

Houb.—Barbare וְשָׂאֵל, ex scribendi con-
 suetudine, quia sæpe his capitibus legitur
 וְשָׂאֵל, *Saul.* Unus Codex Orat. וְשָׂאֵל sine י
 Epenthético. So *Booth.*

That he should lie in wait. So the Heb.

Ged., Booth.—To excite him to lie in
 wait.

Ver. 14.

וַיַּעַן אַחִימֶלֶךְ אֶת־הַמֶּלֶךְ וַיֹּאמֶר וּמִי
 בְּכָל־עַבְדֵיךָ דָּוִד בְּנֵי־נָאֲמָן וְחִתָּן הַמֶּלֶךְ
 וְקָר אֶל־מִשְׁמַעְיָהוּ וְנִכְבֵּד בְּבִיתְךָ :

καὶ ἀπεκρίθη τῷ βασιλεῖ, καὶ εἶπε, Καὶ τίς
 ἐν πᾶσι τοῖς δούλοις σου ὥς Δαυὶδ πιστὸς, καὶ
 γαμβρὸς τοῦ βασιλέως, καὶ ἀρχὼν παντὸς
 παραγγέλλματός σου, καὶ ἔνδοξος ἐν τῷ οἴκῳ
 σου;

Au. Ver.—14 Then Ahimelech answered
 the king, and said, And who is so faithful
 among all thy servants as David, which is
 the king's son-in-law, and goeth at thy
 bidding, and is honourable in thine house?

Dr. A. Clarke.—And who is so faithful.]
 The word נָאֲמָן, which we here translate

faithful, is probably the name of an *officer*. See the note on Numb. xii. 7.

And goeth at thy bidding.

Bp. Horsley.—וְרָא אֶל מַשְׁמַתָּךְ. A very obscure phrase. If I were to venture upon a conjectural emendation, it should be וְרָא; "and alway ready at thy summons." The readiness which this word would particularly express, would be a readiness for military service. See Parkhurst, כב, 11.

Gesen.—סָר. 2. With a preposition implying motion away into a place, to turn aside to a place or person, sc. from the way. So seq. אֶל of pers. Gen. xix. 3 וַיֵּסְרוּ אֵלָיו, and they turned in unto him, Judg. iv. 18; of place, Gen. xix. 2; Judg. xix. 12 לֹא נָסָר אֶל־עִיר נָקְרִי, we will not turn aside into the city of a stranger. 1 Sam. xxii. 14, who turneth in unto (hath access to) thy private audience.

שָׁמָעָה f. (ר. שָׁמַע) 1. *Hearing, audience*, Ital. *udienza*, i. e., admission to the private hearing of a king. 1 Sam. xxii. 14; 2 Sam. xxiii. 23; 1 Chr. xi. 25.

Prof. Lee.—שָׁמָעָה, fem. *Hearing*, both judicial and obedient. (a) *A court of justice for hearing causes, council.* (b) *Abst. for concr. subjects.* (a) 1 Sam. xxii. 14, שָׁמָעָה אֶל־מַשְׁמַתָּךְ. LXX, ἀρχων παντός παραγγελματός σου. Syriac, ܐܪܚܘܢ ܕܥܡܡܐ, 2 Chron. xi. 25; 2 Sam. xxiii. 23. LXX, ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ. Syr. ܐܪܚܘܢ ܕܥܡܡܐ ܕܡܠܟܐ.

(b) Is. xi. 14.

Houb.—14 *Qui tuis sub imperiis princeps est. Arias: et recedens ad auditum tuum. Nec melius poterit ut scripturam tuam non retinebit. Nam quod Clericus, tuo jussu discessit, est a proposito alienum. Tangit Achimelech Davidis virtutes, dignitatem, et honorem ei ab omnibus habitum, non autem ejus a Saule discessum. Qui quidem discessus non potest significari verbo uno, ubi non additur a quo, vel unde David discesserit. Græci Intt. ἀρχων, princeps. Similiter Chaldaeus ܐܪܚܘܢ, qui legunt ܐܪܚܘܢ, germanam scripturam, quam frustra vituperat Clericus, tanquam eam nec res, nec constructio patiatur. Nihil est rei tam accommodatum, quam ut Achimelech dicat Davidem esse sub regis imperiis principem, et uno rege minorem. Constructio vero patitur, ut sit ܐܪܚܘܢ nam verbum ܐܪܚܘܢ imperare, sic sæpe adhibetur. Denique inscite Clericus vituperat Græcos Intt. qui credi-*

derint idem esse ܐܪܚܘܢ et ܐܪܚܘܢ, princeps. Non id credidere Græci Intt. sed legerunt ܐܪܚܘܢ, non ܐܪܚܘܢ. Syrus autem legit שמר: nam convertit ܐܪܚܘܢ, observans, et sic Arabs.

Dathe.—14 *Respondit Achimelech regi: Quis vero omnium tuorum tam fidelis est, quam David? Præterea gener tuus, ex mandato tuo profectus, et magni habitus a tuis.*

Maurer.—וְרָא אֶל־מַשְׁמַתָּךְ, Et qui (a ceteris aulicis) secedit, ut tibi auscultet, h. e., qui ad interiores regiæ tuæ partes aditum habet ibique sanctioris consilii est arbiter.

Ver. 15.

Au. Ver.—Let not the king impute any thing unto his servant, nor to all the house of my father.

Bp. Horsley.—Nor to all. Read יבכל, with three or four of Kennicott's Codd.

Ver. 17.

וַיֹּאמֶר הַמֶּלֶךְ לְרָצִים וְגו'

καὶ εἶπεν ὁ βασιλεὺς τοῖς παρατρέχουσι, κ.τ.λ.

Au. Ver.—17 And the king said unto the footmen [*or, guard; Heb., runners*], &c.

Bp. Patrick.—Footmen.] In the Hebrew it is, "to the runners;" that is, to those who used to go before him, and to follow him when he went abroad.

Ver. 18.

וַיֹּאמֶר הַמֶּלֶךְ לְדוֹגָן כֹּב אֶתָּה וּפָגַע בְּכֹהֲנִים וַיִּשָּׁב דּוֹגָן הָאֲדָמִי וַיִּפְגַּע הוּא בְּכֹהֲנִים וַיָּמָת וּבָנָיו בָּנִים הָיוּ אֲפֹדִים שְׂמֹנִים וְחֲמִשָּׁה אִישׁ נָשָׂא אֲפֹד כָּד :

לדוג קרי דוגא קרי בני' כד

καὶ εἶπεν ὁ βασιλεὺς τῷ Δωῆκ, Ἐπιστρέφου σὺ, καὶ ἀπάντα εἰς τοὺς ἱερεῖς· καὶ ἐπιστράφη Δωῆκ ὁ Σύρος, καὶ ἐθανάτωσε τοὺς ἱερεῖς τοῦ Κυρίου ἐν τῇ ἡμέρᾳ ἐκείνῃ, τριακασίους καὶ πέντε ἄνδρας, πάντας αἰφροντας ἐφούδ.

Au. Ver.—18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

Pool.—Turn thou; or, go about, to wit, from man to man, till thou hast killed all.

Dr. A. Clarke.—Fourscore and five persons.] The Septuagint read τριακοσίους καὶ πεντε ἄνδρας, three hundred and five men; and Josephus has three hundred and eighty-

five men. Probably the eighty-five were priests; the three hundred, the families of the priests; three hundred and eighty-five being the whole population of Nob.

CHAP. XXIII. 1.

Au. Ver.—1 Then they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Bp. Patrick.—Then they told David, &c.] Or, “they had [so *Pool*] told David,” &c. For this was done before Abiathar came to tell him of the slaughter of the priests, ver. 6, where it is said, he *fled to David to Keilah*. Which was a city in the tribe of Judah (Josh. xv. 44).

Ver. 3.

Au. Ver.—Keilah.

Houb., Booth.—קַיִלָּה, read קַיִלָּה [thirty-four MSS.].

Ver. 6.

וַיְהִי בִּבְרִיחַ אֶבְיָתָר בֶּן־אֲחִימֶלֶךְ אֶל־
דָּוִד וַיֵּצֵאֵהוּ אֶפֶד דָּוִד בְּיָדוֹ :

καὶ ἐγένετο ἐν τῷ φεύγειν Ἀβιάθαρ υἱὸν Ἀχίμελὲς πρὸς Δαυὶδ, καὶ αὐτὸς μετὰ Δαυὶδ εἰς Κεῖλā κατέβη ἔχων ἐφὸνδ ἐν τῇ χειρὶ αὐτοῦ.

Au. Ver.—6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with an ephod in his hand.

Houb. and Horsley place this verse after ver. 1, *Ged. and Booth.* after ver. 9.

With an ephod.

Bishop Patrick.—Or, rather, “with the ephod” [so *Pool*]. For he being left, I suppose, to keep the sanctuary while his father and the rest of the priests went to wait upon Saul, as soon as he heard of their slaughter, took this principal vestment of the high-priest, viz., the *ephod*, unto which the *urim* and *thummim*, with the breastplate, were annexed, and carried it unto David. Unto whom he hoped to be the more acceptable, when he appeared capable to serve him in that high office. And accordingly he calls upon him (ver. 9), to “bring hither the ephod;” as he did afterward (xxx. 7). But the *ephod* could do no good, without the *urim* and *thummim*, which were inseparable from it. And that he speaks of the high-priest’s *ephod* is manifest, because he doth not call it a *linen ephod*, such as the priests wore; but the *ephod*. The only difficulty is, that Saul after this seems to

have consulted God by *urim* (xxviii. 6). But perhaps he made a new one, in the room of that which Abiathar carried away: but God would not own it, nor any other way give him advice. Aben Ezra, indeed, here notes, that there wants that which they call the *he hajediah*, that is, the demonstrative particle *he*, to show that he means the high-priest’s *ephod*, and therefore it was only a *linen ephod*. Which led him into this absurd opinion, that in some cases God answered without *urim* and *thummim*; being consulted merely by an *ephod*.

Houb.—*Acciderat autem, ut cum fugeret Abiathar.* Hæc non suo loco esse neminem credo esse, qui non sentiat. Sed Clerici erat solius perturbationem ordinis talem conferre in sacros ipsos autores, non in scribas Judæos. Sic nimirum Clericus in suo commentario: “Scriptor Græcus, aut Latinus narrationis canonum non imperitus hæc verba præposuisset, aut proxime subjecisset versui 4. Nam adduntur duntaxat, ut ostendatur qua ratione David Deum consulere potuerit; quia, nempe, Ebiathar, qui ad eum confugerat, secum vestes sacras consulturo Deum necessarias, abstulerat.” Non vidit Clericus, scribarum culpam quodam modo coarguere id vacuum, quod Masora monet esse post דָּוִד, versu 2 finiente; quod quidem vacuum melius notatum fuisset post versum 1. Nam cum David versu 2 Dominum sciscitetur, satis clara res est, antea narratum fuisse, ab Abiathar fuisse allatum ephod, per quod ephod Dominum Deum Israel consulere liceret. Propterea nos in nostra versione versum 6 proxime post versum 1 collocamus. Et male Clericus non nollet eum subjectum fuisse versui 4. Nam David versu 4 Dominum iterum sciscitatur, quem antea sciscitatus est versu 2, ut necesse sit narrari ante ipsum versum 2 sive ante וַיֵּצֵאֵהוּ דָּוִד, non defuisse Davidi ephod, in quo Deum sciscitaretur.

Dathe.—6 Cum Ebjathar, Achimelechi filius, ad Davidem confugisset, eum Kegilam quoque comitatus est, a) atque ephodum secum sumserat.

a) Secutus sum interpretes Græcos qui veram lectionem nobis servasse videntur. Nam textus Hebræus habet: cum fugisset Ebjathar, Achimelechi filius, אֶבְיָתָר בֶּן־אֲחִימֶלֶךְ, ad Davidem Kegilam ephodum secum sumserat. Quæ repugnant antecedentibus. Nam Ebjathar ad Davidem confugerat, antequam hic Kegilæ liberationem susciperet.

Sed *οἱ ὁ* suppleunt, quæ desunt, et lectionem exhibent præcedenti historiæ convenientem: *Καὶ ἐγένετο, κ.τ.λ.* Miror, reliquos interpretes cum lectione recepta consentire.

Maurer.—6 Hæc pugnant cum iis, quæ supra narrata sunt. Nam Ebjathar ad Davidem confugerat, antequam hic Keilam proficisceretur (xxii. 20, sq.). LXX lectionem quidem exhibent antecedenti historiæ convenientem: sed tantum non certum est, hos interpretes scriptorem sublevasse. Reliqui enim interpretes cum lectione recepta consentiunt.

Ver. 7.

— וַיֹּאמֶר שָׁאֻל נָפַר אֶתְּוֹ אֶל־הָיִם
בְּיָדֵי וְגו'

— καὶ εἶπε Σαούλ, πέπρακεν αὐτὸν ὁ θεὸς εἰς τὰς χεῖράς μου, κ.τ.λ.

Au. Ver.—And Saul said, God hath delivered him into mine hand, &c.

Gesen.—נָפַר.—Piel. 4. *Not to know*, i. e., *to reject*; Arab. Conj. IV. Jer. xix. 4, *they have forsaken me* (נִפְּרָו) *and have rejected* (נִפְּרָו) *this place*. Prægn. 1 Sam. xxiii. 7, *God hath rejected* (and delivered) *him into my hand*. So *Maurer*.

Ver. 8.

Houb., Booth.—ישמע read ישמע.

Ver. 9.

וַיָּבֵר דָּוִד כִּי עָלָיו שָׁאֻל מִחֲרִישׁ
הָרָעָה וַיֹּאמֶר אֶל־אֲבִיחָתָר כַּהֲנָן הַגִּישָׁה
הָאֵפֹד :

καὶ ἔγνω Δαυὶδ, ὅτι οὐ παρασιωπᾷ Σαούλ περὶ αὐτοῦ τὴν κακίαν· καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερέα, προσάγαγε τὸ Ἐφὸδ τοῦ κυρίου.

Au. Ver.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

That Saul secretly practised mischief against him.

Bp. Horsley.—Rather, “that Saul was coming against him, intent upon mischief.” There was no secrecy in Saul’s present practices. See *Houbigant*.

Houb.—Vulgatus, *præpararet...Saul clam malum*. Ideò clam, quia verbum חָשַׁה, sæpe significat *clam facere*. Sed sæpe etiam *moliri* in genere; imò etiam *apertè moliri*, ut hoc loco. Nam ibat Saul apertè ut Ceilam oppugnaret, Davidemque in suâ

potestate haberet, neque ei adversus Davidem pactæ erant cum Ceilensibus insidiæ. Sed videbat David Ceilenses esse ita paratos, ut Sauli ipsum traderent, ne ipsorum civitatem everteret, quod quidem erat illis timendum, postquàm Saul in simili causâ urbem Nobe Sacerdotum civitatem, per Doegum everterat.

Pool.—*Saul secretly practised mischief against him*; whereby it may seem he pretended that he raised his army to defend Keilah and his country from the Philistines, and kept his intention against David in his own breast. Or, *designed or devised*; for so the word signifies; and so it is here translated by many; and it seems both from ver. 8, and from his publicly avowed jealousy of and rage against David, that he declared his design to be against him, as a traitor to his crown and dignity.

Ged.—9 But David, knowing that Saul was secretly meditating evil against him, said to Abiathar the priest: “Apply the ephod.” 6 For Abiathar, the son of Ahimelech, who had fled to David, had brought down with him the ephod to Keila.

Apply the ephod, i. e., put on the sacred vestment; in which were the *urim* and *thumim*.

Booth.—9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod. 6 For Abiathar, the son of Ahimelech, who had fled to David, went down with David to Keilah, and had the ephod with him.

Ver. 10.

Houb.—לבא. Barbarismus pro לבא, quod lego in plerisque codicibus. Ita etiam semper scribunt Samaritani in Pentateucho.

Ver. 15.

— וַיֵּדָבֵד דָּוִד בְּמַדְבְּרֵי־זִיף בְּחֲרִישָׁה :

— καὶ Δαυὶδ ἦν ἐν τῷ ὄρει τῷ ἀλχμῶδει ἐν τῇ Καυῇ Ζίφ.

Au. Ver.—15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

Bishop Horsley.—15, 16, 18, 19, *Wood*, חרשה, “in the most solitary recess.”

Gesen.—חֲרִישׁ, *A thick wood, thicket, forest*, either as being to be cut, or from Chald. חֲרִישׁ, to be entangled, interwoven, חֲרִישׁ, a wood, חֲרִישִׁיתָא, thicket of trees; comp. Samar. ארשא, a wood.—Is. xvii. 9;

Ez. xxxi. 3. With He parag. וְיָצֵא 1 Sam. xxiii. 16, which is also retained with a preposit. בְּהָרָה v. 15, 18.

Ver. 17.

וְיָצֵא אֶת־יָדְךָ מִן־הַבְּרִית
וְיָצֵא אֶת־יָדְךָ מִן־הַבְּרִית

— καὶ ἐγὼ ἔσομαι σοι εἰς δεύτερον, καὶ Σαουλ ὁ πατήρ μου οἶδεν οὕτως.

Au. Ver.—17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

Pool.—*I shall be next unto thee*; which he gathered either from David's friendship to him; or from some promise made to him by David concerning it. Or the meaning of the words, *next unto thee*, may be as much as to say, I shall be under thee, after thee, or inferior to thee, as the phrase *tibi secundus* oft signifies. So that the whole imports thus much: I do not look to be king myself (as by my birth I might expect), but that thou shalt be king (God having so appointed), and I but in a secondary place inferior to thee.

And that also Saul my father knoweth.

Maurer.—*Idque Saulus pater meus bene novit, propr. Auch weiss es so mein Vater Saul*, id quod propterea monemus, ne forte cum interpretibus nonnullis voculae בְּנִי vim pronominis obtrudant lectores.

Ver. 19.

וַיֵּצֵא זָפִים אֶל־שָׁאוּל הַגִּבְעָתָה
לְאָמֹר הֲלוֹא דָּוִד מְסֻתָּתָר עִמָּנוּ
בְּמַצְדּוֹת בְּהָרָה בְּגִבְעַת הַחֲכִילָה
אֲשֶׁר מִימִין הַיַּשְׁמֹן :

καὶ ἀνέβησαν οἱ Ζιφάιοι ἐκ τῆς αὐχμῶδους πρὸς Σαουλ ἐπὶ τὸν βουνὸν, λέγοντες, οὐκ ἰδοὺ Δαυὶδ κέκρυπται παρ' ἡμῶν ἐν Μεσσαρὰ ἐν τοῖς στενοῖς ἐν τῇ Καυῇ ἐν τῷ βουνῷ τοῦ Ἑχελὰ τοῦ ἐκ δεξιῶν τοῦ Ἰεσσαίμου;

Au. Ver.—19 Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south [Heb., on the right hand] of Jeshimon [or, the wilderness]?

Ziphites.

Houb.—זָפִים. Codices tres וִיפִים, *Ziphæi*, ut fuit scribendum, quia nomen deserti est יִי, non יָי.

Wood. See notes on ver. 15.

Jeshimon. So *Houb.*, *Ged.*, *Booth.*

Dathe.—In colle Chachila, qui sit ad dextram solitudinis Arabicæ.

Gesen.—יִשְׁמֹן m. a waste, desert, Ps. lxviii. 8; lxxviii. 40; cvi. 14. R. יִשְׁם.

Houb.—Nos, *Jesimon*, nomine proprio interpretantes, ut *Vulgatus* infra ver. 24. Non licuit, desertum quia distinguitur ver. 24, מדבר, *Desertum*, ab יִשְׁמֹן, *Jesimon*.

Ver. 22.

לְכִי־נָא הִכְנֵנוּ עוֹד וְיָדְעוּ וְרָאָה
אֶת־מְקוֹמִי וְגו'

πορεύθητε δὴ καὶ ἐτοιμάσατε ἔτι, καὶ γινώτε τὸν τόπον αὐτοῦ, κ.τ.λ.

Au. Ver.—22 Go, I pray you, prepare yet, and know and see his place where his haunt is [Heb., foot shall be], &c.

Prepare yet.

Ken.—It is evident, that הכנינו עוד, *prepare yet* should be הכנינו עוד, *understand further, learn more particularly*; and this reading has the authority of two MSS., with the first printed edition. This is one of the many mistakes introduced, on account of the great likeness between the Hebrew letters Beth and Caph.

Ged.—22 Go back, I pray you, and with care, examine, &c.

Booth.—Go, I pray you, and learn, &c.

Dathe.—Ite modo atque instruite rem amplius, &c.

Ver. 23.

וְחַפְשִׁתִּי אֹתוֹ בְּכָל אֲלָפֵי
יְהוּדָה :

— καὶ ἐξερευνήσω αὐτὸν ἐν πάσαις χιλιάδαις Ἰούδα.

Au. Ver.—And it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

Pool.—Throughout [so *Houb.*, *Dathe*, *Ged.*, *Booth.*] all the thousands of Judah, i. e., through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See Judg. vi. 15. Or, *with all the thousands of Judah*, i. e., I will raise against him all the forces of that tribe in which he trusteth and hideth himself.

Ver. 24, 25.

24 וַיִּקְרָא וַיִּלְכְּדוּ זָפִים לְפָנַי שָׁאוּל
וְדָוִד וַאֲנָשָׁיו בְּמִדְבַּר מְעוֹן בְּעֶרְבָה

אֶל יָמִין הַיְשִׁימוֹן : וַיֵּלֶךְ שָׁאוּל
וַאֲנָשָׁיו לְבָקֶשׁ וַיִּגְדּוּ לְרוֹד וַיִּגְדּוּ
הַסֵּלַע וַיִּשָּׁב בְּמִדְבַּר מַעֲוֹן וַיִּשְׁמַע
שָׁאוּל וַיִּרְדֹּף אַחֲרֵי דָוִד בְּמִדְבַּר מַעֲוֹן :

21 καὶ ἀνέστησαν οἱ Ζιφαῖοι, καὶ ἐπορεύθησαν ἔμπροσθεν Σαούλ. καὶ Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ ἐν τῇ ἐρήμῳ τῇ Μαὼν καθ' ἑσπέραν ἐκ δεξιῶν τοῦ Ἰεσσαίμου. 25 καὶ ἐπορεύθη Σαούλ καὶ οἱ ἄνδρες αὐτοῦ ζητεῖν αὐτόν. καὶ ἀπήγγειλαν τῷ Δαυίδ, καὶ κατέβη εἰς τὴν πέτραν τὴν ἐν τῇ ἐρήμῳ Μαὼν. καὶ ἤκουσε Σαούλ, καὶ κατεδίωξεν ὀπίσω Δαυὶδ εἰς τὴν ἔρημον Μαὼν.

Au. Ver.—24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

25 Saul also and his men went to seek him. And they told David: wherefore he came down into a rock [or, from the rock], and abode in the wilderness of Maon. And when Saul heard that, he pursued after David in the wilderness of Maon.

Jeshimon. See notes on ver. 19.

In the wilderness of Maon.

Houb.—Nos, in deserto Simeon, ex scriptura שִׁמְעוֹן, quam habuit Josephus. Nam כִּזְיֹן, *Maon*, stare hoc loco non potest, cum narretur versu inferiori, Davidem, mutato loco, ivisse in desertum *Maon*.

Bp. Horsley.—25 Saul also, &c.; rather thus, "For when Saul and his men set out to search for David, then they told David, and he went down to a rock, and abode in the wilderness of Maon. And Saul heard it, and pursued after David in the wilderness of Maon."

To search for David. I read with some of Kennicott's Codd. לְבַקֵּשׁ אַחֲרָיו.

Booth.—24 And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon; in the plain, on the south side of Jeshimon. 25 For it was told David, that Saul and his men had gone to search for him; he, therefore, went down and abode in the wilderness of Maon. And when Saul heard this, he pursued David to the wilderness of Maon. So *Ged*.

Pool.—25 Into a rock, i.e., into a cave which was in the rock; or which might be called a rock, not for the height, but the strength of its situation; where at first he might think to hide himself, but upon further intelligence or consideration he removed

from thence upon Saul's approach. Or, *he came down from the rock*, i.e., either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be on the south of Jeshimon, ver. 19, as this place where he now was is also described, ver. 24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah*, as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

Ver. 28.

—עַל-יָדוֹ הָרָאָה לְמַקְוֵם הַחֹמָה סֵלַע
הַמִּחְלָקוֹת :

— διὰ τοῦτο ἐπεκλήθη ὁ τόπος ἐκεῖνος, Πέτρα ἢ μερισθεῖσα.

Au. Ver.—28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammahlekoth [that is, the rock of divisions].

Bp. Patrick.—*Sela-hammahlekoth.*] That is, "the rock of divisions." Either because Saul was distracted here between two counsels, whether to pursue David, or go immediately against the Philistines; or, because God divided Saul from David, when he was coming up close unto him.

Gesen.—סֵלַע. R. סֵלַע. 1. Smoothness; hence a slipping away, escape, comp. the root Hiph. No. 2. So in pr. n. סֵלַע הַמִּחְלָקוֹת, rock of escapes, 1 Sam. xxiii. 28. 2. Division, class, course.

Dathe.—Hinc locus ille vocatus est petra evasionis.

Hebr. סֵלַע הַמִּחְלָקוֹת, הֵיכָן, *glaber fuit*, hinc *effugere, sese subtrahere*. Ex hac significatione verbi rariori explicandus quoque est locus Jerem. xxxvii. 12.

Heb., Chap. XXIV. 3; *Au. Ver.*, 2.

—עַל-פָּנֵי צִיְהִי הַיְעָלִים :

— ἐπὶ πρόσωπον Σαδδαιέμ.

Au. Ver.—2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

Rocks of the wild goats. So *Gesen*.

Dr. A. Clarke.—The original (צִיְהִי הַיְעָלִים)

is variously understood. The Vulgate makes a paraphrase: *Super abruptissimas petras quæ solis ibicibus perviæ sunt*; "On the most precipitous rocks over which the ibexes alone can travel." The Targum: *the caverns of the rocks*. The Septuagint make the original a proper name; for out of צורי, they make Σαδδαεμ, and in some copies Αειαμειν, which are evidently corruptions of the Hebrew.

Ver. 3.

Au. Ver.—3 And he came to the sheepcotes by the way, where *was* a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

To cover his feet. See notes on Judges iii. 24, p. 184.

Michaëlis, Dathe, Ged., Booth.—To repose himself.

Houb.—Alvum exonoraturus. So *Rosen., Gesen.*

Heb., 6; *Au. Ver.*, 5.

עַל אֲשֶׁר פָּצַת אֶת־כִּנְתָּן אֲשֶׁר לְשָׂאֵל :

— ὅτι ἀφείλε τὸ περὺγιον τῆς διπλοῖδος αὐτοῦ.

Au. Ver.—5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

Saul's skirt.

Ged., Booth.—The skirt of Saul's mantle [LXX, Syr., Arab., Vulg., and seven MSS.].

Heb., 8; *Au. Ver.*, 7.

וַיִּשְׁפֹּעַ דָּוִד אֶת־אֲנָשָׁיו וְגו' :

καὶ ἔπεισε Δαυὶδ τοὺς ἀνδρας αὐτοῦ, κ.τ.λ.

Au. Ver.—7 So David stayed [Heb., cut off] his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

Pool.—*Stayed his servants*, Heb., *cut, or clave, or divided, or cut them off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

Gesen.—שָׁפַע, *To cleave, to split, to divide*. Kindred roots are פָּנַע, פָּנַע, פָּנַע; compare also Sanscr. *chid* to cleave, Gr. σχίζω, Lat. *scindere*, Germ. *scheiden*. Piel 1. *To cleave,*

Lev. i. 17. 2. *To rend, to tear in pieces* a lion, Judg. xiv. 6. 3. Metaph. *verbis dilacerare*, i. e., *to chide, to upbraid*, 1 Sam. xxiv. 8.

Prof. Lee.—Pih. שָׁפַע, pres. שָׁפֵעַ. Constr. immed, it. med. שָׁפַע. (a) *Clove*, without dividing, Lev. i. 17. (b) *Tore asunder*, Judg. xiv. 6. (c) *Kept at a distance, withheld*, 1 Sam. xxiv. 7.

Heb., 11; *Au. Ver.*, 10.

הִנֵּה הַיּוֹם הַזֶּה רָאִי עֵינַיִךָ אֶת־אֲשֶׁר־נָתַנְךָ יְהוָה וְהָיָה חֵלֶם וּפְדוּתִי בְּמַעַדְךָ וְאֶמַּר לַיהוָה וַתִּתֶּם עָלַי וְאֶמַּר וְגו' :

ἰδοὺ ἐν τῇ ἡμέρᾳ ταύτῃ ἐωράκασιν οἱ ὀφθαλμοί σου ὡς παρέδωκέ σε κύριος σήμερον εἰς χεῖράς μου ἐν τῷ σπηλαίῳ, καὶ οὐκ ἤβουλήθην ἀποκτεῖναί σε, καὶ ἐφείσάμην σου καὶ εἴπα, κ.τ.λ.

Au. Ver.—10 Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

And some bade me kill thee. So *Dathe, Ged., Booth.*

Bp. Horsley.—Rather, with Vulgate, "and I thought to kill thee."

Houb.—וְאֶמַּר לַיהוָה. *Vulgatus, et cogitavi ut occiderem te*; quæ interpretatio excusationem justam habere non potest, et cui David apertè contradicit. *Licebat convertere te mihi, et dictum fuit, vel consilium capiebatur*. Sed melius legatur *legatur dabant*, ut legunt Chaldaeus et Syrus.

Maurer.—וְאֶמַּר indefinite ut xxiii. 22.

But mine eye spared thee.

Houb.—*Et pepercit tibi*: adde cum Vulgato, עֵינִי, *oculus meus*; quod verbum desiderat femininum. Aliter esset legendum וְהִסְרִי, *et peperci*. Aberravit scriba ex eo ע, in quo incipit עֵי ad alterum, in quo עֵי.

Ver. 12.

Au. Ver.—12 The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee.

Bp. Patrick.—*The Lord avenge me of thee.* If he still persisted to persecute him. But he doth not, by these words, "avenge

me of thee," pray God to punish him for the injuries he had done him; but only to vindicate and deliver him from his violent and unjust persecution. So the Hebrew word *nakam* often signifies.

Ver. 13.

Au. Ver.—Wickedness proceedeth from the wicked. So *Houb., Dathe.*

Ged., Booth.—Let wickedness proceed, &c.

Heb., 17; *Au. Ver.*, 16.

Houb.—הִקֵּץ. Lege הִקֵּץ, plene, *num vox tua est.* Ita pars Codicum. Vidimus in Pentateucho istud *quod est radicis*, nunquam, ne ante affixa quidem, deficere.

Heb., LXX, 20; *Au. Ver.*, 19.

וְיִשְׁלַח אֱלֹהֵינוּ אֶת־יָדוֹ וְיִשְׁלַח
בְּיָדוֹ מִוֶּחֱלֵה וְיִשְׁלַח מִוֶּחֱלֵה
מִתַּחַת הַיּוֹם הַזֶּה אֶשֶׁר עָשִׂיתָ לִּי :

kai ôti ei eûroi tis tôn êxêthrôn autou ên thlipsei, kai êkêpémfou autôn ên ôdô agathê, kai kýrios âpotisiei autô agathâ, kathôs pepoiêkas sêmeron.

Au. Ver.—19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good for that thou hast done unto me this day. So *Dathe, Ged., Booth., Maurer.*

Dr. A. Clarke.—If a man find his enemy, will he let him go well away? Or rather, Will he send him in a good way? But *Houbigant* translates the whole clause thus: *Si quis, inimicum suum reperiens, dimittit eum in viam bonam, redditur ei a domino sua merces;* "If a man, finding his enemy, send him by a good way, the Lord will give him his reward." The words which are here put in italic, are not in the *Hebrew text*, but they are found, at least in the sense, in the Septuagint, Syriac, and Arabic, and seem necessary to complete the sense; therefore, adds Saul, the Lord will reward thee good for what thou hast done unto me.

Houb.—...כִּי יִצְאָה. Hæc Hebraice, ut nunc jacent, sic dicunt. *Cum incenerit homo inimicum suum, et miserit eum in viam bonam, et Dominus reddet tibi*, qua in serie satis liquet, aliquid desiderari, nempe id, quod legit Syrus, *יהוה ישלכו טובה, Dominus reddet ei bonum;* ut post sequatur, *וישלח יהוה טובה, reddat Dominus tibi bonum.* Nam similitudo utriusque membri fucum fecit librario, ut alterum eorum omitteret. Similis erroris

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exemplum est in Codice Orat. 42 in quo, pro eo, quod nunc legitur, טובה ישלח יהוה, semel tantum טובה scripsit librarius, omisitque, hæc duo verba יהוה ישלח, quæ in medio erant. Errorem animadvertit codicis emendator, et ad marginem ea, quæ omissa fuerant, posuit. Sed multa ejusmodi sunt, quæ fefellerunt diligentiam, aut vero scientiam emendatorum.....חתה יום הזה אשר. Verus ordo est, חתה אשר היום הזה, *pro eo, quod hodie (fecisti mihi).* Nam *pro die hoc quod, vel quem fecisti mihi*, nihil habet Hebraicum, ut nec Latinum.

Maurer.—[כִּי יִצְאָה וְנִ] Juvenis quidam: quod vir hostem suum invenit et liberum dimisit, id remuneretur tibi deus, quem errorem non debebat repetere Winerus. Sensus hic est: *si (pr. quando) invenerit aliquis hostem suum, num saluum eum dimittet? Igitur Jova tibi remuneretur, cet.*

Heb., 21; *Au. Ver.*, 20.

Houbigant.—הַמִּלֵּךְ, barbarum, interjecto: pars codicum הַמֶּלֶךְ, *regnabis*, formâ consuetâ.

CHAP. XXV. 2.

וַיֵּשֶׁב בְּמַעֲוֹן וַיַּעֲשֶׂהוּ בְּכַרְמֶל
וְנָבִיא

kai ên ânêrwpos ên tê Maôn, kai tà poîmnia autou ên tô Karμήλω, κ.τ.λ.

Au. Ver.—2 And there was a man in Maon, whose possessions [or, business] were in Carmel, &c.

Houb.—Ineunte hoc versu deest וַיֵּד, et legendum וַיֵּד, *et fuit vir.* Omnes Veteres, præter unum Chaldæum, unum fuit expressere, quod quidem orationis in principio non fas est omitti, cum præsertim ad idem verbum וַיֵּד referantur, quæ in membris sunt posterioribus. וַיַּעֲשֶׂהוּ בְּכַרְמֶל, *Cujus operæ erant in Carmel.* Intelligendæ veniunt operæ agrariæ, seu cultûs agrorum, seu curæ pecorum. Minus benè Clericus, *cujus negotia erant in Carmelo.* Nam *negotium* vix convenit cultui pecorum, aut agrorum.

Ver. 3.

וַיֵּשֶׁב הָאִישׁ נָבִיל וַיֵּשֶׁב אֶת־אֲשֶׁתוֹ אֲבִיגַיִל
וְהָאִשָּׁה מִוֶּחֱלֵה וַיִּפֹּת תֹּאֵר וְהָאִישׁ
קָטָן וְרַע מַעֲלָלִים וְהוּא קָלָפוֹ :

kai ðnoma tô ânêrwpos Náβαλ, kai ðnoma tê gynaikì autou 'Αβιγαία. kai ê γυνή αὐτοῦ ἀγαθὴ συνέσει καὶ ἀγαθὴ τῷ εἶδει σφόδρα καὶ

3 o

ὁ ἄνθρωπος σκληρὸς καὶ πονηρὸς ἐν ἐπιτη-
δεύμασι, καὶ ὁ ἄνθρωπος κυνικός.

Au. Ver.—3 Now the name of the man was Nabal; and the name of his wife Abigail: and she was a woman of good understanding and of a beautiful countenance: but the man was churlish and evil in his doings; and he was of the house of Caleb.

Dr. A. Clarke.—The name of the man was Nabal. The word נָבַל signifies to be foolish, base, or villainous; and hence the Latin word *nebuloso*, *knave*, is supposed to be derived.

The name of his wife Abigail.] The joy or exultation of my father.

Gesen.—אֲבִיגַיִל (whose father is exultation) pr. n. Abigail. a) called also by contr. אֲבִיגַיִל v. 32. 2 Sam. iii. 3 Cheth. Comp.

Arab. ^{عَبْر} ايش for ^{عَبْر} ايش what?

Houb.—3 Abigail. Vera scriptio אֲבִיגַיִל cum ' duobus, ut lego in quinque codicibus: sic etiam illud referunt plerique veterum.

Churlish and evil in his doings.

Bp. Horsley.—Rather, "harsh and ill-mannered."

He was of the house of Caleb. So *Houb.*, *Dathe*, *Pool*, *Gesen*.

This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.—*Pool*.

Bp. Patrick.—He was of the house of Caleb.—Descended from a worthy ancestor, but very unlike him. In the Hebrew the word is *Calebi*, a *Calebite*, of the family of Caleb. But the word *Caleb* signifying a dog, some of the ancient interpreters understand the word here as if the holy writer insinuated he was of dog-like dispositions and manners [so *Ged.*, *Booth.*]. Whence the LXX translate it, ὁ ἄνθρωπος κυνικός, a dogged man, or a cynic; and so the Syriac and Arabic.

Maurer.—כָּלֵב, *Secundum cor suum*, i. e., sui tantum animi libidinem sequens, sui arbitrii homo. K'ri: כָּלֵבִי, e *Calebo oriundus*, ut sit patronym. a כָּלֵב. Ita etiam Chald. e domo *Calebi* et Vulg. de genere *Caleb*. LXX, Ar., et Joseph. vocabulum a כָּלֵב deducunt, vertentes: ἄνθρωπος κυνικός. Lectio recepta præferenda videtur.

Ver. 6.

וַאֲמַרְתָּם כֹּה לַחֵי וְאֵתָה שְׁלוֹם
וְיִיחַתְּ שְׁלוֹם וְכָל אֲשֶׁר-לֶךָ שְׁלוֹם :

καὶ ἔρειτε τάδε. εἰς ὥρας καὶ σὺ ὑγιαίνων
καὶ ὁ οἶκός σου, καὶ πάντα τὰ σὰ ὑγιαίνοντα.

Au. Ver.—6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

Bp. Patrick.—Thus shall ye say to him that liveth in prosperity.] In the Hebrew the words are only, "to him that liveth:" unto which we add in prosperity, because life in Scripture signifies happiness as death signifies misery.

Commentaries and Essays.—Say to him that liveth (in prosperity). Heb. וְיִיחַ, to him that liveth; perhaps an error for וְחַי, vivus, as וְיִיחַ רֵךְ, vivat rex, 1 Sam. x. 2. Then the version will be, and thus shall ye say, Long mayst thou live; peace be both to thee and to thy house, which was the usual address at that time, vivas et valeas. The Arabs still retain these salutations, "May God prolong your life."—"Peace be unto you."

Ged.—Prosperity, through life, to thee and to thy house, and to all that belongeth to thee!

Booth.—And thus shall ye say to him, Peace be to thee through life, and peace be to thy house, and peace be to all that thou hast.

Houb.—6 Sic autem vos illum compellabilis; frater meus tu es; pax tibi, pax domui tuæ, pax omnibus, quæcunque habes.

וְאֵתָה שְׁלוֹם, Et dicetis sic viventi, et tu pax; verba, sine re, ex mendo, ut solet. Nam si legitur וְאֵתָה שְׁלוֹם, ואמרנה כה ל' אדני אהר ואהר שלום, et dicetis sic ei, frater meus es tu, et tu pax, seu pax tibi sit, omnia plana fiunt. Sic David 2 Sam. xix. 12 (vel 13) ait simili in sententia, וְאֵתָה שְׁלוֹם, fratres mei estis. Hujus scripturæ, quam revocamus, vestigium supererat in Codice Hieronymi, in quo legebatur וְאֵתָה, fratribus meis. Clericus interpretatur, sic autem dicetis ei vivo, hoc est, inquit in Commentario suo, si vivum inveniatis; perinde quasi mittat David legatos ad hominem quemdam, quem nesciat, an vivat, an vita excesserit. Præterea male Clericus sic habet ei vivo, tanquam, ei, si vivum inveniatis; neque enim וְאֵתָה שְׁלוֹם Hebraice scribitur, pro וְאֵתָה שְׁלוֹם. Non negat Clericus aliquid hic mendi latere. Erat igitur mendum introspiciendum et castigandum, antequam convertendum. Denique id, quod addit Clericus, forte legendum וְאֵתָה שְׁלוֹם, in vitam tuam, tu in pace, non minus obscurum, nec

minus repudiandum, quam hodiernum ipsum mendum.

Maurer.—לֵבִי, *In vitam!* i. e., quod bene vertat! bono ac felici in loco sint res tuæ!

Ver. 8.

Au. Ver.—Wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.

In a good day.

Dathe.—*Die festo.*

Houb.—*In die læta...*nimirum die, qua Nabal tondebat oves suas: vide versum 36. Male Clericus, *quoniam die festo venimus.* Nam 1. יום מנוח est *dies lætus*, non autem *dies festus*. 2. Alienum in locum immittitur iste *dies festus*. Non enim causa esse poterat in die festo, potius quam in profesto, cur Davidem Nabal commeatu adjuvaret, sed erat causa, in die hilaritatis et convivii.

Gesen.—יום טוב, *a good day*, i. e., fortunate, propitious.

Ver. 9, 10.

Au. Ver.—9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased [Heb., rested].

10 And Nabal answered, &c.

9 And ceased.

10 And Nabal answered.

Ged., Booth.—10 But when they had ceased, Nabal answered, &c.

Ver. 22.

כְּהִי-יַעֲשֶׂה אֱלֹהִים לְאִיְבֵי דָוִד וְלֹכֶה
יִסֶּיף אֶם-אֲשָׁאִיר מִכָּל-אֲשָׁרֵי-לִי עַד-אֹר
הַבֹּקֶר מִשְׁתֵּין בְּקִיר :

τάδε ποιῆσαι ὁ θεὸς τῷ Δαυὶδ καὶ τάδε προσ-
θεῖν, εἰ ὑπολείψομαι ἐκ πάντων τῶν τοῦ Νάβαλ
ῥῶσ προῶν οὐρῶντα πρὸς τοίχον.

Au. Ver.—22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall.

Pool.—*Unto the enemies of David*, i. e., unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus*, instead of David, he mentions David's enemies. See 1 Sam. xx. 16. The words may be thus rendered: *So and more also let*

God do for (the Hebrew *lamed* being very oft so used) *the enemies of David*, i. e., let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man.

Bp. Patrick.—*So and more also do God unto the enemies of David.*] He means to himself: but being unwilling to pronounce his own name, or any other whom he respected, together with a curse, he transfers it to an enemy: by a figure called *euphemismus*. Or, as some take it, the meaning is, "Let my enemy destroy me, if I let Nabal and his family escape." But the former is the plainest interpretation; it being common in the Jewish language (as Joh. Cocceius observes), when they speak of any evil to themselves, to translate it to another person. Of which he gives instances out of Maccoth, and Bava Bathra (see him upon the Gemara Sanhedrin, cap. 4, sect. 18, annot. 1).

Dathe.—22 Sic puniat Deus inimicos meos, uti ego isti ne canem quidem relinquam in crastinum.

Bishop Patrick.—פִּשֵּׂתִי בְּקִיר. That is (as the generality of interpreters think), "so much as a dog;" this being, they take it, like that saying of Aurelian, mentioned by Vopiscus, who, going to a city, and finding the gates shut against him, said in his wrath, Canem in hoc oppido non relinquam, "I will not leave a dog in this town." But Bochartus excepts to this interpretation, that all dogs do not piss against the wall, but only the males; and that not till they be six or eight months old, as Aristotle and others observe. And therefore (to omit his other reasons), he takes this phrase to be a periphrasis of a man, as the Hebrews expound it, particularly Ralbag. So that it is as much as to say, *I will not leave a man alive.* So *Pool*.

Dr. A. Clarke.—This expression certainly means either *men* or *dogs*, and should be thus translated, *if I leave—any male*; and this will answer both to *men* and *dogs*, and the offensive mode of expression be avoided.

Gesen.—פִּשֵּׂתִי בְּקִיר *mingens ad parietem*, i. e., against the wall, a sort of contemptuous expression to denote a *small boy*, especially where mention is made of exterminating a whole tribe or family. 1 Kings xvi. 11, *He slew all the house of Baasha; he left him not one pissing against the wall* (not even a

boy), nor kindred, nor friends: xiv. 10; xxi. 21; 1 Samuel xxv. 22, 34; 2 Kings ix. 8. Compare the same phrase in Syriac, e.g., Assem. Bibl. Orient. ii., p. 260, *an diæcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?* i.e., which is wholly devastated. The phrase seems thus contemptuously to denote a boy, because in the East it is customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. ii. 35; Xen. Cyr. i. 2, 16; Ammian Marcell. xxiii. 6. Some understand by this phrase a slave or a person of the lowest class, see Jahn Arch. i. 2, p. 77; Hermeneut. Sacræ, p. 31; others, a dog, Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish (MSS.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. xxv. 34; Boch. Hieroz. i., p. 675.

Prof. Lee.—The phrase has been variously interpreted of males, children, and dogs. The last seems most probable. 1 Sam. xxv. 22, 34; 1 Kings xiv. 10; xvi. 13; xxi. 21; 2 Kings ix. 8.

Maurer.—מִיִּנְגֵּתִין *mingentem ad parietem* plerumque de cane ad parietem *mingente* intelligunt collatis Aureliani minis apud Vopiscum: cum Thyanam venisset, eamque oclusam reperisset, iratus dixisse fertur: *canem in hoc oppido non relinquam.* Rectius vero *mingens ad parietem* in proverbio de *abjectissimo et vilissimo quoque homine* dici existimatur, coll. usu Syriaco hujus phraseos. Cf. Assemanni Biblioth. Or., t. ii., p. 260.

Ver. 26.

וְעַתָּה אֲדֹנָי חַיִּיהָזָה וְחַיִּינִפְשָׁה
אֲשֶׁר מִנְּעָה יְהוָה מִבּוֹא בְּדָמַי וְהוֹשָׁע
יְדָה לָהּ וְעַתָּה יִהְיֶה כְּנָבֵל אֲבִיךָ
וְהַמְבַקְשִׁים אֶל־אֲדֹנָי רָעָה :

καὶ νῦν κύριέ μου, ὅτι κύριος καὶ ὁ ἦ ψυχὴ σου, καθὼς ἐκάλυσε σε κύριος τοῦ μὴ ἐλθεῖν εἰς αἷμα ἀθώων, καὶ σώσειν τὴν χεῖρά σου σοί· καὶ νῦν γένοιτο ὡς Νάβαλ οἱ ἐχθροὶ σου καὶ οἱ ζητοῦντες τῷ κυρίῳ μου κακά.

Au. Ver.—26 Now therefore, my lord, as the Lord liveth, and as thy soul liveth, seeing the Lord hath withholden thee from coming to shed blood, and from avenging thyself [Heb. saving thyself] with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.

Dathe, Ged., Booth.—Now therefore, as Jehovah liveth, and as thyself livest, it is Jehovah who withholdeth thee from coming to shed blood, &c.

Houb.—26 *Nunc autem, Domine mī, vivit Dominus, et vivit anima tua, siquidem Dominus non permisit ut ad sanguinem venires, &c.*

וְעַתָּה אֲדֹנָי חַיִּיהָזָה וְחַיִּינִפְשָׁה
אֲשֶׁר מִנְּעָה יְהוָה מִבּוֹא בְּדָמַי וְהוֹשָׁע
יְדָה לָהּ וְעַתָּה יִהְיֶה כְּנָבֵל אֲבִיךָ
וְהַמְבַקְשִׁים אֶל־אֲדֹנָי רָעָה :

Ver. 27.

וְעַתָּה הַבְּרָכָה הַזֹּאת אֲשֶׁר־הִקְבִּי
שָׁמָּה לְאֲדֹנָי וְנִתְּנָה לְנַעֲרִים
הַמְתְּהִלִּים בְּרַגְלֵי אֲדֹנָי :

καὶ νῦν λάβε τὴν εὐλογίαν ταύτην, ἣν ἐν- ἤνοχεν ἡ δοῦλῃ σου τῷ κυρίῳ μου, καὶ δώσεις τοῖς παιδαρίοις τοῖς παρεστηκόσι τῷ κυρίῳ μου.

Au. Ver.—27 And now this blessing [or, present] which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow [Heb., walk at the feet of, &c.] my lord.

Houb., Horsley, Booth.—27 And now take, I pray [LXX, Vulg.], this present, which thy handmaid hath brought to my lord, and let it be given, &c.

Houb.—27 וְעַתָּה הַבְּרָכָה הַזֹּאת *Labitur adhuc Clericus, sic interpretans, hoc est autem munus.* Male additur verbum *est*; nam וְעַתָּה nihil aliud significat, quam *nunc autem*, ut planum sit deficere id verbum, ad quod pertineat הַבְּרָכָה. Id autem verbum legebant Græci Intt., qui καὶ νῦν λάβε *et nunc accipe*, ut et Vulgatus. Scriba omisit נָא *accipe quæso (benedictionem, quam...)* quia cum legeretur infra נָא נָא, oculi ejus ex unâ lineâ in alteram deerraverunt. Syrus vidit contextum esse lacunosum: propterea omisit relativum אֲשֶׁר quod præfixum est verbo הָבִיא *sic convertens, attulit vero benedictionem ancilla tua.* Sed Chaldaeus, quia contextum refert talem, qualis nunc est, nihil habet sententiæ; vide ipsum. Porro דְּבִיא *pro* דְּבִיא *femininum.* Sic lego in uno Codice Orat. et sic infra, ver. 35.

Ver. 28, 29.

וְעַתָּה נָא לְפָשַׁע אֲמַתְּךָ קִי־עֲשֵׂה

יַעֲשֶׂה יְהוָה לְאֵלַי בֵּית נֶאֱמֹן כִּי
מִלְחָמוֹת יְהוָה אֲדֹנִי נִלְחָם וְרַעָה
לֹא־הִמָּצָא בָּהּ מִיָּמֶיהָ : 29 וְגַם אֲדָם
לִרְדֹּף וּלְבָקֵשׁ אֶת־נַפְשִׁי וְהַתְּחִי לִּפְשׁ
אֲדֹנִי צָרָתָהּ בַּצָּדוֹר הַחַיִּים אֵת
יְהוָה אֱלֹהֶיהָ וְאֵת נַפְשׁ אִיְיָהּ וְלִמְלָכָהּ
בְּחַיָּה כִּם תִּקָּלַע :

28 ἄρον δὲ τὸ ἀνόμημα τῆς δούλης σου, ὅτι ποιῶν ποιήσει κύριος τῷ κυρίῳ μου οἶκον πιστόν, ὅτι πόλεμον κυρίου μου ὁ κύριος πολεμεῖ, καὶ κακία οὐχ εὐρεθήσεται ἐν σοὶ πώποτε. 29 καὶ ἀναστήσεται ἄνθρωπος καταδιώκων σε καὶ ζητῶν τὴν ψυχὴν σου, καὶ ἔσται ψυχὴ κυρίου μου ἐνδεδεμένη ἐν δεσμῷ τῆς ζωῆς παρὰ κυρίῳ τῷ θεῷ, καὶ ψυχὴν ἐχθρῶν σου σφενδονήσεις ἐν μέσῳ τῆς σφενδόνης.

Au. Ver.—28 I pray thee, forgive the trespass of thine handmaid: for the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as out of the middle of a sling [Heb., in the midst of the bought of a sling].

Pool.—A man, to wit, Saul. *In the bundle of life*, or, *in the bundle*, i. e., in the society or congregation of the living [so *Houb.*, *Dathe*, *Maurer*]; out of which men are taken and cut off by death. The phrase is taken from the common usage of men, who bind those things in bundles which they are afraid to lose, because things that are solitary and unbound are soon lost. The meaning of the place is, God will preserve thy life; and therefore it becomes not thee unjustly and unnecessarily to take away the lives of any, especially the people of thy God and Saviour.

Ged.—28 Forgive then, I pray thee, this temerity of thine handmaid. When the Lord shall have fully and firmly established thine house, and thou shalt have to fight the Lord's battles, may no evil ever befall thee; 29 And should any man rise up to persecute thee and seek thy life, may the life of my lord be bound up, with the Lord thy God, in the bundle of life: but let the lives of thine

enemies be slung out, as it were, from the middle of a sling.

Booth.—28 Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make my lord a firm house; and when my lord fighteth the battles of Jehovah, may no evil ever befall thee. 29 And should man rise up to persecute thee, and to seek thy life; then may the life of my lord be bound up, &c.

Maurer.—29 'וְהָיָה נַפְשִׁי, *Sit anima domini mei, tua, colligata fasciculo viventium apud Jovam deum tuum*, i. e., Jova vitæ tuæ prospiciat; *hostium autem tuorum animam, vitam, eam libret in media cavitate fundæ*, i. e., æque nihili æstimet ac lapides qui fundis excutiantur.

Ver. 31.

וְלֹא־תִהְיֶה זָאת לִּי לְפִתְקָהּ
וּלְמַכְשׁוֹל יָב לְאֲדֹנִי וְלִשְׁפָתַי חֶם
וְלִהְיוֹשֵׁעַ אֲדֹנִי לֹו וְהַיֵּטֵב יְהוָה
לְאֲדֹנִי וְזִכְרָתָהּ אֶת־אֲמָתָהּ :

καὶ οὐκ ἔσται σοι τοῦτο βδελυγμὸς καὶ σκάνδαλον τῷ κυρίῳ μου ἐκχέαι αἷμα ἀθῶον δωρεάν, καὶ σῶσαι χεῖρα κυρίῳ μου αὐτῷ· καὶ ἀγαθῶσαι κύριος τῷ κυρίῳ μου, καὶ μνησθήσῃ τῆς δούλης σου ἀγαθῶσαι αὐτῇ.

Au. Ver.—31 That this shall be no grief [Heb., no staggering, or, stumbling] unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

Either that thou hast shed.

Houb.—31 וְלִשְׁפָתַי חֶם, *Et ad fundendum (sanguinem)*. Impedit sententiam istud. Itaque id exhibet solus Chaldaeus. Cæteri legunt וְלִשְׁפָתַי, quod est legendum.

Blood.

Booth.—Innocent [one MS.] blood.

Avenged himself.

Ged., *Booth.*—Avenged himself with his own hand [LXX].

When the Lord shall have dealt well with my lord, then remember thine handmaid.

Pool.—i. e., When God shall make thee king, and I shall have occasion to apply myself to thee for justice or relief, let me find grace in thy sight, and so let me do at this time. Or, and the Lord will bless my lord, and recompense thee for this mortification of thy passion, and thou wilt [so *Ged.*, *Booth.*] remember thine handmaid, i. e.,

thou wilt remember my counsel with satisfaction to thyself, and thankfulness to me.

Ver. 33.

וּבְרִיךְ מַעֲמָהּ וּבְרִיכָה אֶתְּ אִשָּׁר
כִּלְתָּנִי הַיּוֹם הַזֶּה מִבּוֹא בְדָמַיִם וְהוֹשָׁע
יְדִי לִי :

καὶ εὐλογητὸς ὁ τρόπος σου, καὶ εὐλογημένη
σὺ ἡ ἀποκαλύσασά με σήμερον ἐν ταύτῃ μὴ
ἐλθεῖν εἰς αἵματα, καὶ σῶσαι χεῖρά μου ἐμοί.

Au. Ver.—33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

Blessed be thy advice.

Bishop Horsley.—Rather, “blessed be thy gentle manners.” ὁ τρόπος σου, LXX.

Gesen.—עַם m. 1. Taste, flavour of food, Num. xi. 8, &c. Arab. طعم id.

2. Metaph. intellectual taste, i.e., judgment, discernment, understanding; comp. Lat. sapere, sapiens, sapientia, et contra insipidus. 1 Sam. xxv. 33; Ps. cxix. 66; Job xii. 20. אִשָּׁה כַּרָּה עַם, an insipid woman, i. e., without discernment, Prov. xi. 22. עַם, He changed his understanding, i. e., feigned himself mad, Ps. xxxiv. 1. מַשְׁכִּי, who answer discreetly, Prov. xxvi. 16.

3. From the Chald. judgment of the king, i. e., mandate, decree, Jon. iii. 7.

Ver. 34.

וְאִנֹּלָם חַיִּיהֶזָּה אֵלֵינוּ וְשָׂרָאֵל אִשָּׁר
מִנְעָנִי מִהֲרַע אֶתְּךָ כִּי לֹלְגִי מִחֶרֶת
וְתִבְאֲרִי לִקְרָאתִי כִּי אִסְנוֹתָר לִנְגֹּל
עַד־אֹר הַבֶּקֶר מִשְׁתָּנִּין בְּקִיר :

πλὴν ὅτι ὁ Κύριος ὁ Θεὸς Ἰσραὴλ, ὃς ἀπε-
κάλυσέ σε σήμερον τοῦ κακοποιῆσαι σε, ὅτι εἰ
μὴ ἔσπευσας καὶ παρεγένου εἰς ἀπάντησίν μοι,
τότε εἶπα, Εἰ ὑπολειφθήσεται τῷ Νάβαλ ἕως
φωτὸς τοῦ πρωῒ οὐρῶν πρὸς τοίχον.

Au. Ver.—34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall.

See notes on ver. 22.

Surely there had not been left.

Maurer.—Repetitur וְ propter interjectam

sententiam: per Jovam — nisi mihi propere obviam venisses, non (דא jurantis) relictus esset cet. Cf. simile exemplum 2 Sam. ii. 27: 'כי האלהים כי לנא דבך יא וגו'.

Ver. 36.

וַתָּבֵא אַבְיגַיִל אֶל־נָבָל וְהָגַה־לוֹ
מִשְׁתָּה בְּבֵיתוֹ כַּמִּשְׁתָּה הַמֶּלֶךְ וְלֵב
נָבָל מִיֹּד עָלָיו וְהָיָה שָׂכָר עַד־מָאוֹד
וְגו'.

καὶ παρεγένηθ' Ἀβιγαία πρὸς Νάβαλ· καὶ ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ, ὥς πότος βασιλέως· καὶ ἡ καρδία Νάβαλ ἀγαθὴ ἐπ' αὐτόν· καὶ αὐτὸς μεθύων ἕως σφόδρα· κ.τ.λ.

Au. Ver.—36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken.

Houb.—וַתָּבֵא, Et venit. Forma legitima est וַתָּבֵא, non sine ו, in persona quidem secundâ, nam in tertiâ personâ recte scribitur וַתָּבֵא, sine ו, et venit.

And the heart of Nabal was merry within him.

Maurer.—36 [וְלֵב נָבָל מִיֹּד טוב עָלָיו Aut egregie fallor, aut suffixum in עָלָיו non est ad Nabalem, ad quem vulgo refertur, sed ad אִשָּׁר referendum: et laeto animo illi (convivio) intererat, er war fröhlich dabei. Cf. עַל נָ, Prov. xxiii. 30, et Latinorum super caenam, Germ. über Tische. Quod si recte observatum est a nobis, sponte sua concidunt, quæ in Eph. Jan. (1830, no. 229, p. 389) disputavit Hitzigius.

Ver. 39.

— בְּרִיךְ יְהוָה אִשָּׁר רָב אֶת־
לֵיב הַרְפָּאתִי מִיַּד נָבָל וְגו'

— εὐλογητὸς Κύριος, ὃς ἔκρυψε τὴν κρίσιν τοῦ ὀνειδισμοῦ μου ἐκ χειρὸς Νάβαλ, κ.τ.λ.

Au. Ver.—Blessed be the LORD, that hath pleaded the cause of my reproach from the hand of Nabal, &c.

That hath pleaded the cause of my reproach from the hand of Nabal.

Ged.—Who hath avenged me of the affront received from Nabal.

Booth.—Who hath avenged the reproach cast on me by Nabal.

Maurer.—Qui causam egit ignominia meae a Nabale mihi illatae. Alii, in his Winerus, præganten dictum volunt, sine idonea ratione.

Ver. 42.

Houb.—הדלכות. Vitiose in impressis. Plerique codices orat. הדלכות, quæ ibant.

Ver. 44.

Au. Ver.—44 But Saul had given Michal, his daughter, David's wife, to Phalti [Phaltiel] the son of Laish, which was of Gallim.

Pool.—But, or for, as the Hebrew *vau* is oftentimes used. For this seems to be added as a reason why David took other wives, because Saul had given his former wife to another man, that he might as far as he could extinguish all relation and kindred to him, whom he hated; and withal, cut off his hopes and pretence to the crown upon that account.

CHAP. XXVI. 1.

Au. Ver.—1 And the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon?

Doth not David hide himself, &c.

Ged., Booth.—Doth not David hide himself amongst us [LXX and four MSS.], &c.

Ver. 4.

וַיִּשְׁלַח דָּוִד רוֹגֵי

καὶ ἀπέστειλε Δαυὶδ, κ.τ.λ.

Au. Ver.—4 David therefore sent out spies, and understood that Saul was come in very deed.

Ged., Booth.—4 For David had sent out spies, and understood that Saul had indeed come.

Ver. 5.

וַיִּשְׁאָל שָׂכָב בֶּמֶעָזָל וְהָעָם חָזִים סָבִיבוֹתָיו :

סביבותיו

— καὶ Σαουλ ἐκάθευδεν ἐν λαμπήνῃ, καὶ ὁ λαὸς παρεμβέβληκώς κύκλῳ αὐτοῦ.

Au. Ver.—5 And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench [Heb., in the midst of his carriages], and the people pitched round about him.

Saul lay in the trench.

Bishop Patrick.—In the trench.] Or rather, "in his chariot," for so the LXX translate the Hebrew word by λαμπήνη, or as some editions have it, ἀπήνη; which signifies a chariot drawn by mules, as Bochartus

shows out of Homer and other authors, par. i. Hierozoic., lib. ii., cap. 19.

Dr. A. Clarke.—The word במעגל, which we translate in the trench, and in the margin in the midst of his carriages, is rendered by some in a ring of carriages, and by others in the circle, i. e., which was formed by his troops. Luther himself translates it wagenburg, a fortress formed of wagons or carriages.

As עגל signifies anything round, it may here refer to a round pavilion or tent made for Saul, or else to the form of his camp. The Arabs, to the present day, always form a circle in their encampments, and put their principal officers in the centre.

Ged., Booth.—Saul lay in the waggon path among the baggage.

Gesen.—עגל m. (r. עגל). 1. A track, rut, &c. 2. Denom. fr. עגלה wagon, a wagon-rampart, a bulwark formed of the wagons and other vehicles of an army, 1 Sam. xxvi. 5, 7. With ה parag. עגלה id. 1 Sam. xvii. 20.

Ver. 7.

Au. Ver.—7 So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

Within the trench. See notes on ver. 4.

7, 11, At his bolster. See notes on xix. 13, p. 440.

Ged., Booth.—At his head.

Ver. 8.

וַיֹּאמֶר אֲבִישַׁי לְדָוִד וְכָל הָעָם אֲחֵי דָוִד וְכָל הָעָם אֲחֵי דָוִד

— καὶ νῦν πατάξω αὐτὸν τῷ δόρατι εἰς τὴν γῆν ἅπαξ, κ.τ.λ.

Au. Ver.—8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

With a spear, even to the earth at once.

Houb., Horsley.—Read, בְּנִיחוֹ בָאֵץ; "with his own spear to the earth at one stroke."

Houb.—Supervacaneum ו ante בָאֵץ; itaque etiam id non legunt Græci Intt. nec Vulgatus; verbum pro verbo, perculiam eum in terrâ, sive transfigam eum ad terram lanceâ. Recusant lancea et terra, ne per nexum et jungantur; nam lancea est instru-

mentum quo, terra autem locus ubi Saül sit configendus. Sed pro ו, commodè ' legatur, ut sit בזהו, *lancedæ med*; vel בזהו, *lancedæ ejus*, sive lanceâ Saülis agitur, sive lanceâ ipsius Abisai. Adde, Syrum non legisse ובאר; nam convertit, במוריה דא בארעא, *lancedæ hac in terrâ*, et Chaldæum, cum, ut nunc legimus, legeret, addidisse verbum ante באר hoc modo ובארעא בארעא, *et configam eam in terrâ*, ne nihil diceret, *percutiam eum lanceâ et in terrâ*.

Ver. 10.

וַיֹּאמֶר דָּוִד חַיֵּיהֶזְהָ כִּי אִם־יְהִיזָה
יִבְכְּכָם אֲזִיזֵימוֹ יָבֹא נָמָת וּגְוִי

καὶ εἶπε Δαυὶδ, ὅτι κύριος, ἐὰν μὴ κύριος παύσῃ αὐτὸν, ἢ ἡμέρα αὐτοῦ ἔλθῃ καὶ ἀποθάνῃ, κ.τ.λ.

Au. Ver.—10 David said furthermore, *As the LORD liveth, the LORD shall smite him; or his day shall come to die; or he shall descend into battle, and perish.*

Houb.—כִּי אִם יְהִיזָה (vivit Dominus) quia si Dominus percusserit eum. Sententia non absolvitur, quod vel ipsum demonstrat latere mendum. Omnes Veteres legunt, כִּי אִם לא, non omitta negatione, quæ appendix est juramenti, vivit Dominus, ut sequatur, quod nisi percusserit eum Dominus, suspensa oratione, ut solet esse in jurisjurandi formulis.

Ver. 14.

מִי אַתָּה תִּקְרָא אֶל־הַמֶּלֶךְ :

— τίς εἶ σὺ ὁ καλῶν;

Au. Ver.—14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

To the king. So *Houb.*, *Patrick*, *Dathe*, *Ged.*, *Booth*.

Pool.—Or, *with* or *beside* the king, i. e., so near to him, so as to disturb the king.

Ver. 16.

וַעֲתָה! רֹאה אֵי־חֵנִית הַמֶּלֶךְ
וְאַת־צִפְחַת הַפִּימִם אֲשֶׁר מִרְאֲשֻׁהוּ :

מִרְאֲשֻׁהוּ

— καὶ νῦν ἴδε δὴ τὸ δόρυ τοῦ βασιλέως, καὶ ὁ φακὸς τοῦ ὕδατος, ποῦ ἐστὶ τὰ πρὸς κεφαλῇς αὐτοῦ;

Au. Ver.—And now see where the king's spear is, and the cruse of water that was at his bolster.

Maurer.—[וְאַת־צִפְחַת הַפִּימִם] Noli putare, אֲחָרָה nominativi notam esse. Pendet enim ex רֹאה hoc sensu: et circumspecte, quære *urcæum aquarium*. Cf. ad Jud. vi. 28.

Bolster. See notes on xix. 13, p. 440.

Ver. 19.

Houb.—וַיִּחַ, *Odoretur*. Forma legitima est וַיִּחַ non sine ' , quæ passim adhibetur in sacrificiis.

Ver. 20.

— כִּי־יִצְאָה מֶלֶךְ יִשְׂרָאֵל לִבְקֹשׁ
אֶת־פִּרְעֹשׁ אֲחֹד כְּאֲשֶׁר יִרְדֹּף הַקָּרָה
בְּהָרִים :

— ὅτι ἐξελλήλυθεν ὁ βασιλεὺς Ἰσραὴλ ζητεῖν ψυχὴν μου καθὼς καταδιώκει ὁ νυκτικώρας ἐν τοῖς ὄρεσι.

Au. Ver.—20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Bp. Patrick.—[As when one doth hunt a partridge in the mountains.] Hunt a poor bird from mountain to mountain, with a great deal of labour, which is not easily caught, and worth nothing when one hath it: the Hebrew word *kore* is nowhere to be found, but here and in Jer. xvii. 11, from both which places we learn it was a mountainous bird of no great value: in taking of which, the fowler spent his pains to little purpose. And it was one of those birds that sits upon the eggs of other birds; as the words of Jeremiah import, "She gathereth what she hath not brought forth," that is, eggs which she did not lay. From which it is apparent, that this word doth not signify a *partridge*, which is a bird of price, and doth not sit on other birds' eggs; but, as Bochart hath taken a great deal of pains to show, was a bird with a long bill and short feet, called *rusticula*. I will not mention the opinions of interpreters about it, for they are very various, and the same men are not constant to themselves; for R. Solomon, who here takes it for a *partridge*, in that place of the prophet Jeremiah takes it for a *cuckoo* (see Hierozoicon, par. ii., lib. i., cap. 12).

Dr. A. Clarke.—It is worthy of remark that the Arabs, observing that partridges, being put up several times, soon become so weary as not to be able to fly; they in this manner hunt them upon the mountains, till

at last they can knock them down with their clubs.

It was in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him. See Harmer.

Gesen.—קרא m. (ר. א. I.) 1 *A partridge*, pp. "the crier, caller;" so in German it is said of the partridge, "das Rebhuhn ruft;" comp. *Krāhe* from *krāhen*, and the Arab. *قُطَا* *Kūtā*, i.e., a species of partridge so called from its cry. See Burckhardt's *Travels in Syria*, p. 406. 1 Sam. xxvi. 20; Jer. xvii. 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them.

Prof. Lee.—קרא, m.—pl. non occ. twice only, viz., 1 Sam. xxvi. 20; Jer. xvii. 11. *A partridge*, so called, as it is thought, from the *croaking* sort of noise it makes. Bochart, however, *Hieroz.*, ii. p. 80, seq., makes it the *قَارِيَّة*, *kāriat*, of the Arabs; which they describe as a green coloured bird with short legs and a long bill, and which Bochart styles, *rusticulæ* seu *gallinaginis* genus. On Jer. l. c. see Ib. p. 84, and קרא, in its place above.

Ver. 21.

וַיֹּאמֶר שָׁאֻל הֲמָאֲתִי וְגו'

καὶ εἶπε Σαούλ, ἡμάρτηκα, κ.τ.λ.

Au. Ver.—21 Then said Saul, I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

I have sinned. So *Houb.*, *Dathe*, *Ged.*, *Booth.*

Dr. A. Clarke.—Perhaps the word *חַטָּאתִי* *chatathi*, "I have sinned," should be read, *I have erred*, or *have been mistaken*. I have taken thee to be a very different man from what I find thee to be. Taken literally, it was strictly true. He often purposed the spilling of David's blood; and thus, again and again, *sinned* against his life.

Ver. 23.

וַיִּהְיֶה וַיָּשִׁיב לְאִישׁ אֶת־צִדְקָתוֹ וְאֶת־אֲמָנָתוֹ אֲשֶׁר נָתַן לוֹ יְהוָה וַיְהִי כֵן וְגו'

καὶ κύριος ἐπιστρέφει ἐκάστῳ κατὰ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ ὡς παρέδωκε σε κύριος σήμερον εἰς χεῖράς μου, κ.τ.λ.

Au. Ver.—23 The LORD render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORD's anointed.

His righteousness.

Houb., *Dathe*, *Ged.*, *Booth.*—According to his righteousness.

Houb.—אֲמָנָתוֹ, *Fidelitatem suam*. Plene scriptum habent אֲמָנָתוֹ melioris notæ codices. Etiam בִּידִי, in *manum meam*, non בִּידִי plures codices, ut et legunt omnes veteres.

Ver. 25.

וַיֹּאמֶר שָׁאֻל אֶל־דָּוִד בְּרִיךְ הוּא אֱתָהּ בְּנִי דָוִד בָּם עָשָׂה הַעֲשֵׂה וְגַם יָכֹל תִּהְיֶה וְגו'

καὶ εἶπε Σαούλ πρὸς Δαυὶδ, εὐλογημένος σὺ τέκνον· καὶ ποιῶν ποιήσεις, καὶ δυνάμενος δυνήσῃ, κ.τ.λ.

Au. Ver.—25 Then Saul said to David, Blessed be thou, my son David: thou shalt both do great *things*, and also shalt still prevail. So David went on his way, and Saul returned to his place.

Dr. A. Clarke.—*Thou shalt both do great things, and also shalt still prevail.*] The Hebrew is, "Also in doing thou shalt do, and being able thou shalt be able;" which the Targum translates, *also in reigning thou shalt reign, and in prospering thou shalt prosper*; which in all probability is the meaning.

Ged., *Booth.*—25 Then Saul said to David, Blessed art thou, my son David! also whatever thou undertakest to do, thou shalt be able to accomplish, &c.

CHAP. XXVII. 1.

וַיֹּאמֶר דָּוִד אֶל־לִבּוֹ עֲתָה אֶפְסָה יוֹם־אֶחָד בֵּינִי שָׁאֻל אֶיךָ לִי טוֹב כִּי־הַמֶּלֶךְ אֶמְלֹךְ אֶל־אֶרֶץ פְּלִשְׁתִּים וְכֹאֵשׁ מִמֶּנִּי שָׁאֻל לְבִקְשָׁנִי עוֹד בְּכֵל־בָּבֹל וְשָׂרָאֵל וְנַמְלִטָה מִיָּדוֹ:

καὶ εἶπε Δαυὶδ ἐν τῇ καρδίᾳ αὐτοῦ, λέγων, νῦν προστεθήσονται ἐν ἡμέρᾳ μιά εἰς χεῖρας Σαούλ· καὶ οὐκ ἔστι μοι ἀγαθὸν εἶναι μὴ σωθῶ εἰς γῆν ἀλλοφύλων καὶ ἀντὶ ἀπ' ἐμοῦ Σαούλ τοῦ ζητεῖν με εἰς πᾶν ὅριον Ἰσραὴλ, καὶ σωθήσονται ἐκ χεῖρός αὐτοῦ.

Au. Ver.—1 And David said in his heart, I shall now perish [Heb., he consumed] one day by the hand of Saul: *there is* nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

Perish. So *Dathe, Ged., Booth., Gesen., Lee.*

Houb.—1 *David autem sic reputabat: erit aliquando ut Saulis in manus incidam.*

1 *Incidam.* Plerique recentiores, *peribo ...in manu Saulis*, etsi hoc parum Hebraicum. Melius veteres *incidam*, ex אָפַק, colligere, *attrahere.*

Maurer.—1 אָפַק אַנטווייכען ווײַס Argutius quam simplicius hunc locum explicuit Zschieschkus his verbis: “Quamquam nunc quidem amicus mihi erat Saulus; inveterata inimicitia nondum extincta est. *Aliquando ejus manu interimar: non juvat:* (facile addes: si hoc expectem, nisi discedam s. al.:) *nam confugiam ad Philistæos et desinet a me persequendo*, i. e., nam desistet ab animo mihi infesto, cum ad Philistæos confugero.” Equidem vel ex infinitivo absoluto colligi posse arbitror, quod h. l. eodem modo accipiendum esse, quo Jes. xv. 1 al. i. e., tanquam *affirmandi* particulam: *ja fliehen will ich* cet. Superioris ætatis interpretes: *quam ut*, quæ significatio prorsus aliena est ab hac vocula. Ceterum אָפַק אַנטווייכען, *et desperabit* (præt. rel.) et desistet a me *Saulus* præganter dictum est.

Ver. 5.

— וְיִתְנֶנִּי לִי מְקוֹם בְּאַחַת עָרֵי הַפְּלִשְׁתִּים וְגו' —

— δότωσαν δὲ μοι τόπον ἐν μιᾷ τῶν πόλεων τῶν κατ' ἄκρον, κ.τ.λ.

Au. Ver.—5 And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

Houb.—בִּאוּחַ עִיר הַשָּׂדֶה. Nescio cur Clericus, in una urbium sylvestrium, tanquam עִיר sit sylvā, non ager. Nec plus habet saporis id, quod in suo Commentario docet, esse urbes rusticas, aut sylvestres. Nam urbs rustica, quid sit, parum intelligitur. Clericum latuit verbum עִיר non semel indicare regionem; et sic ver. 11 שָׂדֶה, regio. Quærit locum David in aliqua una urbium regionis.

Ver. 7.

וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר-יָשָׁב דָּוִד בְּשָׂדֵה פְּלִשְׁתִּים יָמִים וָאַרְבָּעָה חֳדָשִׁים:

καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἡμερῶν ὧν ἐκάθισε Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων, τέσσαρας μῆνας.

Au. Ver.—7 And the time [Heb., the number of days] that David dwelt in the country of the Philistines was a full year [Heb., a year of days: see ch. xxix. 3, till 1056] and four months.

A full year and four months.

Pool.—Heb., *days and four months*; days being put for a year; as Lev. xxv. 29. Or, some *days and four months*, i. e., some days above four months. Or, *some days and* (for even, or *that is*, the conjunction and being oft so used, as hath been proved above) *four months.*

Bp. Horsley.—The Vulgate makes the time only four months, as if his copies omitted the word יָמִים after מִסְפַּר, and the conjunction ו prefixed to אַרְבָּעָה. The omission of יָמִים is supported by one MS. of Kennicott's, that of ו by three, if not by four. The LXX give the same time of four months; yet their version plainly confirms the reading of some word for ἡμέρας after אַרְבָּעָה, but without the ו prefixed to אַרְבָּעָה. I think the true reading likely to be thus, מִסְפַּר יָמִים אֲשֶׁר יָשָׁב דָּוִד בְּשָׂדֵה פְּלִשְׁתִּים, “Philistim was the exact space of four months.” Houbigant would insert the word שָׁנָה between מִסְפַּר and יָמִים. But the authority of the ancient versions, confirmed in some degree by Kennicott's collations, seems in this case the safest guide.

Houb.—7 יָמִים וְאַרְבָּעָה חֳדָשִׁים, *dies et quatuor menses.* Hoc loco iterant cantilenam suam recentiores, ut יָמִים significet annum. Nullus tamen Veterum posuit annum, si Arabem excipias, qui levis est auctoritatis; nam Græci Int. et Vulgatus omittunt יָמִים. Syrus בעין בעין, à tempore ad tempus, qui non sic convertisset, si vocabulum יָמִים, ut annum habuisset, Chaldaeus בעין בעין, *dies à tempore in tempus*, quæ certe Chaldaicè non significant annum. Sed Veteres in verbo יָמִים convertendo laborant, quia vident יָמִים nihil significare, solitarie positum, et in oppositione cum חֳדָשִׁים, *mensibus.* Nos existimamus, scribas omisisse vocabulum שָׁנָה, propter nonnullam ejus cum verbo

desinente similitudinem, et legendum esse נשדה פלשהים שנה ימים *in regione Philistæorum annum dierum, sive totum.*

Ver. 8.

וַיַּעַל דָּוִד וְאֶנְשָׁיו וַיַּפְשְׁטוּ אֶל-
הַגִּשּׁוּרִי וְהַגֵּרְזִי וַיַּעֲמֵלְקוּ כִּי הָיָה
יִשְׁכּוֹת הָאָרֶץ אֲשֶׁר מֵעוֹלָם בְּיָדָהּ
שְׂדֵה וְעַד-אֶרֶץ מִצְרָיִם :

והגורי קרי

καὶ ἀνέβαινε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ, καὶ ἐπετίθεντο ἐπὶ πάντα τὸν Γεσιρὶ καὶ ἐπὶ τὸν Ἀμαληκίτην. καὶ ἰδοὺ ἡ γῆ κατ'οκείτω ἀπὸ ἀνηκόντων ἢ ἀπὸ Γελαμψούρου τετελιχυσμένων καὶ ἕως γῆς Αἰγύπτου.

Au. Ver.—8 And David and his men went up, and invaded the Geshurites, and the Gezrites [or, Gerzites], and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

For those nations, &c.

Bishop Horsley.—Very obscure in the original: the sense doubtful.

Houb.—8 הנה ישבה: Hæc castigantur circulo superno in codicibus, nec ferendam ut, neque הנה, in genere feminino, ubi populi aguntur. Vera scriptio est, הם, illi habitabant, quæ eruitur ex Syro et ex Chaldæo: nam Syrus רבא ירמא, illi, ex scripturâ הארץ אשר מיעולם... הם, (habitabant) terram quæ à sæculo. Hæc nihil sonant, nisi aut tollitur אשר, quod malè iteratum fuerit ex הארץ verbo antecedente, et quod omittunt Vulgatus et Arabs, aut מיעולם sic accipitur, ut nomen proprium, præfixo מ locali, quod fecere Græci Intt. cui interpretationi id favet, quòd forma hæc, מיעולם בואך שורה, ab Holam eunte te in Sur, perquam Hebraica est. Sic suprâ xv. 7, legitur מחילה בואך שור, ab Hevila, eunte te Sur: alterutrum eliget Lector.

Ver. 10.

וַיֹּאמֶר אַחִישׁ אֶל-פְּשִׁטָּתָם הַיּוֹם
וַיֹּאמֶר דָּוִד עַל-נַגֶּב וְהַדָּדָה וְעַל-נַגֶּב
הַיְרֵחַמְאֵלִי וְאֶל-נַגֶּב הַחֲנִי :

καὶ εἶπεν Ἀχχούς πρὸς Δαυὶδ, ἐπὶ τίνα ἐπέθεσθε σήμερον; καὶ εἶπε Δαυὶδ πρὸς Ἀχχούς, κατὰ νότον τῆς Ἰουδαίας καὶ κατὰ νότον Ἰσμερῶν καὶ κατὰ νότον τοῦ Κεβεζῖ.

Au. Ver.—10 And Achish said, Whither

have ye made a road [or, Did you not make a road, &c.] to-day? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

Whither have ye made a road to-day?

Bp. Horsley.—Read with LXX, Vulgate, and Houbigant, אל מי פשטתם היום, "Upon whom have ye made an incursion to-day?"

Houb.—אל פשטתם: volunt grammatici esse אל, pro אן, quòd; quod tamen sine exemplo est, itaque etiam in codicibus circulo animadversum. Aut legendum אן, quòd, cum Chaldæo et cum Syro, quòd irruistis, aut cum Græcis Intt. אל מי, super quem, quod multò commodius est, et quòd etiam sequitur Vulgatus; præsertim cum antea ver. 8, simili formâ legatur הנשור אל הנשור, et irruerunt in Gessuraeos.

Maurer.—אליפשתתם היום, Gesenius, Winerus, alii: an non irrupistis hodie? Sed quum אל alibi non ponatur pro simplici לא, valde incerte est ista interpretatio. Ewaldus Gr. crit. p. 530, suspicatur, legendum esse אן, quo, quam in partem hodie irrupistis, quam lectionem præter aliquot codd. exhibent Syr. Chald. et Ar. cf. etiam LXX: ἐπὶ τίνα ἐπέθεσθε σήμερον; Vulg., super quem cet. Sed vide an non אל particula, significatu primario sumta, sensum satis commodum præbeat, nempe hunc: nihil hodie invasistis? Structura, quo minus ita veritas, non obstat. cf. xxx. 14, ubi primo cum acc., deinde cum על construitur verbum פשט, plane ut h. l., si nostram sequeris interpretationem. Ceterum Davides interrogatus: nihil hodie invasistis, i. e., nullam in regionem hodie invasistis? non respondet: imo in plures, sc. ut statim dicat, in quasnam irruptionem fecerint. Quod ideo monuimus, ne quis dicat, responsionem interrogationi non convenire.

Pool.—Against the south of Judah, and against, for that is against; for in the following words he particularly expresseth what part of the south of Judah he went against, even that which was inhabited by the Jerahmeelites, and by the Kenites.

Ver. 11.

וַיֹּאשֶׁה וַאֲשָׁה לְאִי־יִחִיָּה דָּוִד לְהַבְיָא
נָתַל לְאִמֶּר פְּרִיגְדִּי עָלֵינוּ לְאִמֶּר כָּה-
עָשָׂה דָּוִד וְכָה מִשְׁפָּטוֹ כָּל-הַיָּמִים
אֲשֶׁר יָשָׁב בְּשִׁדְּהָ פְּלִשְׁתִּים :

καὶ ἄνδρα καὶ γυναῖκα οὐκ ἐξωσόνθησα τοῦ

εἰσαγαγεῖν εἰς Γέθ, λέγων, μὴ ἀναγγεῖλωσιν εἰς Γέθ καθ' ἡμῶν, λέγοντες, τάδε Δαυὶδ ποιεῖ· καὶ τὸδε τὸ δικάϊωμα αὐτοῦ πάσας τὰς ἡμέρας ἃς ἐκάθητο Δαυὶδ ἐν ἀγρῷ τῶν ἀλλοφύλων.

Au. Ver.—11 And David saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell on us, saying, So did David, and so will be his manner all the while he dwelleth in the country of the Philistines.

And David.

Ged., Booth.—For David.

Houb.—But David.

Lest they should tell on us, saying, So did David, and so will be, &c.

Houb., Dathe, Ged., Booth., Maurer.—11 Lest they should tell of us, saying, So did David. And this was his custom all the time he dwelt in the country of the Philistines.

Dathe.—Accentus h. l. male positos et verba minus accurate distincta arbitrator. Verba enim וְנִכְּחָשׁוּ וְנִכְּחָשׁוּ non possunt esse eorum, qui Davidem prodere potuissent, sed sunt verba scriptoris. Igitur Athnachus poni debebat post verba: *Sic fecit David.*

Maurer.—Accentus major poni debebat post וְנִכְּחָשׁוּ וְנִכְּחָשׁוּ, nam quæ sequuntur וְנִכְּחָשׁוּ וְנִכְּחָשׁוּ, et hæc fuit ejus consuetudo cet. sunt verba scriptoris.

Ver. 12.

וַיִּהְיֶה לִי לְעֹבֵד עוֹלָם : —
וַיִּהְיֶה לִי לְעֹבֵד עוֹלָם :

— ἡσχυνται αἰσχυρόμενος ἐν τῷ λαῷ αὐτοῦ ἐν Ἰσραὴλ, καὶ ἔσται μοι δοῦλος εἰς τὸν αἰῶνα.

Au. Ver.—12 And Achish believed David, saying, He hath made his people Israel utterly to abhor him [Heb., to stink]; therefore he shall be my servant for ever.

He hath made, &c.

Booth.—He hath made himself so detested by his own people, Israel, that he will be for ever my servant.

CHAP. XXVIII. 2.

וַיֹּאמֶר דָּוִד אֶל-אֲחִישׁ לֵבֶן אֲמָתָה
הִנֵּה אֶת אֲשֶׁר-נִעְשָׂה עִבְדְּךָ וַיֹּאמֶר
אֲכִישׁ אֶל-דָּוִד לֵבֶן שֹׁמֵר לְרֹאשִׁי
אֲשִׁימָה פְּלִתָּהִים :

καὶ εἶπε Δαυὶδ πρὸς Ἀχίς, οὕτω νῦν γυνώσκει ὁ δοῦλός σου. καὶ εἶπεν

Ἀχίς πρὸς Δαυὶδ, οὕτως ἀρχισωματοφύλακα θήσομαι σε πάσας τὰς ἡμέρας.

Au. Ver.—2 And David said to Achish, Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

Therefore will I make thee, &c. So Maurer.

Le Clerc, Dathe, Ged., Booth.—Truly I could make thee keeper of my head for ever.

Dathe.—2 Respondit ei David: Sane, videbis, quid facturus sim. Profecto, inquit ille, vitæ meæ custodiam tibi concederem.

Sic Clericus hæc verba explicat. Non, quod Achishus hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat.

Maurer.—וְנִכְּחָשׁוּ וְנִכְּחָשׁוּ, Cum ita sit s. ita videbis, quid facturus sit servus tuus. His verbis (quæ quo animo dixerit, facilis est conjectura, cf. xxix. 3 sqq.) magnam sui expectationem commovet. Respondet igitur Achishus: propterea ego te corporis mei custodem faciam per omnem vitam. Clericus, quem secutus est Dathius: “profecto (quod וְנִכְּחָשׁוּ non significat) vitæ meæ custodiam tibi concederem cct. “Non quod Achishus hoc facere promittat, sed quod dicat, quantopere verbis Davidis confidat.” Cui explanationi manifesto repugnant verba ultima בְּלִתְהִימָם, quæ frigent, si locum ita intelligimus.

Ver. 3.

וַיִּשְׁמוּאֵל כֹּהֵן וַיִּסְפְּדוּהוּ פְּלִי-יִשְׂרָאֵל
וַיִּקְבְּרוּהוּ בְּרָמָה וַיִּבְעִירוּ וְשָׂאוֹל הַסֵּר
אֶת-הָאֲבֹת וְאֶת-הַיְדֹעֲלִים מִהָאָרֶץ :

καὶ Σαμουὴλ ἀπέθανε, καὶ ἐκόψαντο αὐτὸν πᾶς Ἰσραὴλ, καὶ θάπτουσιν αὐτὸν ἐν Ἀρμαθαίμ ἐν πόλει αὐτοῦ. καὶ Σαοὺλ περιεῖλε τοὺς ἐγγαστριμύθους καὶ τοὺς γνώστας ἀπὸ τῆς γῆς.

Au. Ver.—3 Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land.

Even in his own city.

Houb., Dathe, Ged., Booth.—In his own city.

Houb.—וַיִּבְעִירוּ וְשָׂאוֹל, In Rama et in civitate ejus: Tolle nexum, et quem non legunt Græci Intt. et quem etiam omittit Vulgatus. Syrus, ברמחא בקבר, in Ramatha, in sepulchro ejus: legebat bar, non בעיר, quæ scriptio etiam bona est. Chaldæus, pro בעיר, hæc

παραφράζει, et planxerunt eum quisque in civitate sua, non aliam, ut videtur, ob causam, quam ne Chaldaice interpretaretur, ut Hebraice legebat, cum ei de aliquo mendo suboleret. Grammatici dicent esse posse ובערי, id est in civitate ejus. Verum istud id est, non plus hic Hebraicum, quam Latinum.

Dathe.—In Hebr. ובערי littera Vau videtur redundare. Nullus interpretum antiquiorum eam expressit, et Kennicottus tres codices citat, 168, 198, 182, in quibus deest. Potest tamen locum suum obtinere, si explicatur per id est, quam significationem sæpe habet. Vid. Glassius, p. 604.

3, 7, 8, 9, &c. *Familiar spirits, wizards.* See notes on Lev. xx. 6, vol. i., p. 470.

Ver. 6.

וַיִּשְׁאַל שָׁאוּל בַּיהוָה וְלֹא עֲנָה יְהוָה וְגו'

καὶ ἐπηρώτησε Σαούλ διὰ κυρίου, καὶ οὐκ ἀπεκρίθη αὐτῷ κύριος, κ.τ.λ.

Au. Ver.—6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.

And when Saul.

Houb.—For when Saul, &c. Vera interpretatio est, nam consuluerat Saül Dominum (qui ei non responderat) ut causa probabilis asseratur, cur Saül valde timeret Philistæos; nempe eum vidisse, quia Deus sibi nihil responderat, fatalem fore belli eventum.

Ver. 13.

— וַתֹּאמֶר הָאִשָּׁה אֶל-שָׁאוּל אֱלֹהִים רָאִיתִי עֲלֵימ מִיְּהוָה :

— καὶ εἶπεν αὐτῷ ἡ γυνή. θεοὺς ἑώρακα ἀναβαίνοντας ἐκ τῆς γῆς.

Au. Ver.—13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

I saw gods ascending.

Ged.—I see a god-like figure [so *Gesen.*] ascending out of the earth.

Booth.—I see a chief ascending, &c.

Bishop Patrick.—By the word *Elohim* the Jews understand a *judge*, for so judges are called in Ps. lxxxii. 1, 6. Peter Martyr therefore interprets it not amiss, “a person very majestic like a judge or a king.” And so R. Esaias, mentioned by Vorstius upon Pirke Eliezer (p. 113), who by *Elohim*

understands hominem insignis atque excelsæ staturæ, “a man of an eminent and high stature;” as the Scripture calls high trees and mountains, “trees and mountains of God.” And he is said “to ascend out of the earth.” For so the heathen endeavoured (as Homer, Virgil, Statius, and other ancient poets tell us) to bring up the dead out of the earth, to give them answers to their doubts.

Gesen.—5ly. אֱלֹהִים is put for a godlike shape, apparition, spirit, 1 Sam. xxviii. 13, where the sorceress says to Saul, *I see a god-like form ascending out of the earth.*

Houb.—13 *Deos vidi ascendentes e terra.* Ridiculè hoc loco Clericus, *vidi Magistratum e terra ascendentem*, quia Samuel fuerat summus magistratus populi Hebræi; quam interpretationem frustra defendit ex eo, quod se unum hominem videre saga simulabat. Non enim sic efficitur, ut non dixerit saga *Deos*, numero plurali, cum is mos esset Idololatrarum ut Deum, quem colebant, numero multitudinio appellarent, quem morem transferebant ad genios suos, aut vero animas, quas inferis excitabant. Atque id Saül cum non nesciret, satis intellexit mulierem vidisse e terra ascendentem unum, etsi plures dicere videretur. Propterea Saül, sequenti versu, de uno interrogat, quali figura esset.

Ver. 16, 17.

16 וַיֹּאמֶר שָׁמוּאֵל וְלָמָּה תִּשְׁאַלֵנִי יְהוָה כִּי כָעֶלְיָהּ נִיְהִי עָרָה :
17 וַיַּעַשׂ יְהוָה לֹא כַּאֲשֶׁר דִּבֶּר בְּדָרִי וַיִּקְרַע יְהוָה אֶת־יַמְמֹלְכָהּ מִיָּדָהּ וַיִּתְּנָהּ לַרְצָה לְדָוִד :

16 καὶ εἶπε Σαμουὴλ, Ἰνατί ἐπερωτᾷς με, καὶ Κύριος ἀφέστηκεν ἀπὸ σου, καὶ γέγονε μετὰ τοῦ πλησίον σου; 17 καὶ πεποίηκε Κύριός σοι, καθὼς ἐλάλησε Κύριος ἐν χειρί μου, καὶ διαρρήξει Κύριος τὴν βασιλείαν σου ἐκ χειρός σου, καὶ δώσει αὐτὴν τῷ πλησίον σου τῷ Δαυίδ,

Au. Ver.—16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done to him [or, for himself], as he spake by me [Heb., mine hand]: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

And is become thine enemy.

Dathe, Ged.—And is with thy rival.

Booth.—And is with thy neighbour.

Gesen.—II, ער m. (ר. ער) *an enemy* [so *Lee, Maurer*]; c. suff. ערך 1 Sam. xxviii. 16. Plur. Is. xiv. 21; Ps. cxxxix. 20.

Bp. Horsley.—16 “And is become thine enemy.” The LXX and Vulgate seem to have read ערך ריב. But the Masoretic reading (which appears to have been the reading of Aquila, Symmachus, and Theodotion) may stand, and is very good sense, if for י, in the following verse, we read לך, which is the reading of three of Kennicott’s Codd. and three of De Rossi’s.

Houb.—16 ירי ערך. Legendum ערך ריב, *et est cum proximo tuo*; addito ער, *cum*, quod legunt Chaldæus, Syrus, Græci Intt. Nam Chaldæus, בסעיד, *in auxilium*. Syrus, ער חניך, *cum proximo tuo*; similiter Græci Intt. μετὰ τοῦ πλησίον σου. Ita etiam Samuel, sequenti versu ריב לך ריב, *et dabit illud (regnum) proximo tuo David*. Sic etiam supra cap. xv. v. 28 לך השוב מנח, *proximo tuo meliori te*. Novi interpretes, quia mendum non sentiunt, convertunt ירי ערך, *et est adversarii tui*, in qua interpretatione est peccatum duplex: primum, quod tui adversarii sit genitivo in casu: nam verbum היה nullum casum regit, nisi præpositione interjaciente, ut hoc loco legeretur, ירי לך, *et erit adversarii tui*. Alterum est, quod nominetur David adversarius Saülis, cum tamen ער non significet *adversarium*, nisi eum, qui sit animo irato et inenso, quo certe animo non erat in Saülem David.

Dathe.—16 *Cur ergo me consulis, inquit Samuel, si Jova te deseruit atque æmulo tuo favet?* 17 *Faciet Jova, quod per me dixit. Eripiet tibi regnum, idque dabit æmulo tuo, Davidi.*

Æmulo tuo. Lectio recepta ערך, quæ vulgo vertitur: *et factus est tuus adversarius*, non convenit constructioni verbi היה sæpe obviæ, si qualitatem indicat, sequenti Lamed. Ex qua esse deberet: ערך לך. At enimvero neutram lectionem interpretes antiqui expresserunt, sed oi ó, Syrus et Arabs legunt ערך, *et est cum proximo tuo*. Atque etiam Vulgatus haud dubie legit ער, sed quoad alteram vocem videri potest consentire cum recepta lectione ער, quanquam etiam ער sic explicare potuit, uti ego in versione: *et transierit ad æmulum tuum*. Sic quoque Chaldæus: ערך ריבך, *et erit in auxilium viri, cujus tu inimicitiam obtines*, h. e., cum inimico tuo.

Equidem non dubito, quin h. l. præferenda sit lectio τῶν ó, Syri et Arabis, hac quoque de causa, quoniam ea verbis sequentis versus convenit, nec non iis, quæ supra jam cap. xv. 28 Samuel Saulo dixerat. — Michaëlis sequitur quidem in versione lectionem et explicationem vulgarem: *et factus est tuus adversarius*; dubitat tamen in notis, annon hæc antiquiorum interpretum præferenda sit. In appendice ad p. xii. Biblioth. Orient., p. 200 dissensus hujus antiquarum versionum mentionem facit, verum parum accurate. Dicit enim: Pro ער legunt LXX, Syrus, et Vulgata ער, *cum adversario tuo*. — Quæ quomodo emendanda sint, ex inductione horum interpretum apparet.

Maurer.—16 ערך, *Et factus est tuus adversarius*. ער, *Adversarius* ut Ps. cxxxix. 20. LXX et Syrus: καὶ γέγονε μετὰ τοῦ πλησίον σου, quasi scriptum legerint: ערך ערך, quam lectionem Dathius præferendam censet, quod recepta lectio “non conveniat constructioni verbi היה sæpe obviæ, si qualitatem indicet, sequenti Lamed.” Per me היה cum Nomin. Prædicati careat exemplo: grammatices legibus non repugnat. Veteres isti versum sequentem et locum parallelum xv. 28 ante oculos habuisse videntur.

17 *And the Lord hath done.*

Booth.—For Jehovah will do.

To him.

Horsley, Ged., Booth.—To thee [LXX, Vulg., and five MSS.].

Pool.—*The Lord hath done to him*, i. e., to David [so Patrick], as it is explained in the following words; the pronoun relative put before the noun to which it belongs, as is usual in the Hebrew text, as Psal. lxxxvii. 1; cv. 19; Prov. vii. 7, 8; Jer. xl. 5. Otherwise, *to him*, is put for *to thee*; such changes of persons being frequent among the Hebrews. Otherwise, *for himself*, i. e., for the accomplishment of his counsel, and prediction, and oath, and for the glory of his justice and holiness. *As he spake by me*: still he nourisheth this persuasion in Saul, that it was the true Samuel that spake to him.

Houb.—17 *Nam Dominus, ut per me prædixit, sic ei facturus est. Sceptrum ex tua manu eripendum est, et Davidi, proximo tuo, tradendum.*

Ver. 19.

Au. Fer.—19 *Moreover the Lord will also deliver Israel with thee into the hand of*

the Philistines: and to morrow shalt thou and thy sons be with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

Bp. Patrick.—To morrow shalt thou and thy sons be with me:] If we take the word to-morrow strictly, Eustathius, Archbishop of Antioch, his argument against Origen is good, that this could not be Samuel who spake, because his words are false: there being more than a day between this and the fight, as many have clearly proved from the story itself. But the meaning may be no more, than very shortly thou shalt be as I am, that is, dead. For, as many have well observed (particularly Hackspan, in his disputation concerning angels and demons), by these words, *be with me*, mors simpliciter notatur, non vero peculiaris mortem secutus status; "death is simply noted, but not the state which follows after death." He would not have him think his army should be able to defend him. Abarbinel observes, that he reckons up three judgments, in the very order wherein they fell out (which shows all was spoken by God's order); first, that the host of Israel should be delivered into the hand of the Philistines; then, that Saul and his sons should be slain; and, lastly, that the Philistines should come and dwell in their cities (xxxi. 7), which he takes to be the sense of the last words, which otherwise are only a repetition of the first.

Ver. 24.

וְלֹאִשָּׁה עֶגְל־מַרְבֵּק בַּבַּיִת וְגו'

καὶ τῇ γυναικὶ ἣν δάμαλις νομαὶ ἐν τῇ οἰκίᾳ, κ.τ.λ.

Au. Ver.—24 And the woman had a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof:

Bp. Patrick.—A fat calf. The Hebrew word *marbek* is well translated *fat*, as Bochartus confesses, though it properly signifies (as he demonstrates) a calf that treads out the corn, and is fattened up by that means (Hieroicozon, par. i., lib. ii., cap. 31).

Prof. Lee.—רִבֵּק r. Arab. رَبَق, ligavit, constrinxit; inseruit caput ejus in laqueum. A place where cattle are tied up to fatten, a stall [so *Gesen.*], 1 Sam. xxviii. 24; Jer. xli. 21; Amos vi. 4; Mal. iii. 20.

Houb.—21, 24, וַתָּבֵא, *Et venit.* Quatuor Codices רַבִּינָא, forma legitima, quæ non abjicit, quod est radices. Vide supra ad cap. xxv. 36. Sic versu 24 vera forma est וַתָּבֵא, et subegit (*farinam*) quam habent melioris notæ Codices, non autem וַתָּבֵא.

CHAP. XXIX. 3.

וַיֹּאמְרוּ עֲבָדֵי כִשִּׁי מַלְשָׁתַיִם מֶה הָעִבְרִיִּים
הַלֹּאִה וַיֹּאמֶר אֲכִישׁ אֶל-עֲבָדֵי כִשִּׁי מַלְשָׁתַיִם
הַלֹּאִה-זֶה הַיּוֹד עֲבָדִי שְׂאֵל מִלְּפִי
וַיֹּאמֶר אֲשֶׁר הָיָה אֵתִי זֶה יָמִים אֲרִיֶּה
שָׁנִים וְלֹא-מָצְאָתִי בֹל מֵאֲמָרָה מִיּוֹם
כִּפְּלוּ עֲרֵהָיוֹם הַזֶּה :

καὶ εἶπον οἱ σατράπαι τῶν ἀλλοφύλων, Τίνες οἱ διαπορευόμενοι οὗτοι; καὶ εἶπεν Ἀχίς πρὸς τοὺς στρατηγοὺς τῶν ἀλλοφύλων, Οὐκ οὗτος Δαυὶδ ὁ δοῦλος Σαουλ βασιλέως Ἰσραὴλ; γέγονε μεθ' ἡμῶν ἡμέρας τοῦτο δεύτερον ἔτος, καὶ οὐχ εὗρηκα ἐν αὐτῷ οὐθὲν ἀφ' ἧς ἡμέρας ἐνέπεσε πρὸς μέ καὶ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

What do these Hebrews here?

Ged., Booth.—Who are these that pass on [Ged., march along]?

Houb.—Quid sibi volunt isti Hebræi [sic *Datthe*]. Ita Vulg. optime id quidem. Sed minus bene Clericus, *quinam sunt Hebræi isti*, tanquam legeretur, *qu*, *quinam*, non *quidnam*. Ex responsione Achis intelligitur, qualis fuerit interrogatio Satraparum. Atqui sic respondet Achis, ut non tam doceat quis sit David, quam cur ipsi placuerit, ut David secum veniret.

Which hath been with me these days, or these years.

Pool.—These days, or these years: q. d., Did I say days? I might have said years; either because he hath now been with me a full year and four months, chap. xxvii. 7, or because he was with me some years ago, chap. xxi. 10, and since that time hath been known to me.

Bp. Patrick.—The meaning is, "I may say years, not days:" for he had been with him part of two years: and if he had not

formerly known him, his predecessor had (xxi. 10), and it is likely he had held correspondence with him before he came to him.

Ged.—Who hath been with me, now, days and years.

Booth.—Who hath been with me some days and years.

Dathe, Maurer.—Qui mecum fuit jam dies aut potius jam annos.

Houb.—Nos, jam satis diu et duobus abhinc annis. Nam significatur in ימים tempus aliquod, sed non finitum, ut postea in שנים finitur. Nam שנים, numero alio non subjuncto, plurale est pro duali, idemque ac שנים, duobus annis. Novi Interpretes ימים, annum, contra omnes fere veteres. Nam solus Arabs ita convertit, divinans potius, quam interpretans, ut liquet ex eo, quod verbum שנים reddit per verbum אשר, menssem. Sunt annus unus, aut duo anni, temporum notæ nimis diversæ, quam ut Achis ex promiscue uteretur, cum vellet significare ex quo tempore David ad se venerit.

Since he fell (unto me).

Bp. Horsley.—Rather, “since he deserted,” i. e. from Saul, his master.

Ver. 5.

See notes on xxi. 11.

CHAP. XXX. 1.

Houb.—בוא, cum venit. Duo codices בוא plene, ut sæpe monuimus scribendum esse, cum abest 1 conversivum.

Ver. 2.

Au. Ver.—2 And had taken the women captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way.

The women.

Ged., Booth.—The men and [Syr. and perhaps equivalently LXX] the women.

Dathe.—Post הַנָּשִׁים οἱ ὁ legerunt καὶ τὰς γυναῖκας καὶ πάντα τὰ ἐν αὐτῇ. Syrus pro illo legit אֲנָשִׁים. Vertit enim: captivos

fecerant אֲנָשִׁים in illis. Illud placet. Sed Vulg. et Chald. consentiunt cum recepta lectione.

Ver. 7.

וַיֹּאמֶר דָּוִד אֶל-אַבִּיחָתָר הַכֹּהֵן בֶּן-אֲחִימֵלֵךְ הַגִּישְׁהָנָּה לִי הָאֶפֹד וַיִּגָּשׁ אַבִּיחָתָר אֶת-הָאֶפֹד אֶל-דָּוִד:

καὶ εἶπε Δαυὶδ πρὸς Ἀβιάθαρ τὸν ἱερεῖα υἱὸν Ἀχιμέλεχ, Προσάγαγε τὸ ἐφὸδ.

Au. Ver.—7 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David.

Bring me hither the ephod. So Dathe.

Ged., Booth.—Apply for me, I pray thee, the ephod. See notes on xxiii. 9.

Houb.—Applica ephod. Abiathar Davidi ephod applicavit.

Bp. Patrick.—Bring me hither the ephod.]

From these words Petrus Cunæus (lib. i. De Rep. Heb. cap. 14) concludes, that the kings of Israel might make use of the ephod, as well as the high-priest: because David saith, Bring me hither, &c. But this doth not signify that he himself meant to use it; but only that he desired it might be used for him: according to what is said of Joshua, in Numb. xxvii. 21, that he should stand before Eleazar the priest, “who should inquire for him,” &c.

Abiathar brought thither the ephod to David.] From these words the same Cunæus, in an epistle of his to Caspar Barlæus (Epist. Ecclesiasticæ, 506. p. 767), argues for his forenamed opinion, because it is not said he brought it *le David*, but *el David*; the former of which, he thinks, might have signified for his use; but this denotes, it was for him to use himself: which he endeavours to confirm from the high privilege which the king had above other men, of sitting in the house of God, &c. But this is confuted lately by a man very learned in these matters (John Braunius, lib. ii. De Vest. Hebr. Sacerd. cap. 20, n. 32), who well observes (as Buxtorf also doth), that in the foregoing words David doth say, Bring the ephod, *li*, i. e., pro me, or mea causa, for me, or in meam gratiam, for my sake.

Ver. 8.

וַיִּשְׁאַל דָּוִד בַּיהוָה לֵאמֹר אֲחִירִי הַגִּידִי-הֲנִיחָהּ אֲשֶׁר־נָתַן וְגו'

καὶ ἐπηρώτησε Δαυὶδ διὰ τοῦ Κυρίου, λέγων, Εἰ καταδώξω ὀπίσω τοῦ γεδδούρ τούτου; εἰ καταλήψομαι αὐτούς, κ.τ.λ.

Au. Ver.—8 And David enquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? and he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

3 Q

David non habebat secum homines plusquam sexcentos. Syrus etiam omittit *reliqui manserunt*, pro quibus verbis posuit, *et reliquit David ducentos viros*. Chaldaeus, *et pars eorum relictæ sunt*, orationi subueniens, deserensque verbum דְּנִתָּרִים, quod non significat *pars eorum*. Soli Græci Intt. καὶ περισσοὶ ἔσθησαν, *et reliqui substiterunt*, vitio eodem, quo nunc Codex Hebraicus.

Ver. 11.

Houb.—11 וישָׁקוּ מִים, *Et potum ei dederunt aquam*. Castigant Codices verbum וישָׁקוּ, pro וישָׁקוּ, deficienter scriptum. Sic sæpe alibi Masoretæ; quibus adeo non placebat, ut τὸ ἰ, numeri pluralis nota, deleteretur, quanquam in ejus locum punctum Kibbutz supponebatur.

Ver. 12.

Au. Ver.—12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

Pool.—Three days and three nights. This is to be understood synecdochically of one whole day, and part of two others, as the same phrase is taken Matt. xii. 40, as appears from the next verse, where he saith, *three days ago I fell sick*, but in the Hebrew it is, *this is the third day since I fell sick*.

Ver. 14.

אֲנִי־נָכְנֵה פָּשָׁמִי נֶגֶב הַחֲרֵתִי וְעַל־
אֲשֶׁר לַיהוּדָה וְעַל־נֶגֶב כְּלָב וְגו'

καὶ ἡμεῖς ἐπεθέμεθα ἐπὶ τὸν Νότον τοῦ Χελεθι, καὶ ἐπὶ τὰ τῆς Ἰουδαίας μέρη, καὶ ἐπὶ Νότον Χελοῦβ, κ.τ.λ.

Au. Ver.—14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, &c.

And upon (the coast) which (belongeth) to Judah.

Dathe, Ged., Booth.—And on the south of Judah.

Houb.—Et versus Judam.

Ver. 15.

Au. Ver.—15 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

And I will bring thee down to this company. Houb., Ged., Booth.—And I will bring thee down to this horde. And David swore to him [Syr., Arab., Vulg., and some copies of LXX].

Houb.—הוּחַ. Post ultimum id verbum, addenda hæc sunt, וישָׁנַע לוֹ דָּוִד, *et juravit ei David*, quæ librarius omisit ex similitudine verbi דָּוִד cum verbo הַגִּיד desinente. Hæc verba non aberant ab Codice Syri Intt. apud quem legitur, ויִמָּא לֵה דָּוִד, *et juravit illi David*, quomodo et apud Vulgatum hæc necessaria sunt. Postulatur a servo Ægyptio jusjurandum, quod nisi datum fuisset, non se præbuisset Davidis in itinere ducem. Ergo datum fuit. Atqui si datum fuit, necesse est, non omitti datum fuisse; aliter sacra pagina omisisset postulatum fuisse.

Ver. 17.

וַיָּבֹאוּ דָּוִד מִחֲנֹשֶׁת וְעַד־הָעֶרֶב
לְמַחֲרָתָם וְלֹא־נִמְלָט מֵהֶם אִישׁ וְגו'

καὶ ἦλθεν ἐπ' αὐτοὺς Δαυὶδ, καὶ ἐπάταξεν αὐτοὺς ἀπὸ ἑωσφόρου ἕως δειλῆς καὶ τῇ ἑπ'αύριον, καὶ οὐκ ἔσώθη ἐξ αὐτῶν ἀνὴρ, κ.τ.λ.

Au. Ver.—17 And David smote them from the twilight even unto the evening of the next day [Heb., their morrow]: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

And David smote them.

Ged., Booth.—17 And David came upon them [LXX], and smote them.

Unto the evening of the next day. So Ged., Booth.

Houb.—למחרת, *In crastinum eorum*. Sic Arias, nulla sententia, quia ex vitiosa scriptura. Nam si affixum ם, *eorum*, pertinet ad Amalecitas, de quibus antea dictum est, *et percussit eos*, quid rei erit *crastinus dies Amalecitarum*? Cur vero non etiam *dies crastinus Davidis hominumque ejus*? Sed hoc absurdum, ut et illud; ut non mirum sit, hoc uno exemplo affixum legi post adverbium מחר, vel מחרה, *cras*, vel *postridie*; propterea etiam nemo veterum illud ם interpretatur: Syrus, במחרתו, *a tergo eorum*; legit במחרה. Vera scriptura est למחרה, *postera die*, τῷ ם ex fine verbi ad initium rejecto.

Maurer.—למחרת.—[Affixum in h. v. prorsus otiosum est, neque ab ullo interpretum antiquiorum expressum, præterquam a Syro, qui vero aliam vocem legit. Legendum est

sine affixo." Dathe. Sed --- fortasse *ad-verbii* terminatio est ut in יִקָּח, יָקָח al.

Ver. 20.

וַיִּקָּח דָּוִד אֶת־כָּל־הַצֹּאֵן וְהַבָּקָר
נָחֲגוּ לִפְנֵי הַמֶּלֶכָה הָהוּא וַיֹּאמְרוּ זֶה
נִשְׁלַל דָּוִד :

καὶ ἔλαβε πάντα τὰ ποίμνια, καὶ τὰ βουκόλια, καὶ ἀπήγαγεν ἔμπροσθεν τῶν σκύλων· καὶ τοῖς σκύλοις ἐκείνοις ἔλεγετο. ταῦτα τὰ σκύλα Δαυὶδ.

Au. Ver.—20 And David took all the flocks and the herds, *which* they drove before those *other* cattle, and said, This is David's spoil.

Bp. Horsley.—This 20th verse is certainly corrupt. I should guess that the sense of it, as it stood originally, hath been, that David recovered his own flocks and herds, and that they were driven in triumph in the front of the recovered spoil, and proclaimed to be David's own property. Perhaps the true reading may be thus :

וַיִּקָּח דָּוִד אֶת כָּל הַצֹּאֵן וְהַבָּקָר
נָחֲגוּ לִפְנֵי וְגו'

"And David took all his flocks and his herds. They drove before him all that cattle, and they said, This is David's spoil."

Ged., Booth.—20 And David took all the flocks and the herds of the *Amalekites*; which they drove [*Ged.*, were driven] before the *recaptured* cattle, and said [*Ged.*, were called], This is David's spoil.

Dathe.—20 Cepit quoque David omne pecus et armentum, quod agebant ante reliquam prædam et spolia Davidis vocabant.

Houbigant.—20 Cepit etiam David omnes greges et armenta, quæ quidem ante ipsum abegerunt : nam constituerant ut pecorum illorum præda cederet Davidi.

Duxerunt ante pecus illud, et dixerunt. Vera scriptio et verus ordo est, וַיִּנְחֲגוּ לִפְנֵי וַיֹּאמְרוּ הַמֶּלֶכָה הָהוּא, vel וַיִּנְחֲגוּ, vel וַיִּנְחֲגוּ לִפְנֵי וַיֹּאמְרוּ, non omisso nexu, quem legunt Græci Intt. qui καὶ ἀπήγαγεν, et duxit : quod non fuisse omitendum, docet vel ipsum punctum *Athnac* ante נָחֲגוּ positum : nam membro altero in נָחֲגוּ inchoante, necessarius est nexus ו. 20. לפני, ante eum (*Davidem*) ut legit *Vulgatus*. 30. Rejectis post וַיֹּאמְרוּ verbis, quæ planum est nihil significare, nisi perti-

nent ad homines Davidis, qui dicant *hæc pecora*... In eam sententiam Græci Intt. καὶ τοῖς σκύλοις ἐκείνοις ἔλεγετο, et *spoliis illis dicebatur*, quanquam quædam mutant, ut rem expendant.

CHAP. XXXI. 1.

— וַיִּפְּלוּ חֲלָלִים בְּהַר הַגִּלְבֹּעַ :

καὶ πίπτουσι τραυματίαι ἐν τῷ ὄρει τῷ Γελβουέ.

Au. Ver.—1 Now the Philistines fought against Israel : and the men of Israel fled from before the Philistines, and fell down slain [*or, wounded*] in Mount Gilboa.

Fell down slain.

Ged., Booth.—Lay slaughtered.

Gesen.—חָלַל m. adj. 1. *pierced, wounded*, i. e., mortally, Job xxiv. 12, Psalm lxix. 27, Jer. li. 52. Often also *killed, slain*, in a private feud, Deut. xxi. 1, 2, 3, 6; oftener in battle, Josh. xi. 6, Judges ix. 40, al. also collect. Deut. xxxii. 42, Ezra vi. 7, וַיִּפְּלוּ, slain with the sword, Num. xix. 16; and trop. on account of the antith. וַיִּפְּלוּ slain of famine, Lam. iv. 9; comp. Isaiah xxii. 2. —In respect to the active signif. of *slayer*, i. e. soldier, which some have proposed, see comment on Isaiah xxii. 2. Thesaur., p. 478.

Ver. 3.

וַיִּמָּצְאוּ הַמּוֹרִים אֶת־שָׁאוֹל
וַיִּמָּצְאוּ הַמּוֹרִים אֶת־שָׁאוֹל וְהַמִּצָּחִים
מִן־הַמִּצָּחִים :

καὶ βαρύνεται ὁ πόλεμος ἐπὶ Σαούλ, καὶ εὗρισκουσιν αὐτὸν οἱ ἀκοντισταὶ ἄνδρες τοῦ ὄρει, καὶ ἐτραυματίσθη εἰς τὰ ὑποχόνδρια.

Au. Ver.—2 And the battle went sore against Saul, and the archers [*Heb. shooters*, men with bows] hit him [*Heb. found him*]; and he was sore wounded of the archers.

And the archers.

Houbigant.—הַמּוֹרִים אֶת־שָׁאוֹל, *jaculantes homines arcu* : Ordo pravus, nec Hebraicus, ut participium collocetur ante id nomen, à quo regitur; itaque legendum, אֶת־שָׁאוֹל הַמּוֹרִים אֶת־שָׁאוֹל; quem ordinem *Syrus* conservat.

And he was sore wounded of the archers. So *Pool*, *Houb.*, *Dathe*, *Ged.*, *Booth*.

Gesen.—וַיִּפְּלוּ and וַיִּפְּלוּ, fut. וַיִּפְּלוּ and וַיִּפְּלוּ, apoc. וַיִּפְּלוּ Psalm xcvi. 4, וַיִּפְּלוּ 1 Sam. xxxi. 3, וַיִּפְּלוּ Jer. li. 29; Imp. וַיִּפְּלוּ Mic. iv. 10, and וַיִּפְּלוּ Psalm xcvi. 9; pp. to turn around, to twist, to whirl, and intrans. to be turned

around, to be twisted, to whirl or be whirled.

Arab. **حَال** med. Waw, to be turned, converted, changed, **حَوْلَ** round about, **حَوْلَ**

a year, **حَوْلَ** full of turns, wily. Kindred are **חלל**, Gr. **εἰλέω**, **εἰλύω**, **ἔλλω**; and with Vav as it were strengthened into Beth, **חבלי**.—Hence

1. To dance in a circle,

4. To tremble, to quake, in allusion to the trembling or shuddering of a woman in travail, Psalm lv. 5, lxxvii. 17, xcvii. 4. Seq. **כִּן** of pers. before whom one trembles, 1 Sam. xxxi. 3, 1 Chr. x. 3; **כִּפְּזִי** Deut. ii. 25, Joel ii. 6; **כִּפְּזִי** Psalm cxiv. 7.

Prof. Lee.—**חל** 1. Being in pain, as of child-birth, Deut. ii. 25; 1 Sam. xxxi. 3.

Houb.—**יחל מלך מהמרים**. Optime Vulneratus, et vulneratus est... à sagittariis, ex scriptura **יחל**, quam habuere etiam Græci Intt. qui, **καὶ ἐτραυματίσθη**, et vulneratus est. Cæteri in Polyglottis, et timuit, ex scriptura **יחל**, hodierna, eademque mendosa. Mox additur Saüllem imperasse armigero suo, ut se interficeret. Atqui Saül id non juberet, nisi jam desperata salute esset. Nam Saül, si nondum vulnus accepit, potest aut fugere, aut dimicare. Imo, si vires ei suppetunt, potest, quandoquidem vult mori, se ipsum gladio suo transadigere. Objicitur quidem id, quod ait Saül ver. 4, *ne me confodiant*, quibus verbis significari videatur, Saüllem nondum fuisse vulneratum. Verum istud, *ne me confodiant*, non sejungendum ab sequenti verbo *et mihi illudant*. Timet Saül non tam confodi, quam illudi, quia jam sibi perierunt vires ad dimicandum.

Maurer.—**יחל מלך מהמרים** Interpretes quos inspexi omnes: *et vulneratus est* (propr. *et ægrotavit vulneratus*) *graviter a sagittariis*. Sed **יחל** haud dubie descendit a **חל**: *et vehementer*, omnibus artubus contremuit metu sagittariorum percussus.

Ver. 4.

**וַיִּאָמֶר שָׁאֻל לְנִינְיָא בְּלִיּוֹ שְׁלָח־
חַרְבִּיךָ וַיִּדְחֲקֵנִי בָּהּ כְּכֹחַ-יְבֹאֵאוֹ הַעֲבֵלִים
הָאֵלֶּה וַיִּדְחֲקֵנִי וַיִּהְיֶה-עֲלֵי-בִי וְלֹא אָבָה
נִשְׂאָ בְּלִיּוֹ כִּי יָרָא מֵאֵד וַיִּמָּחַ שָׁאֻל
אֶת-הַחֶרֶב וַיַּפֵּל עָלֶיהָ :**

καὶ εἶπε Σαουλ πρὸς τὸν αἰχμῶντα τὰ σκεύη αὐτοῦ. σπάσαι τὴν ῥομφαίαν σου καὶ ἀπο-

κέντησόν με ἐν αὐτῇ, μὴ ἔλθωσιν οἱ ἀπερίτμητοι οὗτοι καὶ ἀποκεντήσωσί με καὶ ἐμπαίξωσιν ἐμοί. καὶ οὐκ ἐβούλετο ὁ αἰχμῶν τὰ σκευὴ αὐτοῦ, ὅτι ἐφοβήθη σφόδρα. καὶ ἔλαβε Σαουλ τὴν ῥομφαίαν, καὶ ἐπέπεσεν ἐπ' αὐτήν.

Au. Ver.—4 Then said Saul unto his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me [*or*, mock me]. But his armour-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

Abuse me.

Gesen.—Hithpa. **יִחַלְתִּי**. 1. pp. to quench thirst, trop. of lust, seq. **אֶ**, upon any one, Judg. xix. 25. Also to gratify or indulge oneself in vexing, abusing, deriding any one, Sept. well, **ἐμπαίζω**, Vulg. *illudo*, 1 Sam. xxxi. 4; 1 Chr. x. 4; Num. xxii. 29; Jer. xxxviii. 19.

Saul took a sword.

Dr. A. Clarke.—Dr. Delaney has some good observations on this part of the subject: "Saul and his armour-bearer died by the same sword. That his armour-bearer died by his own sword is out of all doubt, the text expressly tells us so; and that Saul perished by the same sword is sufficiently evident. *Draw thy sword*, says he to him, *and thrust me through*; which, when he refused, *Saul*, says the text, *took the sword* (**אֶת הַחֶרֶב**, *the very sword*), *and fell upon it*. What sword? Not his own, for then the text would have said so; but, in the plain natural grammatical construction, the *sword before-mentioned* must be the sword now referred to, that is, his armour-bearer's, 1 Chron. x. 4, 5. Now it is the established tradition of all the Jewish nation that this armour-bearer was Doeg, and I see no reason why it should be discredited; and if so, then Saul and his executioner both fell by that weapon with which they had before massacred the priests of God. So Brutus and Cassius killed themselves with the same swords with which they stabbed Cæsar; and Calippus was stabbed with the same sword with which he stabbed Dio."

Ged.—So Saul took the sword, and rushed upon it; and, the sword entering into his belly, he died [Arab., and partly Syr.].

Ver. 7.

וַיִּרְאוּ אֲנָשֵׁי-יִשְׂרָאֵל אֲשֶׁר-בְּעֶבֶר

הָעֶמֶק וַאֲשֶׁר ׀ בְּעֶבֶר הַיַּרְדֵּן בֵּינָם
אֲנָשֵׁי יִשְׂרָאֵל וְגו'

καὶ εἶδον οἱ ἄνδρες Ἰσραὴλ οἱ ἐν τῷ πέραν
τῆς κοιλάδος καὶ οἱ ἐν τῷ πέραν τοῦ Ἰορδάνου,
ὅτι ἔφυγον οἱ ἄνδρες Ἰσραὴλ, κ.τ.λ.

Au. Ver.—7 And when the men of Israel
that were on the other side of the valley,
and they that were on the other side Jordan,
saw that the men of Israel fled, and that
Saul and his sons were dead, they forsook
the cities, and fled; and the Philistines
came and dwelt in them.

Bp. Horsley.—On the other side of the
valley—on the other side Jordan—rather,
with Houbigant, beside the valley—on the
banks of Jordan. The valley meant, I think,
must be the valley of Jezreel.

Pool.—On the other side Jordan; or
rather, on this side Jordan; for these were
in the most danger; and the Hebrew pre-
position is indifferently used for on this side,
or for beyond.

Bp. Patrick.—The other side of the valley.]
Of Jezreel. The other side Jordan.] Or
rather on "this side Jordan [so Pool];" for
the Hebrew word signifies either side. And
there was no occasion for those beyond
Jordan to flee.

Ver. 12, 13.

12 וַיָּקוּמוּ כָל-אִישׁ חֵיָל וַיִּלָּכְדוּ כָל-
הַלֵּיָלָה וַיִּקְחוּ אֶת-גְּוִיֹּתָיו שְׂאוֹל וְאֶת
גְּוִיֹּת בָּנָיו מִחוּמַּת בֵּית שָׁן וַיָּבֹאוּ
יָבֵשׁה וַיִּשְׂרְפוּ אֹתָם שָׁם : 13 וַיִּקְחוּ
אֶת-עֲצָמֹתֵיהֶם וַיִּהְבְּרוּ תַחַת-הָאֶשׁ
בֵּיבֶשֶׁה וַיֵּצְאוּ שְׂבָעַת יָמִים :

12 καὶ ἀνέστησαν πᾶς ἀνὴρ δυνάμεως, καὶ
ἐπορεύθησαν ὅλην τὴν νύκτα, καὶ ἔλαβον τὸ
σῶμα Σαουλ καὶ τὸ σῶμα Ἰωνάθαν τοῦ υἱοῦ
αὐτοῦ ἀπὸ τοῦ τείχους Βαιθσάν, καὶ φέρουσιν
αὐτοὺς εἰς Ἰαβὶς, καὶ κατακαίουσιν αὐτοὺς
ἐκεῖ. 13 καὶ λαμβάνουσι τὰ ὀστά αὐτῶν, καὶ
θάπτουσιν ὑπὸ τὴν ἄρουραν τὴν ἐν Ἰαβὶς, καὶ
νηστεύουσιν ἐπτα ἡμέρας.

Au. Ver.—12 All the valiant men arose,
and went all night, and took the body of
Saul and the bodies of his sons from the
wall of Beth-shan, and came to Jabesh, and
burnt them there.

13 And they took their bones, and buried
them under a tree at Jabesh, and fasted
seven days.

Bp. Patrick.—Came to Jabesh and burnt
them there.] Some think they burnt their
flesh, which was rotten and putrid: others,
that they poured upon their flesh aromatic
hot spices, such as Joseph ordered for the
embalming of his father: or, as the Targum
understands it, they burnt upon or over them.
Where Kimchi notes, that the paraphrast
had respect to the custom delivered down
from their ancestors, of burning the beds
and other utensils of the dead upon their
graves; or to the burning of spices. Cer-
tain it is, there was no such custom as this
among the Jews, of burning the bodies of
the dead. Though some think that these
people imitated the heathenish custom,
affecting singularity, as appears from the
story of the Benjamites, Judg. xxi. 8, where
we read, they alone would not come to the
assembly of the whole nation. Such a sin-
gularity Gierus thinks they were now guilty
of; and, therefore, in a parallel place to
this, 1 Chron. x. 11, there is no mention
made of this burning: either because it was
an unwonted practice, or unworthy to be
remembered.

Dr. A. Clarke.—And burnt them there.]
It has been denied that the Hebrews burnt
the bodies of the dead, but that they buried
them in the earth, or embalmed them, and
often burnt spices around them, &c. These
no doubt were the common forms of se-
pulture, but neither of these could be con-
veniently practised in the present case.
They could not have buried them about
Beth-shan without being discovered; and
as to embalming, that was most likely out of
all question, as doubtless the bodies were
now too putrid to bear it. They therefore
burnt them, because there was no other way
of disposing of them at that time so as to do
them honour; and the bones and ashes they
collected, and buried under a tree or in a
grove at Jabesh.

13 Under a tree.

Gesen., Ged., Booth.—Under a tamarisk-
tree. See notes on xxii. 6, p. 457.

Houb.—Sub nemore.

Dathe.—Sub terebintho.

SECOND BOOK OF SAMUEL.

CHAP. I. 6.

וְהָיָה שָׁאֵל נֹשֵׁן עַל-הַנִּיחָיו

וְגו'

— καὶ ἰδοὺ Σαούλ ἐπεστήρικτο ἐπὶ τὸ δόρυ αὐτοῦ, κ.τ.λ.

Au. Ver.—6 And the young man that told him said, As I happened by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

Leaned upon his spear. So *Houb.*, *Gesen.*, *Ged.*, *Booth.*

Bp. Patrick.—*Saul leaned upon his spear.*] Endeavouring to run it through his body [so *Le Clerc*, *Edm. Calmet*].

Gesen.—נֹשֵׁן in Kal not used; found only in Niph. 1. *To lean upon, to rest upon*, e. g. a spear, seq. ל' 2 Sam. i. 6.

Houb.—*Et ecce Saül erat innixus hastæ suæ*, quia vulnere debilitatus erat, nec jam stare poterat, nisi hasta, quam tenebat, se fulciret. Nam verbum נֹשֵׁן ita significat *inniti*, ut aliquo fulcimento incumbere. In eam sententiam Vulgatus, *incumbebat super hastam suam*, quam eandem omnes veteres sequuntur. Nam Græci Intt. ἐπεστήρικτο, *fulciebatur*. Similiter Arabs מהכיא *innixus*, ut Chaldæus ac Syrus, qui utuntur verbo סָכַךְ, *fulcire*. Hæc notamus, quia novi interpretes in verbo נֹשֵׁן allucinantur, quod ejusdem sententiæ esse putant, atque id, quod lib. i., cap. xxxi. 4 legitur, *Saül gladio incubuit*; quem errorem Clericus erravit in suo Commentario sic docens: "*Incumbebat suæ hastæ.*" Atqui ex historia, quæ extat 1 Sam. xxxi. 4, "gladio se transadegit, eo-que ictu mortuus est." Neque cogitavit eo loco legi יָפַל, *cecidit* (*in gladium suum*) non autem נֹשֵׁן, *innixus est*, et aliam rem in verbo *cecidit* indicari, aliam in verbo *innixus est*. Similiter errabat Edm. Calmet, cum hæc notaret, *le texte marque clairement son épée, dans le véritable récit de cette histoire*, 1 Reg. xxxi. Et mirum est quamobrem hæc Vulgatæ verba, *Saül incumbebat super hastam*, idem Calmet sic converterit, *Saül se jettâ sur la pointe de son épée*, cum non neget scriptum esse in Hebraico fonte הִנִּיחוּ, *hastam suam*; sed credat juvenem, qui hæc narrabat, fuisse mentitum. Nam si juvenis

mentiebatur, verba ejus fuerant, ut erant, convertenda; nec licebat *hastam*, pro *gladio*, mutare, nisi crederet Edm. Calmet, fuisse vitiose scriptum *hastam*, cum debuisset scribi *gladium*.

Ver. 8.

— וַיֹּאמֶר אֵלָיו עֲמָלְתָּ אִנִּי :

וְאִמַּר קר'

— καὶ εἶπα, Ἀμαλκήτης ἐγὼ εἰμι.

Au. Ver.—3 And he said unto me, Who art thou? And I answered him, I am an Amalekite.

Houb. וַיֹּאמֶר...הִנֵּנִי, *Et dixit...ecce ego*. Turpe mendum וַיֹּאמֶר, pro וַיֹּאמֶר, *et dixi*; quod quidem Masoretæ non excusant, nec habent ut *enallagen* personæ. Sed male in Athianæ margine וַיֹּאמֶר. Nam omnes codices habent ad marginem וַיֹּאמֶר, sine ὁ intermedio.

Maurer.—וַיֹּאמֶר Hæc obliquæ et rectæ orationis mixtura non caret exemplis. Vid. Nehem. v. 9; vii. 3. Itaque non opus est, ut cum Masorethis וַיֹּאמֶר legas.

Ver. 9.

וַיֹּאמֶר אֵלָיו עֲמָדָנָה עָלַי וּמַתְּהִנִּי כִּי יִחְזְנִי הַשִּׁבְעָץ קִרְכָּל-עוֹד בְּכַשִּׁי :

καὶ εἶπε πρὸς μέ, Στήθι δὴ ἐπάνω μου καὶ θανάτωσόν με, ὅτι κατέσχε με σκότος δεινόν, ὅτι πάντα ἡ ψυχὴ μου ἐν ἐμοί.

Au. Ver.—9 He said unto me again, Stand, I pray thee, upon me, and slay me: for anguish is come upon me, because my [or, my coat of mail, or, my embroidered coat hindereth me, that my, &c.] life is yet whole in me.

Anguish is come upon me, &c.

Bp. Patrick.—The Hebrew word *shabat* is variously translated. By some *trembling*, by others *convulsions*, by the LXX σκότος, *darkness*. Kimchi saith it was a disease, which some say was the *cramp*: but in Scripture, as Braunius observes (lib. i. De Vestitu Sacerd. Hebr. cap. xvii. sect. 9), it never signifies any one of these things, but some ornament in a garment. And therefore our marginal translation is better, "my embroidered coat" hinders the spear from

going far into my body: or his "coat of mail," as Diodate translates it: for it consisted of little rings one within another, which made it hard to penetrate. And thus Ralbag among the Jews understands it.

Bp. Horsley.—"For anguish is come upon me, because my life is yet whole in me." Baruk says, this should be rendered—"for I am seized with convulsions, for nothing of life remains in me." With respect to the first clause, "I am seized with convulsions," he is right. In the latter, his sense cannot be drawn from the Hebrew words. The passages which he alleges to prove, that *ל* is used to signify "nothing at all," are not to the purpose. *ל* is "nothing at all," and *ל* is "not any." But *ל*, not connected with a negation, is "all." His note, however, is worth reading, p. 64—69.

Ged.—For I am already so convulsed, that life hardly remaineth in me.

Booth.—For convulsion hath seized me, so that there is scarcely life in me.

Gesen.—פָּצַח m. once c. art. 2 Sam. i. 9, pp. "perplexity, confusion of mind," i.e. vertigo, giddiness.

Prof. Lee.—פָּצַח, m. once, 2 Sam. i. 9.

Arab. شَبَّصَ, *asperitas; perplexio in arborum ramis.* تَشَبَّصَ, *perplexus fuit, de*

arboribus. Syr. مَضَّجَ, *confudit, miscuit.* *Twisting; entangling; perplexity.* LXX, σκότος δεινόν. Aquila, ὁ σφικτικῆς. Vulg. angustia.

Houb.—אֲחוּזֵי הַשֶּׁבַע: Nos, cum Vulgato, *tenent me angustia*, nec aliter Veteres. Nam Chaldaeus verbum השֶׁבַע extulit tremor; Graeci Intt. σκότος δεινόν, *tenebrae graves*; Syrus, צוּרֵא, *caligines*; Arabs, أَمْلَحَايْن, *dolores*. Habet שבֹּץ, *stringere, angustum facere*; unde rectè deducuntur *angustiae*. Ut non audiendus sit Clericus, observans Graecos et Vulgatum *ex conjecturâ* fuisse interpretatos. Et verò nihil tàm singulare, quàm interpretatio hæc Clericana, *impedit enim me lorica*; perinde quasi non potuisset Saül se configere inter loriceas oras, aut inter galeam ac lorica. Prætereâ malè השֶׁבַע, *lorica*; ut et malè אֲחוּזֵי, *impedit me*, vel *retinet*, in *veste*, vel in *loricâ* usurpatum; nam hoc est sine ullo exemplo. Deceptus fuit a Clerico Edm. Calmet, qui sic docet, *l'Hebreu porte, parceque la cuirasse me retient.* ...נָשִׂי עוֹר כֹּל: Verus ordo est,

adhuc omnis anima mea (in me est.) Nam *ל* esset *quandiu*, quod adverbium in hunc locum non quadrat.

Dathe.—*Tum ille: Age jam et me interfice. Horrore ego fere obrigui, quanquam vitæ vigor, adhuc apud me est.*

Obrigui. Vocabulum ἀπαξ λεγόμεν. שבֹּץ apud Arabes شَبَّصَ significat *perplexum esse horrore obrigescere*. Hinc substantivum eum mentis horrorem et membrorum rigorem notat, qui Saulem adeo pervaserit, ut ne ferrum quidam contra pectus vertere valeret. Sic locum explicat *Schroeder* in *Comment. de Vestitu Mulierum* Hebr. p. 22.

Vigor.—וְעוֹר ה. 1. non est particula *adhuc*, sed substantivum, *vigorem* notans ex significatione verbi שָׁבַח *iterari*. Sic *Schultensius* in *Comment. al Job. xxvii. 3*; cf. *Glassius* p. 362. Cum hæc verba non bene cohæreant cum antecedentibus, meminisse debemus, Amalekitam mentiri atque sperare præmium a Davide, si diceret, se Saulum interfecisse.

Maurer.—פָּצַח הַשֶּׁבַע, *Nam corripuit me vertigo.* פָּצַח propr. *confusio, perturbatio animi* (א. מִצָּח, *confudit, شَبَّصَ* V. *perplexus fuit*), hinc *vertigo*. פָּצַח בִּי Schulzius: "ל ab Arab. כל vertendum: *defatigatus erat*." Dathius: "וְעוֹר h. 1. non est particula *adhuc*, sed substantivum *vigorem* notans ex significatione verbi שָׁבַח, *iterari*." Quarum explicationum una altera pejor est. Verte: *nam omnis adhuc vita in me est=et omnis cet.*, nam posterius *plane* ut prius pendet ex וְעוֹר וְעוֹר. Utriusque sententiæ planissimus sensus hic est: *age jam et me interfice, nam neque vivere valeo neque mori.* Vocula וְעוֹר interjecta est, ut in loco parallelo Job xxvii. 3: פָּצַח וְעוֹר נִשְׁכָּחִי. Cf. E. § 566, adn.

Ver. 18.

וְיָאָמַר לְלֵמֵד בְּנֵי־יְהוּדָה הַקֶּשֶׁת הִנֵּה כְתוּבָה עַל־סֵפֶר הַיָּשָׁר:

καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰούδα ἰδοὺ γέγραπται ἐπὶ βιβλίου τοῦ εὐθεοῦς.

Au. Ver.—18 (Also he bade them teach the children of Judah *the use of the bow*: behold, *it is written in the book of Jasher [or, of the upright]*.)

Pool.—*The children of Judah*: these he more particularly teacheth, because they were the chief, and now the royal tribe, and

likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest. *The use of the bow*, i. e., the use of their arms, which are all synecdochically expressed under the name of the *bow*, which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did.

Bp. Patrick.—18 *He bade them teach the children of Judah.*] Among whom he now was, and over whom he first reigned. This comes in as a parenthesis between the former verse and what follows, to show his early endeavours to promote the good of the people.

The use of the bow.] While he made lamentation for the dead, he did not neglect the care of the living, that they might be provided with better means to defend themselves. For they now looking upon him as the king God designed should rule over them, he ordered they should immediately learn the skill of using bows and arrows, in which the Philistines excelled them (see what I have noted, 1 Sam. xxxi. 3). Some indeed make this the title of the following song, which they were to sing among their military exercises; but the former seems a more natural interpretation, which Conradus Pellicanus proposed in the beginning of the Reformation. The Jews, saith he, hitherto used only slings and swords, but now were taught to shoot with bows and arrows; for it did not misbecome them to learn the art of defending themselves from infidels. And indeed the benefit of having good archers in an army is so great, that Cato took the pains to describe it in his book of Military Discipline, as Vegetius tells us: who says that Scipio hoped for no success in Africa against the Numantines, nisi in omnibus centuriis lectos sagittarios miscuisset, “unless he had mingled some choice archers with every company of soldiers, commanded by a centurion” (lib. i., cap. 15.) And as this was done among the footmen, so in the next book he makes it the qualification of a captain of horse, sagittas doctissime mittere, “to shoot arrows most skilfully” (lib. ii., cap. 14).

Bp. Horsley.—

17 And this was the lamentation of David over Saul and Jonathan his son.

18 And he commanded, that the children of Israel should learn it (viz.),
The bow. Behold it is written in the book of Jasher.

Commentaries and Essays.—The word קש here has greatly embarrassed the commentators, nor is it easy to give a clear solution to the difficulty it occasions. Some suppose, that “the bow” was the name by which this song was distinguished so, as it was a custom with the Jews to call their songs and hymns by particular names, of which we find examples in the titles of the Psalms. It might be so; yet the name is here introduced so awkwardly, and abruptly, and so confounds the genuine sense, that I am persuaded it was not in the text originally, but afterwards introduced. The *ó* read no such word in their copies, and their version is plain and clear, *καὶ εἶπε τοῦ διδάξαι τοὺς υἱοὺς Ἰουδα*. This word then being omitted, all will be right, and the version will run, ver. 17, “And David lamented with this lamentation over Saul and Jonathan his son.” Ver. 18 “And he commanded (it) to be taught” (i. e., the lamentation above-mentioned) “to the children of Judah [so *Booth*.]” Meaning, that he ordered it to be made public, that they might learn it. “Behold, it is written in the book of Jasher.” Perhaps the Jews might distinguish this song afterwards by the name of קש, from that word occurring in it, ver. 22, or for some other reason; or it might be some musical direction, as *Higgaion*, *Selah*, and was at first placed in the margin (as the place it now occupies does not seem proper for it, even in that view), and from thence might slide into the text, as many other marginal notes have done. The book of Jasher, in which it was inserted, might be translated, “the authentic register,” and was perhaps a collection of historical songs, the usual method at that time of recording national events.

Ged.—17 Now David lamented over Saul and over Jonathan, with the following lamentation: 18 The measure of which he ordered to be taught to the children of Judah. Lo! it is written in the book of Jasher.

The measure, &c., i. e., the *air* or musical modulation. One of our first

translators renders it not badly *staves*.
The book of Jasher, i.e., *the Book of Songs*. See the note on Josh. x. 13.

Gesen.—קִשְׁרָה β) *Song of the bow* [so *Houb., Lowth, Clarke, Maurer*], 2 Sam. i. 18, i.e., the lament of David over Saul and Jonathan, in which there is mention of a bow in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat., p. 269, Comment. on Is. xxii. 1.

Dathe.—18 *Jussitque, ut Judæi hoc carmen ediscerent, quod scriptum exstat in libro carminum.*

Hoc carmen. Hebr. קִשְׁרָה, arcus notio h. l. parum apta. Lowth de Poësi s. Hebr., Prælect. xxiii., p. 464, edit. Goett., putat, hoc carmen קִשְׁרָה fuisse appellatum vel in memoriam cladis ab hostium sagittariis acceptæ 1 Sam. xxxi. 3, vel ex arcu Jonathani, cujus præcipua fit mentio vers. 22. Hanc conjecturam non improbat Michaëlis, aliam tamen addit. Nempe posse quoque קִשְׁרָה, metrum significare, i.e., carmen metricè compositum, a قوس, *mensurare*.

Behold it is written in the book of Jasher. See notes on Josh. x. 13, vol. ii., p. 59, &c.

Pool.—*It is written*; not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described in *the book of Jasher*; of which see on Josh. x. 13.

Bp. Patrick.—*It is written in the book of Jasher.*] That is, this order for teaching the children of Judah the use of the bow was more largely recorded there. But what book this was is very uncertain: yet Victorinus Strigelius adventures to say, "Haud dubie fuit historia ecclesiastica, qualis nunc est Eusebiana, aut Theodoretica:" "Without doubt it was an ecclesiastical history, like that which we now have of Eusebius or Theodoret" (see my notes upon Josh. x. 13). I should rather say, that *Jasher* signifying *right*, it was a book concerning the right art of making war, upon which subject the ancient Romans wrote many books, particularly Cato, Cornelius Celsus, Frontinus, and Paternus; which were abridged, as he himself tells us, by Vegetius, *De Re Militari*,

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lib. i., cap. 8. Procopius Gazæus thinks these words declare, hanc historiam ex multis libris collectam esse, "that this history was gathered out of many prophetic books."

Gesen.—Neut. קִשְׁרָה, *uprightness, integrity*, Ps. xxxvii. 37; cxi. 8. Hence קִשְׁרָה הַיָּשָׁר, *book of the upright*, (Vulg., *liber justorum*, Engl. Vers., *book of Jasher*,) a collection or anthology of ancient Hebrew poems, twice quoted in the Old Testament, Josh. x. 13; 2 Sam. i. 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connexion with the argument. See various conjectures in Wolf Bibl. Hebr. ii. 219.

Lowth.—Cum de libro יִשָּׁר ejusque titulo multi multas fecerunt conjecturas, neque certi quidquam de eo adhuc statuitur, quid vetat et nosmet? Bis citatur liber יִשָּׁר; primo Josh. x. 13 ubi quæ inde proferuntur manifeste sunt poetica, ac tria quidem disticha conficiunt: tum hoc in loco exinde deprimunt threnus Davidis. Notus est veterum Hebræorum mos libros suos ex prima cujusque voce inscribendi: ut בְּרֵאשִׁית Genesis, ויבר Numeri; vel ex præcipua aliqua primæ sententiæ voce; sic idem liber Numerorum vocatur etiam בְּמִדְבָּר. Videmus etiam apud eosdem cantica, insigni aliqua occasione edita, hujusmodi forma, qua ea notetur occasio, induci: או יִשָּׁר, sive פְּלִיטֵי אֱלֹהֵינוּ, sic או יִשָּׁר מִשָּׁה, Exod. xv. 1, וחֲשֵׁר דְּבוּרָה, Jud. v. 1. Vide etiam inscriptionem Psalmi xviii. Itaque librum Jasher fuisse opinor aliquam syllogen canticorum sacrorum, variis de rebus, et diversis temporibus conditorum, eumque habuisse titulum ex eo quod et ipse liber et singula pleraque cantica cum voce יִשָּׁר inciperent. In ea sane opinione fuisse videtur vetus interpretes Syrus, qui in horum locorum altero vocem hanc reddidit per אֲשִׁיר, hoc est, *cecinit*; (cujus interpretatio, inquit Arabs eum in hoc loco secutus, est liber Canticorum) in altero hujus tituli significationem ipse exposuit voce הַתְּשֻׁבָּה id est, HYMNORUM. Porro eorum sententiæ accedo, qui ex ver. 17 existimant, hunc Threnum titulo קִשְׁרָה inscriptum fuisse; vel in memoriam cladis ab hostium sagittariis acceptæ (vid. 1 Sam. xxxi. 3), vel ex arcu Jonathani, de quo præcipua fit mentio vers. 22. Huic opinioni favere videntur LXX.

Maurer.—"Librum, qui sub titulo 'ס' ה' in

3 R

h, l. et Jos. x. 13 citatur, collectionem canticorum continuisse, ipsa illa citata luculenter evincunt. In loco Jos. x. 13 exhibentur versiculi nonnulli carminis in memoriam victoriæ illius insignis. In hoc loco legimus elegiam illam pulcherrimam a Davide in memoriam Jonathanis et Sauli scriptam. In origine nominis יִשְׂרָאֵל tantum laborant interpretes." Dathe. Lectorum arbitrio permitimus, utrum reddere velint: *liber probi*, i. e., collectiv. *proborum*, i. e., quoniam hoc nomine κατ' ἐξοχὴν Israelitæ vocantur (Ps. cvii. 42; cxi. 1; Dan. xi. 17) *liber Israelitarum*, *liber nationis Hebr. proprius* (Hebräisches National- [Lieder-] Buch), an: *liber probi*, i. e., *proborum* s. *fortium* hominum, fortasse: *probitatis* s. *fortitudinis* (cf. Ps. xxxvii. 37; cxi. 8), qua interpretatione admissa habebis carmina, quæ versabantur in laudandis Israelitis bene meritis, qualia sunt apud Jes. Sir., capp. 44—50.

Ver. 19—27.

19 הַבֶּלְיָ וְיִשְׂרָאֵל עַל־בְּמוֹתָיו חָלַל
אֵיךְ נָפְלוּ גִבּוֹרִים : 20 אֶל־תִּנְיֹוֹת
בְּנֹת אֶל־תִּבְשָׁרוֹ בַּחֲצֹצֶת אֲשַׁקְלֹן פֶּן־
תִּשְׂמַחְנָה בְּנֹת פְּלִשְׁתִּים פֶּן־תִּצְלַחְנָה
בְּנֹת הָעַרְלִים : 21 חֲרִי בְּגִלְבּוֹעַ אֶל־
מָלֵךְ וְאֶל־מִטָּה עֲלֵיכֶם וְשָׁרֵי חַרְוֹמוֹת
כִּי שָׁם נִגְעַל מִקֵּץ גִּבּוֹרִים מִקֵּץ שָׂאוּל
בְּלֵי מַשְׁיַח בִּשְׁאֵן : 22 מִמֶּה חָלְלִים
מִחֶלֶב גִּבּוֹרִים הָשֵׁת יְהוֹנָתָן לֹא
נָשׂוּג אַחֲזֹר וְיָחִיד שָׂאוּל לֹא תָשׁוּב
רִיקָם : 23 שָׂאוּל וְיְהוֹנָתָן חֲגִּאֲהָבִים
וְהַנְּעִימָם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדּוּ
מִנְּשָׁרִים קָלֹו מֵאַרְצוֹת גִּבּוֹרִים : 24 בְּנוֹת
יִשְׂרָאֵל אֶל־שָׂאוּל בְּכִינָה חֲפִלָּבִשְׁכֶם
שָׁנִי עַם־עַדְנָיִם חֲמִצָּלָה עָדִי זָהָב
עַל לְבוּשְׁכֶן : 25 אֵיךְ נָפְלוּ גִבּוֹרִים
בְּרוּחַ חֲפִלָּחָה יְהוֹנָתָן עַל־בְּמוֹתָיו
חָלַל : 26 צָר־לִי עָלֶיךָ אַחִי יְהוֹנָתָן
נִעְמָת לִי מֵאֵד נִפְלְאַתָּה אֶהְבֶּתְךָ לִי
מֵאַהֲבַת נָשִׁים : 27 אֵיךְ נָפְלוּ גִבּוֹרִים
וַיִּאֲבֹד כָּלִי מִלְחָמָה :

v. 26. דא"ב בפתח.

19 στήλασων Ἰσραὴλ ὑπὲρ τῶν τεθνηκότων
ἐπὶ τὰ ὕψη σου τραυματιῶν. πῶς ἔπessαν δυ-

νατοί; 20 μὴ ἀναγγέλιγτε ἐν Γέθ, καὶ μὴ
εὐαγγελίσθητε ἐν ταῖς ἐξόδοις Ἀσκάλωνος, μὴ
ποτε εὐφρανθῶσι θυγατέρες ἀλλοφύλων, μὴ
ποτε ἀγαλλιᾶσονται θυγατέρες τῶν ἀπεριτμή-
των. 21 ὅρη τὰ ἐν Γελβουὲ μὴ καταβάτω
δρόσος καὶ μὴ ὑετὸς ἐφ' ὑμᾶς, καὶ ἄγροι ἀπαρ-
χῶν, ὅτι ἐκεῖ προσωχθίσθη θυρεὸς δυνατῶν
θυρεὸς Σαοὺλ οὐκ ἐχρίσθη ἐν ἔλαιῳ. 22 ἀφ'
αἵματος τραυματιῶν καὶ ἀπὸ στέατος δυνατῶν,
τόξον Ἰωνάθαν οὐκ ἀπεστράφη κενὸν εἰς τὰ
ὀπίσω, καὶ ῥομφαία Σαοὺλ οὐκ ἀνέκαμψε κενή.
23 Σαοὺλ καὶ Ἰωνάθαν οἱ ἡγαπημένοι καὶ ὠραῖοι
οὐ διακεχωρισμένοι, εὐπρεπεῖς ἐν τῇ ζωῇ αὐτῶν,
καὶ ἐν τῷ θανάτῳ αὐτῶν οὐ διεχωρίσθησαν
ὑπὲρ αἰετοὺς κοῦφοι, καὶ ὑπὲρ λέοντας ἐκραται-
ώθησαν. 24 θυγατέρες Ἰσραὴλ ἐπὶ Σαοὺλ
κλαύσατε, τὸν ἐνδιδύσκοντα ὑμᾶς κόκκινα μετὰ
κόσμου ὑμῶν, τὸν ἀναφέροντα κόσμον χρυσοῦν
ἐπὶ τὰ ἐνδύματα ὑμῶν. 25 πῶς ἔπessαν δυ-
νατοί ἐν μέσῳ τοῦ πολέμου, Ἰωνάθαν ἐπὶ τὰ ὕψη
σου τραυματία; 26 ἀλγῶ ἐπὶ σοὶ ἀδελφέ
μου Ἰωνάθαν, ὠραιώθης μοι σφόδρα, ἔθαν-
μαστώθη ἡ ἀγάπησίς σου ἐμοὶ ὑπὲρ ἀγάπης
γυναικῶν. 27 πῶς ἔπessαν δυνατοί, καὶ ἀπό-
λοντο σκευὴ πολεμικά;

Au. Ver.—19 The beauty of Israel is
slain upon thy high places: how are the
mighty fallen!

20 Tell it not in Gath, publish it not in
the streets of Askelon; lest the daughters
of the Philistines rejoice, lest the daughters
of the uncircumcised triumph.

21 Ye mountains of Gilboa, let there be
no dew, neither let there be rain, upon you,
nor fields of offerings: for there the shield
of the mighty is vilely cast away, the shield
of Saul, as though he had not been anointed
with oil.

22 From the blood of the slain, from the
fat of the mighty, the bow of Jonathan
turned not back, and the sword of Saul re-
turned not empty.

23 Saul and Jonathan were lovely and
pleasant [or, sweet] in their lives, and in
their death they were not divided: they were
swifter than eagles, they were stronger than
lions.

24 Ye daughters of Israel, weep over Saul,
who clothed you in scarlet, with other
delights, who put on ornaments of gold upon
your apparel.

25 How are the mighty fallen in the
midst of the battle! O Jonathan, thou wast
slain in thine high places!

26 I am distressed for thee, my brother

Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!

Ver. 19.

Pool.—*The beauty of Israel*; their flower and glory, Saul and Jonathan, and their army. *Upon thy high places*, i. e., those which belong to thee, O land of Israel.

Bp. Horsley.—

19 O pride of Israel, upon the heights of thy own country slain,

How are mighty warriors fallen!

Ken.—

O decus Israelis; super excelsa tua
MILES!

Quomodo ceciderunt FORTES!

See notes on ver. 22.

Dr. A. Clarke.—In verses 19, 22, and 25, *הָלַל* and *הָלַלְתִּי* occur, which we translate the SLAIN, but which Dr. Kennicott, I think from good authority, renders *soldier* and *soldiers*; and thus the version is made more consistent and beautiful.

הָלַל signifies to bore or pierce through; and this epithet might be well given to a soldier, q. d., the PIERCER, because his business is to transfix or pierce his enemies with sword, spear, and arrows.

If it be translated *soldiers* in the several places of the Old Testament, where we translate it SLAIN or WOUNDED, the sense will be much mended; see Judg. xx. 31, 39; Ps. lxxxix. 11; Prov. vii. 26; Jer. li. 4, 47, 49; Ezek. xi. 6, 7; xxi. 14. In several others it retains its radical signification of piercing, wounding, &c.

Gesen.—*הָלַל* adj. m. 1) *confossus* inde a) *vulneratus*, *sauciatus*, &c. 2) *Profanus*, Ez. xxi. 30. Fem. *הָלַלְתִּי*, *profanata*, i. e., meretrix, Lev. xxi. 7, 14. Fuerunt, qui nomini *הָלַל* etiam *militis* significationem vindicare studerent, ut Kennicottus (diss. i. super ratione textus Hebr. V. T. ed. Teller, p. 87—112) laudatis locis 2 Sam. xxiii. 18; Jud. xx. 31; Ps. lxxxix. 11; Prov. vii. 26; Ezek. xi. 6, 7; 2 Sam. i. 19, 22, 25, et provocans ad Alex. interpr., qui 2 Sam. xxiii. 18 in cod. Vat. habeat *σπαριώρας*; cui assensu sunt Tingstadus (Suppl., p. 64) et Mahnius (Berichtungen, p. 185), nisi quod ille hanc vc. potestatem repetebat ab Arab. *حَلَّ*

castra metatus est, *حَلَّاح* vir audax, hi,

quod facilius ferendum, *הָלַל* active accipiebant, i. q., *confessor*. Sed nil ista disputatione levius, siquidem id, quod de Cod. Vat. scriptura refertur, errore nititur (vide edit. Holmesianam), et in omnibus locis laudatis nullus sit, in quo militis significatio aptior sit, nedum necessaria, multi contra, quibus hæc ita inepta est, ut per singula exempla id persequi tædeat (v. ad Jes. xxii. 2).

Ged.—

O antelope of Israel!

Pierced on thine own mountains!

Ah! how have fallen the brave!

O antelope, &c. An apostrophe to Jonathan. Comp. ver. 25. The antelope is, over all the east, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the Oriental bards.

Ib. *Pierced on thine own mountains*. I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke.—Whose heart is not deeply touched by this allusion?

Booth.—

O, antelope of Israel! pierced on thy high place!

How have the mighty fallen!

Gesen.—*הָלַל* m. R. *הָלַל* no. 2.

2. i. q. Arab. *صَبَّأٌ* prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid.

1. *Splendour, beauty, glory*, nearly i. q. *הָלַל*; corresponding is Syr. *ܠܗܠܐ* decus. Is. iv. 2.

2. *Roe, antelope*, Gr. *δορκάς*, so called from its beauty and gracefulness; Arab.

ظَبْيٌ, Chald. *ܕܪܟܐ*, Syr. *ܕܪܟܐ*. It is very timid, Is. xiii. 14; and fleet, 2 Sam. ii. 18. 1 Chr. xii. 8, Prov. vi. 4, compare Sirac. xxvii. 22 or 20; and the flesh was and is regarded as a delicacy, Deuteronomy xii. 15, 22, xiv. 5, xv. 22, 1 Kings iv. 23 [v. 3]. See Bochart Hieroz. I. p. 895 sq., 924 sq., or II. p. 304 Lips., where he shows that *ܕܪܟܐ* is to be referred to the whole genus of the roe and antelope, and not to a particular species. To their fleetness pertains Cant. ii. 9, Compare v. 8, 2 Sam. i. 19, Thy [so *Maurer*] antelope, O Israel, is slain upon thy mountains! i. e. Jonathan, as being

swift of foot, comp. v. 25, ii. 18. The roe or antelope, and especially the gazelle, is highly prized by the Orientals for its elegance, and they even obtest by it; Cant. ii. 7, *I adjure you, O daughters of Jerusalem, בְּצִנְאוֹת אוֹ בְּאֵילוֹת הַשָּׂדֶה by the roes and by the hinds of the field*, iii. 5.—Plur. צִנְנִים 2 Sam. ii. 18; צִנְנָאִים 1 Chron. xii. 8; fem. צִנְנָאוֹת Cant. ii. 7, iii. 5.

Houb.—19 *O decus Israel in montibus tuis nunc inglorium! Quomodo viri fortes ceciderunt.*

Nos, cum Vulgato, הַדְּבִי, *decus*, seu *gloria*; postea הַלֵּל, *inglorium est*, ex significato verbi הָלַל, *polluere, inhonorare*; non autem, ut Vulgatus, *vulnerata est*, quia non bene cum vulnere gloria consociatur. Clericus, *o caprea Israelis*, quod quidem risu est, quam confutatione dignius. Licebat Saülis pernecitatem comparare velocitati caprearum, minime vero Saülem vocare *capream Israelis*. David, Saülis, et Jonathæ velocitatem confert, ver. 23, cum aquilæ volatu, non cum capreæ cursu; ut satis appareat non dixisse de Saüle Davidem, eum esse cursu *capream*.

Dathe.—19 *O caprea Israël in montibus tuis confossa! quomodo ceciderunt heroes!*

Caprea. Sic verto צִנְיָ non per *decus*, ut a multis fit. Sed tropica significatio hujus vocabuli h. l. haud dubie aptior est, qua solent poetæ Orientales virum propter pulchritudinem suam corporisque agilitatem cum caprea, animali in illis regionibus pulcherrimo, comparare, quamque adeo in stilo prosaico usurpant. Cf. cap. ii. 18; 1 Chron. xii. 8. Clericus et Michaëlis ad h. l. Ille quidem Saulum potissimum putat indigitari, hic vero Jonathanem. Quam sententiam etiam placuisse vidi peritissimo illi poësoes Hebrææ judici, S. R. Herdero, p. ii., p. 306 de genio poësoes Hebr. Alia elegiæ hujus pulcherrimæ versio Germanica legitur in S. R. Niemeyeri Characterist. Bibl., p. iv., p. 182.

Maurer.—“Tropica significatio hujus vocabuli h. l. haud dubie aptior est, &c.” *Dathe.* Præstat sane צִנְיָ de *gazella* interpretari, hac quoque de causa, quoniam hæc significatio verbis sequentibus הָלַל עַל-צִנְאוֹתָיִךְ magis convenit. *Ähnlich den Rehen des Forsts* heroes in prælio occisos nominat Ossian. Intelligendus est Jonathan. Cf. vs. 25: הָלַל עַל-צִנְאוֹתָיִךְ in eodem contextu. In eo autem ut reliqui omnes ita et Dathius errat, quod verba הָלַל עַל-צִנְאוֹתָיִךְ sic struit: *O caprea (gazella) Israelis. Arti-*

culus enim, voci צִנְיָ præmissus, postulat, ut convertas: Gazella (propr. die Gazelle, h. e., tua gazella), O Israel, in montibus tuis confossa est. Consentientem habeo Ewaldum Gr. Crit., p. 582. Gesenius Gr. ampl., p. 657 suspicatus est, הָ hic esse signum interrogationis. Sed interrogatio ab h. l. aliena est.

Ver. 21.

Fields of offerings.

Pool.—i. e., fruitful fields, which may produce fair and goodly fruits fit to be offered unto God [so *Houb.*, *Dathe*, *Gesen.*, *Winer.*].

The shield of Saul, &c.

Bp. Patrick.—*The shield of Saul, as though he had not been anointed with oil.* As if he had been a common soldier [so *Pool*]. So these words are generally interpreted, as spoken of Saul. But the words, “as though he had,” are not in the Hebrew; where there is only “not anointed with oil:” which may as well relate to the *shield*, as the Jews interpret it, and thus explain it:—By the holy oil men were set apart for some great office, as that of priests, and sometimes kings. Now when any person, in a sudden danger of the State, was chosen to be captain-general of their army, they were wont to anoint him; that by this sight he might be animated to fight the Lord’s battles courageously. And such a person was called “The anointed of war:” nay, sometimes (they say) their armour was anointed, to increase their confidence, just as the vessels of the tabernacle were which the priests used, unto which they think David alludes in these words. See Guil. Schickardus, cap. 1, Theor. 4 of his *Jus Regium*, where Carpzovius observes, that these words Isa. xxi. 9 favour this interpretation, and are alleged by Rasi and Ralbag as parallel to this place. But he confesses he can find nowhere that their shields or other warlike instruments were anointed with holy oil, to make them fight with greater boldness.

Dr. Adam Clarke.—In verse 21 I have inserted כִּי [so *Kennicott*, *Horsley*, *Geddes*, *Boothroyd*] for בִּלְיָ. Dr. Delaney rightly observes that the particle בִּלְיָ is not used in any part of the Bible in the sense of *quasi non, as though not*, in which sense it must be used here if it be retained as a genuine reading: The shield of Saul *as though it had not been anointed with oil.*

In a MS. written about the year 1200,

numbered 30 in Kennicott's Bible, **ל** is found; and also in the first edition of the whole Hebrew Bible, printed Soncini 1488. Neither the Syriac nor Arabic Versions, nor the Chaldee paraphrase, acknowledge the negative particle **ל**, which they would have done had it been in the copies from which they translated. It was easy to make the mistake, as there is such a similarity between **ל** and **כ**; the line therefore should read thus: The shield of Saul, *weapons* anointed with oil.

Bishop Horsley.—

21 Ye hills of Gilboa, upon you be
neither rain nor dew,
Nor harvest heaps for spontaneous
offering;
For there was thrown away the shield
of mighty warriors,
The shield of Saul—armour anointed
with oil.

Ged.—

Ye mountains of Gilboa!
On you be neither dew nor rain;
Nor fields affording oblations:
Since, there, hath been vilely cast away
The shield of the brave! the shield of Saul!
The armour of the anointed with oil!

Nor fields affording oblations, i. e., Let thy fields, O Gilboa, henceforth produce nothing worthy to be offered to the Lord.

Armour. From the small change of one letter into another, of a very similar form, arises this apposite rendering. Interpreters make a shift to translate the present text thus: *as if he had not been anointed with oil.* By what rules of translation I know not.

Booth.—

Ye mountains of Gilboa, on you be no
dew,
Nor rain, nor fields of first-fruits.
Since there hath been vilely cast away,
The shield of the mighty, the shield of
Saul!
The armour of him anointed with oil!

Hoob.—21 *Montes Gelboe, ne ros in vos defluat, ne in vos imber, arva pingua; ibi enim repulsus est clypeus fortium; ibi clypeus Säulis; nec jam Christus Domini est super.*

ושי הרומו et *agri primitiarum*. Nexus impedit sententiam. Nam *עלכם*, *super vos*, pertinet ad *agros*; *ne sit imber super vos, o agri*. Vituperat Clericus Græcos Intt. et Vulgatum, qui converterint *agri primitiarum*, de quibus (*primitiis*) inquit, non agitur; non videns *agros primitiarum* esse hoc loco *agros*

pingues, seu excellentes, ex quibus primitiæ Deo offerendæ decerpuntur. Idem male, *agri excelsi*; nam hic opponuntur montibus *agri*; pertinet *ros* ad *montes*, *imber* ad *agros*. Quod nisi ita esset, attribuisset David, ut montibus rorem, ita eundem *agris excelsis*: nam coincidunt *agri excelsi* et *montes*. ... **ל**, *non*, sive *non est amplius*, seu *periit* (*Christus Domini*). Plana est hæc interpretatio, et verbo ex ipso nata. ... **משיח בשמן**: verbum pro verbo, *unctus oleo*. Nos, *Christus Domini*, ne *unctus de clypeo* intelligeretur, qui *unctus* potiùs de Säule, cum Syro, interpretandus. Nam hujus versus sententia princeps est, clypeum Säulis fuisse repulsum; nec ad rem venit, ut addatur clypeum non fuisse unctum oleo.

Dathe.—21 *O montes Gilboæ! ne in ros ros aut pluvia descendat, nec sacræ e vobis oblationes offerantur. Ibi enim abjectus est clypeus heroum, clypeus Sauli, frustra oleo uncti.*

Oblationes. Hebr. **מזבחי תרומה** Michaëlis ad Lowthum l. c. et in versione German. hæc verba vertit: *ros O agri sacri!* quos nempe coli nefas erat. Concedo, sententiam carmini aptam esse, dummodo verba Hebræa hanc explicationem admitterent. Sed **תרומה** alias semper de oblationibus sacris primitiarum dicitur, nec potest cum **רום** conferri, aut ab eo derivari. — Non minus autem digna videtur hæc sententia poëta, quam in versione indicavi, et quam eleganter expressit interpres l. l. Niemeyerus: euer Gefilde sey dürr, gebe dem Opferer nichts.

Maurer.—[**מזבחי תרומה**] His verbis primo oculorum obtutu eundem sensum tribui, quem postea etiam placuisse vidi Fäsio, nempe hunc: *neque in vos, campi editi* scil. descendat ros aut pluvia! Plerique, in his Schulz, Dath., Ges., Win., **מזבחי תרומה**, *agri oblationum*, i. e., unde sumuntur primitiæ ad templum deferendæ, vertunt, monentes, **תרומה** alias semper de oblationibus sacris primitiarum dici. Sed contextus orationis magis favet priori explicationi. **כִּי שָׁם נָפַל**, *Ibi enim abjectus est clypeus heroum*. Ita bene jam Vulg. Alii e significatione Chaldæa: *pollutus, inquinatus est clypeus*. [**כִּי שָׁם נָפַל** **לְכִישׁוֹ** **בְּשָׁמֶן**] abjectus est *clypeus Sauli, oleo non unctus*. Clypeos vel potius obducta clypeis coria ungere solebant, ne siccitate fatiscerent ictuque gladii dissili- rent. Cf. Jes. xxi. 5. Igitur sensus hic est: abjectus est clypeus quasi res inutilis et molesta. Alii, in his Dathius, verba **לְכִישׁוֹ** **בְּשָׁמֶן**

ad שָׂמַל referentes: abjectus est *clypeus Sauli*, oleo non uncti, i. e., frustra oleo uncti. Prior ratio præferenda videtur.

Ver. 22.

Dr. A. Clarke.—In ver. 22 נָשׁוּב, to obtain, attain, seems to have been written for נָשׁוּב, to recede, return. The former destroys the sense; the latter, which our translation has followed, and which is supported by the authority of thirty MSS., makes it not only intelligible but beautiful.

Gesen.—I. שָׁנָה, To go off from, to draw back, i. q., שָׁנָה No. I. So Niph. נָשׁוּב 2 Sam. i. 22, where however many MSS. and editions have שָׁנָה.

Dathe.—22 *A cæde occisorum, a sanguine heroum arcus Jonathanis non avertébatur, gladius Sauli vacue non redibat.*

A sanguine. Hebr. שָׁחַב, ab adipe, pro quo tres codices Kennicotti, 174, 250, 260, habent שָׁחַב, a gladio. Digna videbatur hæc sive lectio, sive emendatio critici cujusdam, quam h. l. commemorarem. Sed versiones antiquæ omnes in lectione textus recepta consentiunt.

Ken.—22—Let us now see whether the word שָׁחַב, see notes of Clarke and Gesen. on ver. 19, p. 491, and notes of Kennicott on 2 Sam. xxiii. 8], we have been thus considering, has not been improperly translated in three places here, as it seems to have been in so many elsewhere; in one of these three places I think it is indisputable; and every single improvement in so celebrated a passage must be particularly valuable.

The place, where this noun seems most evidently mistaken, is verse 22: מִדָּם שָׁחַבִּים כִּשְׁחַד יְהוֹנָתָן לֹא נָשׁוּב אַחֲרָיו. Which words (as שָׁחַב is allowed by Noldius frequently to signify *sine*) may be thus rendered, "Sine sanguine militum, sine adipe fortium, arcus Jonathanis non retrocesserat." If this version could want a recommendation, let it be opposed to the present interpretations, which are generally to the following purpose, "A sanguine interfectorum, ab adipe fortium, arcus Jonathanis," &c. Upon the preceding construction then, we see *militum* and *fortium* are very strongly connected; (•) rather *adipe fortium* is a beautiful gradation upon *sanguine militum*: just as in the passage of Proverbs before quoted, "Multos enim milites dejecit, et fortissimi quique ab ea interfecti sunt."

But if this noun, here plural, necessarily signifies *milites*, it will be a very fair pre-

sumption, that it signifies the same in the two other places of this same lamentation; especially as the word גִּבּוֹרִים, *fortes*, which is connected with it here, is also remarkably connected with it in both the other places. Thus, in the very first exclamation of David, his beloved Jonathan is *praised* in the first break, and *lamented* in the second; but evidently with the same idea,

הַצְבִּי יִשְׂרָאֵל עַל בְּמוֹתָיִךְ חָלָל

אֵיךְ נָפְלוּ גִבּוֹרִים

"O decus Israel! super excelsa tua miles!

Quomodo ceciderunt fortes!"

Can anything be more worthily conceived, or more happily expressed, than this applause given to his dear friend Jonathan, the ornament and the defence of his country; "O et præsidium (miles) et dulce decus Israelis!" But, "how are the mighty fallen!" since this Jonathan and Saul also are slain in battle. Whoever recollects the preceding history of David will see the truest nature in his thus breaking forth in the praise of Jonathan only (and that without naming him here, at first), and then in his decently lamenting the king and the prince together. And, that the first break was thus expressive of Jonathan's praise only, is evident from ver. 25; where the same words are repeated, and Jonathan's name is expressly mentioned.

But how languid and unmeaning are the several translations of this first exclamation at present! The English translation is, "The beauty of Israel is slain upon thy high places:" but, whose high places? And then, the lamentation couched in the next words ("how are the mighty fallen," or slain) is entirely anticipated by the term *slain*, which is now read in the words before them. It seems therefore but reasonable to infer, that this noun שָׁחַב, which signifies *miles* in the second instance, should have the same idea annexed to it in this first instance; especially as in the first instance also it has the word גִּבּוֹרִים, *fortes*, closely connected with it. And lastly, if this signification be allowed it in these two instances, we must allow it in the third; as that is only a repetition of the first, and has the very same connexion with *fortes*, גִּבּוֹרִים.

It may be proper to observe, that the verb נָשׁוּב has been mistranscribed for נָשׁוּב: and that שָׁחַב was probably at first כָּלִי (according to the excellent remark of Dr. Delany) as the particle שָׁחַב seems not to signify *quasi non* anywhere in the Bible; and especially, as

the negative particle is omitted in the Syriac and Arabic versions, and in the Chaldee paraphrase; which it could not well be, if the word was *לֹא* in their several copies. And now, that the propriety of thus translating the noun *דָּל* in these three places, and especially in the second, may more fully appear, I shall here subjoin a close version of this inimitable lamentation; endeavouring to preserve, as much as possible, the spirit and tenderness and sublimity of the great original.

O DECUS Israelis, super excelsa tua MILES!
 Quomodo ceciderunt FORTES!
 Nolite indicare in Gath,
 Nolite indicare in plateis Ascalonis:
 Ne lætentur filiæ Philisthæorum,
 Ne exultent filiæ incircumcisorum.
 Montes Gilboani, super vos
 Nec ros, nec pluvia, neque agri primitiarum;
 Ibi enim abjectus fuit clypeus fortium,
 Clypeus Saulis, arma inuncti oleo!
 Sine sanguine MILITUM,
 Sine adipe FORTIUM,
 Arcus Jonathanis non retrocesserat;
 Gladiusque Saulis non redierat incassum.
 Saul et Jonathan
 Amabiles erant et jucundi in vitis suis,
 Et in morte suâ non separati.
 Præ aquilis veloces!
 Præ leonibus fortes!
 Filiæ Israelis, deflete Saullem;
 Qui coccino cum deliciis vos vestivit,
 Qui vestibus vestris ornamenta imposuit aurea!
 Quomodo ceciderunt FORTES, in medio belli!
 O Jonathan, super excelsa tua MILES!
 Versor in angustiis, tui causa,
 Frater mi, Jonathan!
 Mihi fuisti admodum jucundus!
 Mihi tuus amor admodum mirabilis,
 Mulierum exuperans amorem!
 Quomodo ceciderunt fortes,
 Et perierunt arma belli!

Ver. 23.

Lovely and pleasant. [*So Gesen.*]

Niph. part. נָחֵם *lovely, amiable, worthy of love*, 2 Sam. i. 23.

נָחֵם m. adj. (r. נָחַם) *sweet, pleasant*, Ps. cxxxiii. 1; of song cxlvii. 1, 2 Samuel xxxiii. 1; a harp, Ps. lxxxix. 3; one beloved, Cant. i. 16.—*Gesen.*

Prof. Lee.—*Lovely and amiable.*

Bp. Horsley.—

23 Saul and Jonathan were united in affection,

They were the delight of each other in their lives,
 And in their death they were not separated. &c.

Ged.—

Saul, and Jonathan!

Linked, in their life-time, by mutual love,
 [equivalently, *Booth.*]

At their death they were not disunited.

Houb.—23 *Saül et Jonathan, dum vixerunt, in mutuis erant amoribus ac deliciis; non fuerunt vel in morte, separati; aquilis erant perniciores, leonibus fortiores.*

והנחמים; mendose, pro והנחמים, ut fert unus Codex, vel pro והנחמים, ut alii duo. Significatur Saulem ac Jonathan fuisse unum alteri in deliciis, non autem fuisse utrumque vultu decorum. Nihil habet pulchritudo cum sequenti membro, nec simile, nec contrarium. Sed similia sunt, *erant in amoribus ac deliciis mutuis, cum non sunt separati.*

Dathe.—23 Saulus et Jonathan dilecti et suavissima amicitia in vita juncti ne in morte quidem sunt diremti, aquilis leviores, leonibus fortiores.

Ver. 24.

Bp. Patrick.—The word *other* before *delights* is not in the Hebrew; but the meaning seems to be, that they delighted in fine clothes, which they did not want while Saul lived.

Bp. Horsley.—

24 Daughters of Israel! weep over Saul,
 Over him, who clothed you in scarlet,
 with all the luxuries of dress,
 Over him, who covered your garments
 with ornaments of gold.

Ged., Booth.—

Ye daughters of Israel! weep over Saul:
 Who clothed you in delightful scarlet;
 Who put ornaments of gold on your apparel.

Ver. 25.

Bp. Patrick.—*O Jonathan, thou wast slain in thine high places.* Of his own country, which he valiantly defended.

Bp. Horsley.—

O Jonathan, slain upon thy native hills!

Ged., Booth.—

O Jonathan, slain on thine own mountains!

See notes on ver. 19.

Kennicot.—

O Jonathan, super excelsa tua MILES!

See notes on ver. 19, 22.

Ver. 26.

Very pleasant, &c.

Ged., Booth.—

Very dear to me wast thou :

Wonderful was thy love unto me,

Surpassing the love of women !

Bp. Horsley.—

Pleasant beyond measure hast thou been to me ;

Inestimable thy friendship, beyond the love of women.

Ver. 27.

Perished.

Horsley.—Destroyed.

Houb.—גברים, male pro viri fortes, ut lego in tribus Codicibus. גברים sine ו, habet homines, non fortes.

CHAP. II. 3.

וַיָּשְׁבוּ בְּעָרֵי הֶבְרֹן —

— καὶ κατῴκουν ἐν ταῖς πόλεσι Χεβρών.

Au. Ver.—And his men that were with him did David bring up, every man with his household : and they dwelt in the cities of Hebron.

In the cities of Hebron.

Dathe, Ged.—In the cities about Hebron.

Houb., Booth.—In the city of Hebron.

See notes on Judges xii. 7, p. 275.

Houb.—3 *In urbibus Hebron.* Mendum simile est ei, quod castigabamus, Jud. xii. 7, ubi legitur Jephthe sepultum fuisse in civitatibus Galaad, גלעד, pro גלעד in civitate. Nusquam memorantur urbes Hebron. Nam Hebron urbs est una et sola. Mox David dixit, an ibo in unam e civitatibus Judæ : in unam, inquam, non in plures. Propterea Deus Davidi respondet, vade in Hebron, non autem in civitates Hebron, ubi (ver. 1) pro חבונה, legendum חבונה, plene, ut fert unus Codex Orat.

Ver. 4, 5.

וַיִּגְדּוּ לְדָוִד לְאִמָּר אֲנֹשִׁי יְבִישׁ

גִּלְעָד אֲשֶׁר חָבְרוּ אֶת־שָׂאִיֹּל : 5 וַיִּשְׁלַח

דָּוִד מַלְאָכִים אֶל־אֲנֹשִׁי יְבִישׁ גִּלְעָד

וַיֹּאמֶר אֲלֵיהֶם בְּרָכֶם אֲתֹם לַיהוָה

אֲשֶׁר עָשִׂיתֶם הַחֶסֶד הַזֶּה עִם־אֲבִיךֶיךָ

עִם־שָׂאִיֹּל וַתִּקְבְּרֵי אֹתוֹ :

4 — καὶ ἀπήγγειλαν τῷ Δαυὶδ, λέγοντες, Ὅτι οἱ ἄνδρες Ἰαβὶς τῆς Γαλααδίτιδος ἔθαψαν τὸν

Σαούλ. 5 καὶ ἀπέστειλε Δαυὶδ ἀγγέλους πρὸς τοὺς ἡγουμένους Ἰαβὶς τῆς Γαλααδίτιδος, καὶ εἶπε πρὸς αὐτοὺς Δαυὶδ, Εὐλόγημένοι ὑμεῖς τῷ Κυρίῳ, ὅτι ἐποιήσατε τὸ ἔλεος τοῦτο ἐπὶ τὸν κύριον ὑμῶν, ἐπὶ Σαούλ τὸν χριστὸν Κυρίου, καὶ ἐθάψατε αὐτὸν καὶ Ἰωνάθαν τὸν υἱὸν αὐτοῦ.

Au. Ver.—4 And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5 And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him.

4 Anointed.

Houb.—4 *Et unxerunt ibi David in regem.* Utimur verbo ipso unxerunt, quanquam non plus significantiæ habere videatur verbum משח quam proclamaverunt, aut renuntiaverunt.

4, 5, And they told David, &c., unto the men of Jabesh-gilead.

Houb., Ged.—When it was told to David, that the men of Jabesh-gilead had buried Saul; David sent messengers to the men of Jabesh-gilead, &c.

Houb.—אשר... Hoc vocabulum impedit seriem orationis, seu est relativum, seu adverbium quod, quia nativo ex loco fuit tractum. Nam si legitur לאמר אשר (nuntiatum fuit Davidi) dicendo quod, vel ut (homines Jabes Saülem sepeliissent) plana erit series; nec alium ordinem exhibent veteres, præter unum Chaldæum, cujus adeo claudicat Chaldaica compositio, ut et hodierna Hebraica : vide Polyglotta.

And have buried him.

Ged., Booth.—And have buried him, and Jonathan his son [LXX].

Ver. 6.

וְגַם אֲנֹכִי אַעֲשֶׂה אֲתֶכֶם הַטּוֹבָה

הַזֹּאת אֲשֶׁר עָשִׂיתֶם הַדָּבָר הַזֶּה :

— καὶ γὰρ ἐγὼ ποιήσω μεθ' ὑμῶν τὸ ἀγαθὸν τοῦτο, ὅτι ἐποιήσατε τὸ ῥῆμα τοῦτο.

Au. Ver.—6 And now the Lord shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing.

And I also will requite you this kindness.

Houb.—אעשה אהכם הטובה הזאת, *Faciam vobiscum beneficentiam hanc.* Aut ego fallor, aut legendum כשינה (faciam vobis) secundum

hanc beneficentiam: nam similem beneficentiam, non vero eandem, pollicetur David Jabesitis. Esset legitimum *הַיְבֵשִׁיתִי* cum verbo *אֶשְׁבֶּה* sociatum, *reddam vobis beneficentiam hanc*; non est, cum verbo *אֶעֱשֶׂה*, *faciam*.

Ver. 7.

— וַהֲיִי לְבְנֵי-חִיל פִּי-מֶת אֲדֹנִיָּה
שָׂאוֹל וְגַם אֹהֵי מְשָׁחָיו בֵּית-יְהוָה
לְמֶלֶךְ עַל-יָהֵם :

— καὶ γίνεσθε εἰς υἱοὺς δυνατοῦς, ὅτι τέθνηκεν ὁ κύριος ὑμῶν Σαούλ, καὶ γέ γε ἐμὲ κέχρικεν ὁ οἶκος Ἰούδα ἐφ' αὐτὸν εἰς βασιλεία.

Au. Ver.—7 Therefore now let your hands be strengthened, and be ye valiant [Heb., be ye the sons of valour]: for your master Saul is dead, and also the house of Judah have anointed me king over them.

Pool.—For your master Saul is dead, or, though your master Saul be dead, and so your hearts may faint within you, as if you were now sheep without a shepherd.

Ged., Booth.—For, since your master Saul is dead, the house of Judah have anointed me king over them.

Ver. 8.

Au. Ver.—8 But Abner the son of Ner, captain of Saul's host [Heb., the host which was Saul's], took Ish-bosheth [or, Esh-baal, 1 Chron. viii. 33; and ix. 39] the son of Saul, and brought him over to Mahanaim.

Bp. Patrick.—*Ish-bosheth*.] Called Esh-baal, 1 Chron. viii. 33, as there are several other names which end indifferently, either in *Bosheth*, or *Baal*. For instance, Gideon is called Jerubbaal, Judg. ix. 1, and Jerubesheth, 2 Sam. xi. 21, and Mephibosheth is called Meribbaal, 1 Chron. viii. 34. For *Bosheth* signifies *shame* and *confusion*; and *Baal* being an infamous idol, the Holy Scripture makes these names end promiscuously either in *Baal*, or *Bosheth*, or *Besheth*. So *Pool*.

Gesenius.—אִישׁ-בֹּשֶׁת (man of shame, i.e., shaming himself, perhaps bashful), pr. n. *Ish-bosheth*.

Ver. 9.

וַיַּמְלִכֵהוּ אֶל־הַגִּלְעָד וְאֶל־הָאֲשּׁוּרִי
וְגו'

καὶ ἐβασίλευσεν αὐτὸν ἐπὶ τὴν Γαλααδίτιν, καὶ ἐπὶ τὸν Ἀσσυρί, κ.τ.λ.

Au. Ver.—9 And made him king over

VOL. II.

Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

And over the Ashurites.

Bp. Patrick.—*The Ashurites*.] The Chaldee paraphrast understands hereby, the tribe of Asher; who, though remote from Mahanaim, were forward to acknowledge him.

Ged.—The present text has, *the Ashurites*. Some of the ANT. VERSIONS, *Geshur*. But I am convinced that *Asher*, i.e., the tribe of Ashur, is the true reading.

Boothroyd's Heb. Bible.—הַאֲשּׁוּרִי. The text is here incorrect; for Ishbosheth did not reign over the Assyrians. All the versions are obscure and contradictory. The Vulg. and Syr. read הַנְּשׁוּרִי; the Talmud, על שֵׁבט אֲשֵׁר. The ὁ, ὁ Θασουρι. Geddes follows the Talmud, as the true reading, but Michaëlis maintains this tribe was too remote from the places mentioned to be meant. I do not see any force in this objection, and think it highly probable that אֲשֵׁר is the true reading, as the northern tribes seem to have adhered to the house of Saul.

Houb.—הַאֲשּׁוּרִי, Et in *Assuri*. Vulgatus, *Gessuri* ex scriptione הַנְּשׁוּרִי. Utrum præstet incertum, quoniam potest esse vel tribus *Aser*, vel *Gessuri*, prope *Galaad*. Græci Intt. θασυρι, in Codice Romano; in Alexandrino, θασουρι, ex scriptione הַאֲשּׁוּרִי.

Dathe.—Lectio Hebr. הַאֲשּׁוּרִי videtur esse corrupta, nam de Assyriis h. l. sermo esse non potest. Versiones antiquæ dissentiunt: οἱ ὁ habent καὶ ἐπὶ τὸν Θασυρι, in cod. Alex. legitur ὁ Θασουρι. Syrus et Vulgatus: super *Gessuri*. Chaldæus: וְעַל בְּנֵי אֲסֵר. Sed tribus *Aser* nimis remota erat ab reliquis nominatis; cf. Michaëlis in *Biblioth. Orient.*, p. xiii., p. 218.

Maurer.—וְאֶל־הָאֲשּׁוּרִי, Et in *Aschuritas*. Videtur eadem illa gens Arabica significari, quæ Gen. xxv. 3 vocatur אֲשּׁוּרִים. Male Syr. et Vulg., super *Gessuri*.

Ver. 10, 11.

10 בְּנֵי-אֲרָבָעִים שָׁרָה אִישׁ-בֹּשֶׁת בֶּן
שָׂאוֹל בְּמָלְכוֹ עַל-יִשְׂרָאֵל וְשֵׁתִים שָׁנִים
מָלָךְ אֲדָם בֵּית יְהוָה הָיוּ אֲחֵרֵי דָוִד :
11 וַיְהִי מִסְפַּר הַיָּמִים אֲשֶׁר הָלַךְ דָּוִד
מָלָךְ בְּהַבְרֹן עַל-בֵּית יְהוָה שִׁבְעַ
שָׁנִים וְשִׁשָּׁה חֳדָשִׁים :

10 τεσσαράκοντα ἔτων Ἰεβοσθέ υἱὸς Σαούλ, ὅτε ἐβασίλευσεν ἐπὶ Ἰσραὴλ, καὶ δύο ἔτη

3 s

ἐβασίλευσε, πλὴν τοῦ οἴκου Ἰούδα, οἱ ἦσαν ὀπίσω Δαυίδ. 11 καὶ ἐγένοντο αἱ ἡμέραι ὅς Δαυίδ ἐβασίλευσεν ἐν Χεβρών ἐπὶ τὸν οἶκον Ἰούδα, ἐπτὰ ἔτη καὶ μῆνας ἕξ.

Au. Ver.—10 Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

11 And the time [Heb., number of days] that David was king in Hebron over the house of Judah was seven years and six months.

12 And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to Gibeon.

Pool.—*Reigned two years*, to wit, before the following war broke forth; compare 1 Sam. xiii. 1; for that he reigned longer, may appear both from the following verse, and from chap. iii. 1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ishbosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

Bp. Patrick.—10 *And reigned two years*] Before there was any hostility between him and David. So Ralbag expounds it, who makes this cohere with ver. 12, it being a mere fancy of the Jews, in Seder Olam Rabba, that the throne was vacant, and there was no king in Israel for five years. Victorinus Strigelius's conjecture is far better; who, after he had given the foregoing interpretation of Ralbag, adds, that after the war broke out between David and Ishbosheth, and David waxed stronger and stronger (iii. 1), Ishbosheth being an inactive prince, and unfit to command, Abner took the administration of the government upon himself, and managed the war the other five years which passed before David came to the throne of Israel. These five years the Scripture doth not reckon as a part of Ishbosheth's reign; because he had the mere name of a king, but no authority at all.

11 So long, therefore, Ishbosheth reigned over Israel. Unless we will suppose, either that the Israelites were five years deliberating whether he or Mephibosheth should be king (whose right it was by the laws of suc-

cession), or that he reigning two years immediately after the death of Saul, they were five years deliberating whether they should own David or not: neither of which is probable, as Ralbag thinks; who judiciously observes, that those words, "he reigned two years," are to be joined with ver. 12, "And Abner, the son of Ner, went out," &c. That is, saith he, the first two years of his reign there was no war between the house of Saul and David: and there had been no open war, if Abner had not been the author of it, &c.

Dr. A. Clarke.—10 *Ish-bosheth—reigned two years.*] It is well observed that Ishbosheth reigned *all the time that David reigned in Hebron*, which was *seven years and six months*. Perhaps the meaning of the writer is this: Ish-bosheth reigned two years before any but the tribe of Judah had attached themselves to the interest of David. Some think that Abner in effect reigned the last five years of Ish-bosheth, who had only the name of king after the first two years. Or the text may be understood thus: *When Ish-bosheth had reigned two years over Israel, he was forty years of age.*

Houbigant, dissatisfied with all the common modes of solution, proposes to read ששה שנים, *six years*, for the שנים שנים, *two years*, of the text, which he contends is a *solecism*; for in pure Hebrew the words would be שנים שנים, as they are everywhere read in the first book; and שנה is the reading of eleven of Kennicott's MSS., and nine of De Rossi's; but the number *two* is acknowledged by all the ancient versions, and by all the MSS. yet collated. The critical reader may examine Houbigant on the place. After all, probably the expedition mentioned in the succeeding verses is that to which the writer refers, and from which he *dates*. Ish-bosheth had reigned two years without any rupture with David or his men, till under the direction of Abner, captain of his host, the Israelites passed over Jordan, from Mahanaim to Gibeon; and being opposed by Joab, captain of David's host, that battle took place which is described in the following verses.

Boothroyd's Heb. Bible.—10 ושנים שנים. Many critics have supposed that there must be some error in this number; for Ishbosheth began to reign on the death of his father, and his reign must be nearly as long as that of David in Hebron, over the house of

Judah. If we include what follows to the end of 11th com. in a parenthesis, and consider the two years that he reigned, before he commenced war against David, the text may be vindicated. The 10th and 12th com. properly connect, and what follows supports this opinion.

Houb.—10 שנים מלך, *Et duos annos regnavit (Isboseth)*. Ita omnes interpretantur, etsi de mendo solecismus admonebat. Nam Hebraice *duo anni* sunt שנים שנה, non שנים. Ita passim legitur in libro Samuelis primo. Non mirum igitur interpretes, ut eam temporis notationem explicarent, multa movisse, nihil promovisse. Difficultas est, quomodo Isboseth, a quo, in Israel regnante, David impediatur, ne in omnes tribus Israel regnaret, duos tantum annos regnavit, quamvis David annos totos septem cum dimidio anno in tribum Judæ unam regnavit, præsertim cum constet Davidem, ut primum Isboseth mortuus est, in omnes tribus regnasse. Piget nos referre ac confutare hæc, quæ comminiscuntur alii atque alii interpretes, cum, sine historia teste, inducunt interregnum in Israel, alii post Saülis, alii post Isboseth mortem. Nodum solvi posse credit explanator Gallicus librorum Regum quatuor, si statuitur notari, non quot annos Isboseth in Israel regnaverit, sed quot annos rex Israel fuerit, antequam cum Davide, duce Abner, in Gabaon decertaret, et si convertitur, *annos duos Isboseth regnaverat*, in tempore Plusquam-perfecto, non in Præterito *regnavit*. Cui contradicunt ea quæ sequuntur. Nam additur continenter, *David autem regnavit in Hebron septem annos cum anno dimidio*. Ergo erit pariter interpretandum, *David regnaverat*... Quod si David regnaverat in Judam plus annis septem, antequam cum exercitu Isboseth decertaret, qui fieri potest, ut Isboseth non regnarit in Israel annos plusquam duos. Nam utriusque regna, post Saülem mortuum simul incæperunt. Ergo nodus relinquitur, ut erat, nedum solvatur. Planum est, et membrana ipsa loquitur, notari quot annos Isboseth regnaverit, donec moreretur, quot annos David in Judam, donec eum omnes Tribus regem haberent. Itaque æqualia, aut fere æqualia utriusque regni tempora esse debere, quoniam unus, ne alter in Israel regnaret, obstabat. Ergo pro שנים שנה, quæ verba falsam temporum notationem habent, et solecismo laborant, legendum ששית שנים, *sex annos*, ordinali numero, pro

cardinali, ut solet, posito. Nimirum post Saülis mortem primus annus regni Isboseth occupatus fuit in resarcienda clade a Philistæis accepta, ita ut anno tantum secundo Isboseth regem habere Israelitæ possent. Postea Isboseth annis sex regnavit. Ex iis annis conficiuntur anni septem, quos annos David in Judam regnavit. Relinquitur annus dimidius, qui quidem elapsus est, dum David cæteras Tribus in suam obedientiam cogebat.

Ver. 14.

— יִהְיֶה נָא הַנְּעָרִים וַיִּשְׁתַּחֲוּ לַפְּגִינֵי וְגו'

— ἀναστήτωσαν δὴ τὰ παιδάρια, καὶ παιξάτωσαν ἐνώπιον ἡμῶν, κ.τ.λ.

Au. Ver.—14 And Abner said to Joab, Let the young men now arise, and play before us.

Play before us.

Ged.—Prelude our engagement.

Gesen.—Piel. וַיִּשְׁתַּח, fut. וַיִּשְׁתַּח. 1 *To jest*, &c.

2 *To sport, to play*, &c., also of the play or mock-fight of armies or armed men, *to skirmish*, 2 Sam. ii. 14.

Ver. 16.

— וַיִּקְרָא לַמָּקוֹם הַהוּא הֶלְקַת הַחֲזָרִים אֲשֶׁר בְּגִבְעוֹן :

— καὶ ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Μέρῃς τῶν ἐπιβούλων, ἧ ἐστὶν ἐν Γαβαὼν.

Au. Ver.—16 And they caught every one his fellow by the head, and thrust his sword in his fellow's side; so they fell down together: wherefore that place was called Helkath-hazzurim, [*that is*, the field of strong men], which is in Gibeon.

Pool.—*Helkath-hazzurim*, or, *the field of rocks*, i. e., of men who stood like rocks, unmoveable, each one dying upon the spot where he fought.

Bp. Patrick.—The Hebrew words signify, “the field of strong men;” as hard and firm as a rock.

Dr. A. Clarke.—*Helkath-hazzurim* [“The portion of the mighty;” or, “The inheritance of those who were slain,” according to the *Targum*.

Ged., Booth.—*Helkath-hazzurim* [the field of grapplers], which is by Gibeon.

Gesen.—הֶלְקַת הַחֲזָרִים *Helkath-hazzurim* (field of swords. So *Dathe*. See notes on

Josh. v. 2, p. 28), a place near Gibeon, 2 Sam. ii. 16.

Houb.—הִלֵּךְ הַצְרִים: Licet convertere, *ager inimicorum*. Verum significantius Græci Intt. ἐπιβουλῶν, *insidiarum*; quod nos, *insidiantium*, ex scriptura הִצְרִים, ex צרה; *moliri insidias*. Illi juvenes alter alteri insidiabantur, ut gladium in adversarii latus adigerent.

Ver. 23, 24.

וַיִּמָּאֵן לְסוּר וַיַּבִּיחַ אֲבִנֵּי בְּאֶחָיו
הַחֲלִיץ אֶל־הַחֹמֶשׁ וַיִּפֹּאֵר הַחֲנִית
מֵאֶחָיו וַיִּפֹּל שָׁם וַיָּמָת תַּחְתָּיו וַיָּהִי
כְּלִי־הַבָּא אֶל־הַמָּוֶה אֲשֶׁר־נָפַל שָׁם
עָשָׂה אֵל וַיָּמָת וַיַּעֲמֵדוּ: 24 וַיִּרְדְּפוּ
יֹאָב וְגו'

ver. 23. קרי תחתיו

23 καὶ τοῦ ἐστὶ ταῦτα; ἐπίστρεψε πρὸς Ἰωᾶβ τὸν ἀδελφόν σου· καὶ οὐκ ἐβούλετο τοῦ ἀποστῆναι· καὶ τύπτει αὐτὸν Ἀβεννὴρ ἐν τῷ ὀπίσω τοῦ δόρατος ἐπὶ τὴν ψῶαν, καὶ διεξήλθε τὸ δόρυ ἐκ τῶν ὀπίσω αὐτοῦ, καὶ πίπτει ἐκεῖ καὶ ἀποθνήσκει ὑποκάτω αὐτοῦ· καὶ ἐγένετο πᾶς ὁ ἐρχόμενος ἕως τοῦ τόπου οὗ ἔπεσεν ἐκεῖ Ἀσαήλ καὶ ἀπέθανε, καὶ ὑφίστατο. 24 καὶ κατεδίωξεν Ἰωᾶβ, κ.τ.λ.

Au. Ver.—23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, that as many as came to the place where Asahel fell down and died stood still.

24 Joab also and Abishai pursued after Abner, &c.

13 *With the hinder end of the spear.*

Bp. Horsley.—Rather, “with a back-stroke of the spear.”

Ged., Booth.—23 Still he refused to turn aside: Abner, therefore, with the reverted point of the spear, smote him in the groin, so that the spear came out behind him, &c.

Houb.—23 *Ille noluit ab ipso divertere; itaque eum Abner, hasta retroacta, inguine confodit, &c.*

נִבְחַר הַחֲנִי, (*Percussit eum Abner*) *posteriore parte lanceæ*. Atqui constat fuisse Asael percussum, lanceæ parte, non *posteriore*, sed *anteriori*. Nam hasta ventri infixæ fuit, et a tergo egressa est. Itaque אֲדָרִי non potest ad הַחֲנִי pertinere, sed ad Abner,

de quo dicitur eum *retrosum*, *aversa cuspidē*, transfixisse Asaelem. Itaque legendum, vel אֲדָרִי בַחֲנִי, *retrosum lancea*, vel אֲדָרִי בַחֲנִי, *post se lancea*. Huc adde דָּ אֲדָרִי non significare alicujus rei *partem posteriorem*, vel *extremam*, etsi ita convertunt plerique interpretes.

The fifth rib.

Gesen.—I. חֲמִישׁ m. *A fifth*. II. חֲמִישׁ m. (r. חֲמִישׁ No. I.) *the belly, abdomen*, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10. Syriac

ܡܫܥܡ id. 2 Sam. iii. 27; iv. 6. Ethiop.

ܐܝܡܥܐ: womb, Talmud. חֲמִישָׁה, *abdomen*, ו and ז being interchanged. From this Semitic word seems to have come Lat. *omasum*.

Prof. Lee.—חֲמִישׁ, m.—pl. non occ. Syr.

ܡܫܥܡ, *inguen, ilia*. Æth. ܐܝܡܥܐ:

matrix. Arab. حَمِيْشٌ, *adepts*. 1. *The abdomen*, perhaps, from its fat and fleshy character, 2 Sam. ii. 23; iii. 27; iv. 6; xx. 10.

II. *The fifth part*. Arab. خَمْسٌ, *pars quinta*.

24 Joab also, &c.

Houb., Dathe, Ged., Booth.—But Joab, &c.

Ver. 25.

Au. Ver.—25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.

Gathered, became, &c.

Ged., Booth.—Had gathered, had become, &c.

Ver. 26.

וַיִּעָמָה קִיָּמְרָה תְּהִיָּה בְּאֶחָיוֹנָה וְגו'

— ἡ οὐκ οἶδας ὅτι πικρὰ ἔσται εἰς τὰ ἔσχατα, κ.τ.λ.

Au. Ver.—26 Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following their brethren?

Knowest thou not, &c.

Pool.—It will be bitterness in the latter end; it will produce dreadful effects, and many bloody slaughters, if by a further pro-

secution thou makest them desperate ; which is against all the rules of policy.

Ged.—Art thou ignorant, that bitter desperation may at length take place ?

Dathe.—Num ignoras, periculosam esse desperationem ?

Ver. 27.

וַיֹּאמֶר יוֹאָב חֵי הָאֱלֹהִים כִּי לֹאֲלֹא
דִּבַּרְתָּ כִּי אִזְּ מִהֲפֹקֶר נַעֲלָה הָעָם אִישׁ
מֵאַחֲרָי אָחִיו :

פח באחנה

καὶ εἶπεν Ἰωάβ, Ζῇ Κύριος, ὅτι εἰ μὴ ἐλάλησας, διότι τότε ἐκ προωόθεν ἀνέβη ἂν ὁ λαὸς ἕκαστος κατόπισθε τοῦ ἀδελφοῦ αὐτοῦ.

Au. Ver.—27 And Joab said, *As* God liveth, unless thou hadst spoken, surely then in the morning [Heb., from the morning] the people had gone up [or, gone away] every one from following his brother.

Pool.—Unless thou hadst spoken ; unless thou hadst made the motion that they might fight, ver. 14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war ; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement ; which might have been made that very morning, if he had so pleased.

Ged.—27 Joab answered : “As the Lord liveth ; if thou hadst so spoken *at first*, the people should, even from the morning, have returned from pursuing their brethren.”

The present text is evidently, I think, corrupted. I have followed Houbigant's emendation ; which is agreeable to the Vulgate ; and to the context. Others, however, would render thus : *If thou hadst not spoken*, that is, provoked us by proposing a preludical combat.

Booth.—And Joab said, As God liveth, if thou hadst so spoken, surely from the morning the people had gone up every one from following his brother.

Houb.—27 Joab respondit : *Vixit Dominus, si tu istud dixisses, populus a mane desiisset persequi suos quisque fratres.*

לֹאֲלֹא, *Nisi locutus fuisses.* Istud nisi pugnancia loquitur. Nam Joab sic loquitur, ut apud Vulgatum, *si locutus fuisses, mane recessisset populus.* Ergo expungendum לא, quod verbum sæpe librarii cum לי permis- cuere, quodque hic additum fuit ex simili-

tudine pronuntiandi, vel ex margine in contextum allatum, cum scriba crederet τὸ לא, quod in margine legebat, fuisse omissum, deceptus eo, quod לאל est verbum Hebraicum. Clericus, *nisi aliter dixisses.* Sed cui, vel tyroni, persuadebat esse *nisi dixisses*, idem ac *nisi aliter dixisses* ? Idem docet in Commentario, illud *dixisses* pertinere ad id, “quod dixerat Abner se velle pugnare, cum pro ludium pugnae petierat, quo peracto, accensum erat prælium,” neque attendit se in orationem inducere hominem sibi ipsi contradicentem. Num enim dixerit Joab, *nisi tu dixisses, te velle pugnare, abisset quisque a fratre suo insequendo* ? Nimirum hæc verba, *quisque a fratre suo insequendo*, demonstrant pugnam jam factam, et alios fugientes, alios persequentes ; neque erat fugæ locus, ubi non fuisset certamen ; ut planum sit, Joab ad Abner ultima verba respondere, postquam Abner dixerat, *an perpetuam stragem edet gladius.*

Dathe.—27 Tum Joabus, Per Deum immortalem, inquit, nisi nos provocasses, jam mane discessisset quisque ab insequendis fratribus suis.

Ver. 29.

Au. Ver.—Walked.

Ged., Booth.—Marched.

Ver. 31.

וַעֲבָדֵי דָוִד הִכּוּ מִבְּנֵימֶן וּבְאֲנָשָׁי
אֲבִנֶר שְׁלֹש־מֵאוֹת וְשָׁנָשִׁים אִישׁ מֵרֹגוֹ :

καὶ οἱ παῖδες Δαυὶδ ἐπάταξαν τῶν υἱῶν Βενιαμὴν τῶν ἀνδρῶν ἑξήκοντα ἄνδρας παρ' αὐτοῦ.

Au. Ver.—31 But the servants of David had smitten of Benjamin, and of Abner's men, so that three hundred and threescore men died.

Boothroyd's Heb. Bible.—מרו. This is wanting in the ὁ, Syr., and Arab. I am inclined to think it has been inserted from the preceding com. If retained the ו must be added ומרו, or otherwise it will follow that though three hundred men were smitten, only שנים died.

Ver. 32.

Houb.—וַיֹּא, *Et illuxit.* Monet unus codex deficere ו ; recte : nam scribendum fuit, וַיֹּא, plene ut lego in Codice Orat. 53.

CHAP. III. 1.

Au. Ver.—1 Now there was long war

between the house of Saul and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

Houb.—1 ויחדי המלחמה ארכה, *et fuit bellum diuturnum*. Hæc et quæ sequuntur, *domum Saülis in dies decrevisse*, mendum confutant, quod supra correximus, in quo dicitur Isboseth regnasse annos tantum duos. Nam si Isboseth regnavit annos tantum duos; si ei, anteqam bellum Davidi inferret, resarcienda fuit clades a Philistæis accepta, si denique bellum fuit adversus Davidem comparandum, quæ omnia fieri vix poterant intra unum annum, liquet non satis jam regni ac vitæ Isboseth superesse, ut gerat bellum diuturnum, neque ut ejus res paulatim decrescant et sublapsa referantur. Sed sex anni sunt satis, ut bellum dicatur esse diuturnum: vide notam nostram ad caput superius.

Ver. 6.

וַיַּבְנֶה אֲבִנֶר הַיִּזְרְיָה מִתְחַזֵּק בְּבֵית שָׁאֻל :

— καὶ Ἀβεννήρ ἦν κρατῶν τοῦ οἴκου Σαούλ.

Au. Ver.—6 And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the house of Saul.

Made himself strong, &c.

Pool.—He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, *he strengthened himself in the house of Saul*, i. e., he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2 Sam. xii. 8; xvi. 21; 1 Kings i. 17.

Bishop Horsley.—*Made himself strong*; rather, *made himself of consequence*.

Ged., Booth.—Exerted himself for the house of Saul.

Gesen.—חֲזַק Hithp. 3. To show oneself strong for any one, i. e., to help, to aid, seq. 3 et 2 Sam. iii. 6; 1 Chr. xi. 10; Dan. x. 21.

Dathe.—Abnerus Sauli partes defenderat.

Ver. 7.

Au. Ver.—7 And Saul had a concubine,

whose name was Rizpah, the daughter of Ahiah: and Ish-bosheth said to Abner, Wherefore hast thou gone in unto my father's concubine?

And Ish-bosheth.

Ged.—All the antient versions (except Chald.) with ten MSS. read Ish-bosheth. The Greek adds, *the son of Saul* [so *Houb., Horsley*].

Houb.—7 ויאמר, *Et dixit*. Adde אִשׁ בֹּשֶׁת בן שאול, *Isboseth, filius Saülis*, quæ verba legebant Græci Intt. Cæteri non omittunt *Isboseth*, nisi Chaldæus. Nemo antecedit in oratione, qui dicat, neque *Isboseth* fuit nominatus; ut fieri non possit ejus nomen fuisse hic omissum. Nec proprio id marte addidere Græci Intt. neque enim adderent, *filius Saülis*, quod non erat necesse, nisi et legerent. Caligo facta fuerit scribæ ut, postquam שאול bis legerat, omitteret hæc verba, אִשׁ בֹּשֶׁת בן שאול, similiter desinentia.

Ver. 8.

וַיִּחַר לְאַבְנֶר מְאֹד עַל-דִּבְרֵי אִישׁ-בֹּשֶׁת וַיֹּאמֶר הֲרָאשׁ כָּלֵב אֲנֹכִי אֲשֶׁר לִיהוּדָה הַיּוֹם אֶעֱשֶׂה-חֶסֶד עִם-בָּיִת ו אֲשָׁאֵל אֶבְיָד אֶל-אֶחָיו וְאֶל-מִרְעָהוּ וְלֹא הִמְצִיתִי בֶן-דָּגֵר וְתַפְקֹד עָלַי עֲוֹן הָאִשָּׁה הַזֹּאת :

καὶ ἐθυμώθη σφόδρα Ἀβεννήρ περὶ τοῦ λόγου τούτου τῷ Ἰεβοσθέ· καὶ εἶπεν Ἀβεννήρ πρὸς αὐτόν, μὴ κεφαλὴ κυνὸς ἐγὼ εἰμι; ἐποίησα σήμερον ἔλεος μετὰ τοῦ οἴκου Σαούλ τοῦ πατρός σου, καὶ περὶ ἀδελφῶν καὶ περὶ γνωρίμων, καὶ οὐκ ἠτομόλησα εἰς τὸν οἶκον Δαυὶδ, καὶ ἐπιζητεῖς ἐπ' ἐμέ σὺ ὑπὲρ ἀδικίας γυναικὸς σήμερον;

Au. Ver.—8 Then was Abner very wroth for the words of Ish-bosheth, and said, *Am I a dog's head*, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

So equivalently *Pool, Dathe, Ged., Booth.*

Pool.—*A dog's head*, i. e., a vile and contemptible creature, as a dog was. See Deut. xxiii. 18; 1 Sam. xxiv. 14; 2 Sam. ix. 8; xvi. 9; Job xxx. 1; Eccles. ix. 4. And *a dog's head* is put for *a dog* by a synecdoche, usual both in the Hebrew and in other languages, as the *head* is oft put for the whole *man* in the Latin tongue. *Which against*

Judah; so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Eccles. ix. 14; Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15. *Have not delivered thee into the hand of David*, which I could oft and easily have done. *That thou chargest me to-day with a fault concerning this woman*; either, that thou accusést me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

Ged., Booth.—8 Then was Abner very wroth on account of the words of Ishbosheth, and said, Am I, who, in opposition to *Judah*, have, to this day, shown kindness to the house of Saul thy father, to his brethren and to his friends, and have not delivered thee into the hands of David, such a dog's head, that thou chargest me to day with a fault concerning this woman [*Ged.*, that thou shouldst, now, charge me with a crime, in regard to that woman]?]

Houb.—8 *Excanduit Abner ad hæc verba Ishobeth, eique dixit: num caput canis ego sum? Scilicet ego reliquii domus Judæ in contemptum nunc veni, quoniam bene meritus sum de domo patris tui Saulis, de fratribus ejus et amicis, nec te Davidis in manum tradidi, propterea tu me, ob mulierculam, increpas.*

הָרָאשׁ כָּל אֲנִי אֲשֶׁר לַיהוָה: Arias, *num caput canis ego sum quod Judæ*; quæ verba Latina, ut nihil sonant, ita non licet aliter Hebraica interpretari; ita ut vel hoc ipso vitium debeat subolere. Nec licet, cum Syri Latino Interprete, *num caput canum Juda sum?* Neque enim כָּל potest ad יְהוָה pertinere, postquam pronomen אֲנִי, quod medium est, utrumque separavit. Id norunt, qui Hebr. Grammaticam vel a primo limine salutarunt. Denique non licet cum Clerico, *an videor Judæ caput canis*, posito *Judæ*, in dandi casu, quia legeretur לַיהוָה *eis, qui sunt Judæ*. Adjuvat etiam ad explorandum mendum, quod אֲנִי in futuro legitur, non præeunte ו conversivo, ut fiat præteritum. Nam sententia flagitat *feci, non faciam*. Omittunt לַיהוָה, Græci Intt. quæ verba Vulgatus *adversum Judam*, parum fideliter. Arabs autem divertit ad paraphrasin, nescio quam, ne nihil diceret. Sed ex Chaldæo discimus hunc locum fuisse mutilatum. Nam

sic apud eum legitur: הָרָאשׁ דְּכָלְבָא אֲנִי כִמְעַן, הִירִי גַבְרִי דְּהוּיִט לְשָׂרָא דְּבֵית דָּוִד, *Numquid caput canis ego sum? Ex nunc fui vir ab-jectus reliquii domus Judæ*; ex quibus Chaldaicis intelligitur, *Chaldæum sic legisse, דְּרָאשׁ כָּל אֲנִי מֵהוּיִט דְּהִירִי אִישׁ נִקְדָּה לְשָׂרָא דְּיְהוָה... וְהוּיִט*, et scribas *hod. codicum posuisse אֲשֶׁר*, ubi scribendum fuerat לְשָׂרָא, *reliquii*; et, quia legebatur וְהוּיִט... וְהוּיִט, quibusdam interjectis, saltum fecisse a מֵהוּיִט in וְהוּיִט, et ea, quæ in medio erant, ut fit, omisisse. Nos igitur huic Chaldæi scriptioni obsequimur, ut Abner, ironice dicat, se ab hominibus *Judæ* esse jam contemnendum, nec ab eis nimium cupide amplectendum, si a domo Saulis ad domum David deficiat. Quod si hæc omnia, quæ ex Chaldæo eruimus, non adsciscuntur, erit tantummodo sic legendum, *לְשָׂרָא דְּיְהוָה דְּהוּיִט אֲנִי*, (*num caput canis ego sum*) *reliquii Judæ, cum tamen hodie bene meritus sim...* Vocat Abner *Judæenses reliquias Judæ*, quia sic appellari solet numerus parvus cum magno comparatus. ...הַמְצִיחַ; duplici mendo id scriptum; deest enim תּוֹ personæ primæ, quod lego in uno Codice Orat. ubi הַמְצִיחַ; deest etiam א, verbi מֵנָא. Itaque legendum הַמְצִיחַ, *invenire te feci, seu tradidi te (in manus Davidis).*

Ver. 11.

Au. Ver.—11 And he could not answer Abner a word again, because he feared him.

Ged., Booth.—11 And Ishbosheth [LXX, Syr., Arab.] could [*Ged., durst*] not, &c.

Ver. 12.

וַיִּשְׁלַח אֲבִנֶר מַלְאָכָיו וַאֲלֵדָדִיר תַּחְבֹּתוֹ לְאֹמֶר לְמִי־אֲרָץ לְאֹמֶר פְּרִתָּהּ בְּהִירָתוֹ אֲתִי וְגו'

הָרָאשׁ קִרִי

καὶ ἀπέστειλεν Ἀβεννὴρ ἀγγέλους πρὸς Δαυὶδ εἰς Θαλαῦμ ὅς ἦν παραχρῆμα, λέγων, διὰ θού διαθήκη σου μετ' ἐμοῦ, κ.τ.λ.

Au. Ver.—12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying also, Make thy league with me, and, behold, my hand shall be with thee, to bring about all Israel unto thee.

On his behalf.

Ged.—On his own behalf.

Dathe.—Statim.

Houb.—12 *Continuo.* הָרָאשׁ, mendose, pro כִּרְהוּ, *de sub se*, sive de ipso loco ubi agebat, qua re significatur Abnerum iræ im-

patientem non tardasse amplius, sed *illico* misisse ad Davidem legatos. Ita legit Chaldaeus, qui מִתְחַדֵּשׁ, *ex loco suo*, nec non Græci Intt. apud quos legimus παραρχήμα, *con-festim*. Sed illud alterum למִּצֵּי, quod post אָרָץ legitur, est legendum וַיֵּאמֶר, *et dicebat*, vel *dicebat adhuc*. Nam sic post gerundium solet altero in membro sequi futurum (לֵאמֹר). Clericus convertit חֲדָשׁוֹ, *nomine suo*, idem ac *pro se*. Verum hoc mihi novum ac sine exemplo, ut Hebraice aliquis dicatur mittere legatos, חֲדָשׁוֹ, *pro se*.

Ver. 13.

Au. Ver.—And he said, &c.

Ged., Booth.—And David [LXX, Syr., Arab., and one MS.] said.

Ver. 15.

Au. Ver.—15 And Ish-bosheth sent, and took her from her husband, &c.

From her husband.

Dathe.—Pro אִשָּׁה legendum אִשָּׁה. Sic quoque omnes verss. antiquæ.

Ver. 18.

Au. Ver.—I will save my people Israel, &c.

Houb., Horsley, Maurer.—דוֹשִׁיעַ. Read אִשָּׁה [twelve MSS.].

Ver. 22.

וַיִּהְיֶה עֲבָדֵי דָוִד וַיֹּאבֵב בָּא מִחֶגְרֹדֶר

καὶ ἰδοὺ οἱ παῖδες Δαυὶδ καὶ Ἰωάβ παρεγένοντο ἐκ τῆς ἐξορίας, κ.τ.λ.

Au. Ver.—22 And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them, &c.

Commentaries and Essays.—"From (pursuing) a troop." Better perhaps, "from an incursion." LXX.

Bp. Horsley.—Came from pursuing a troop; rather, returned from a pillaging party.

Ged., Booth.—22 And, behold, the servants of David, with Joab, came from pursuing a horde, &c.

Gesen.—גָּרֹדֶר. 1. *An incision, cutting, &c.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light armed troops engaged in plundering and predatory incursions. [So *Prof. Lee*.] Gen. xlix. 19,

גָּד גָּדִים גָּד Gad, troops shall press upon him, i. e. bands of wandering Arabs from the neighbouring desert. 2 Kings v. 2, וַיֵּצֵאוּ הַסְּרִיָּים הַשְּׂרָיִים the Syrians had made an excursion in bands. 1 Samuel xxx. 8, 15, 23; 2 Sam. iii. 22; וַיִּבְנֵי הַקָּדָדִים sons of the troop, i. e. soldiers, 2 Chron. xxv. 13; poet. בָּח גָּדִים Mic. iv. 14. Of a band of robbers, Hosea vii. 1, 1 Kings xi. 24. בָּחֵדֵי יְהוָה bands of Jehovah, his armies of angels, Job xxv. 3; also hosts of calamities inflicted by him,

xix. 12.—Syr. ^o [^] ^o a troop, band of soldiers.

Houb.—22 Interea servi Davidis et Joab, qui prædatum iverant, advenērunt, prædam nullam secum habentes.

Ver. 25.

Au. Ver.—Thou knowest.

Ged., Booth.—Thou must know.

Houb.—מִבֹּאֵךְ, *exitum tuum*. Vult Masora, ut legatur מִבֹּאֵךְ, et sic lego in uno Codice Orat. Sed melius מִבֹּאֵךְ, ut cæteri codices. Allucinantur Judæi Grammatici, similitudine antecedentis verbi מִבֹּאֵךְ decepti. Nam optime מִבֹּאֵךְ, quoniam Radix est בִּיא, cujus littera priina ' in ' solet converti; quod non item est in verbo בִּיא, a quo מִבֹּאֵךְ, et in quo non est ' : Itaque usitatum מִבֹּאֵךְ; nomen derivatum, barbarum et insolens מִבֹּאֵךְ.

Ver. 27.

וַיֵּשֶׁב אֲבִנֵּר הַכְּרֹזִי וַיִּמָּהוּ יוֹאָב אֶל-תְּהִי הַשְּׂעִיר לְדָבָר אֲתָו בְּשָׁלִי וַיִּבְהַה שֶׁם הַחֲמִשָּׁה וְגו'

καὶ ἐπέστρεψε τὸν Ἀβεννήρ εἰς Χεβρών, καὶ ἐξέκλινεν αὐτὸν Ἰωάβ ἐκ πλαγίων τῆς πύλης, λαλῆσαι πρὸς αὐτὸν ἐνεδρεύων καὶ ἐπάταξεν αὐτὸν ἐκεῖ εἰς τὴν ψόαν, κ.τ.λ.

Au. Ver.—27 And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly [*or*, peaceably], and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.

Pool.—*Quietly*; with appearance of great civility and kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear.

Gesen.—שָׁלִי m. (r. שָׁלִי I.) in pause שָׁלִי, quiet, stillness; 2 Sam. xxxvii. 27 שָׁלִי, in quiet, i. e., privately.

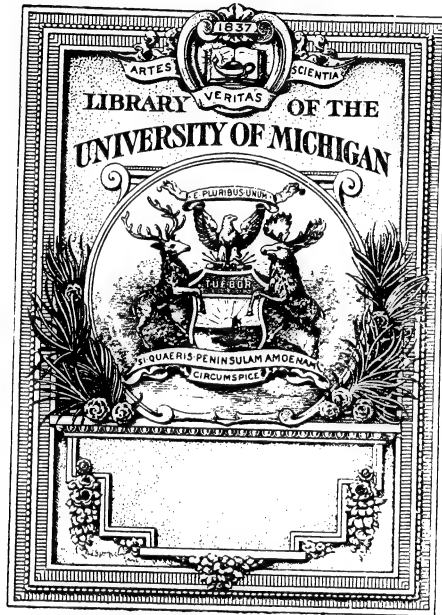
The fifth rib.

Ged., Booth.—The groin.

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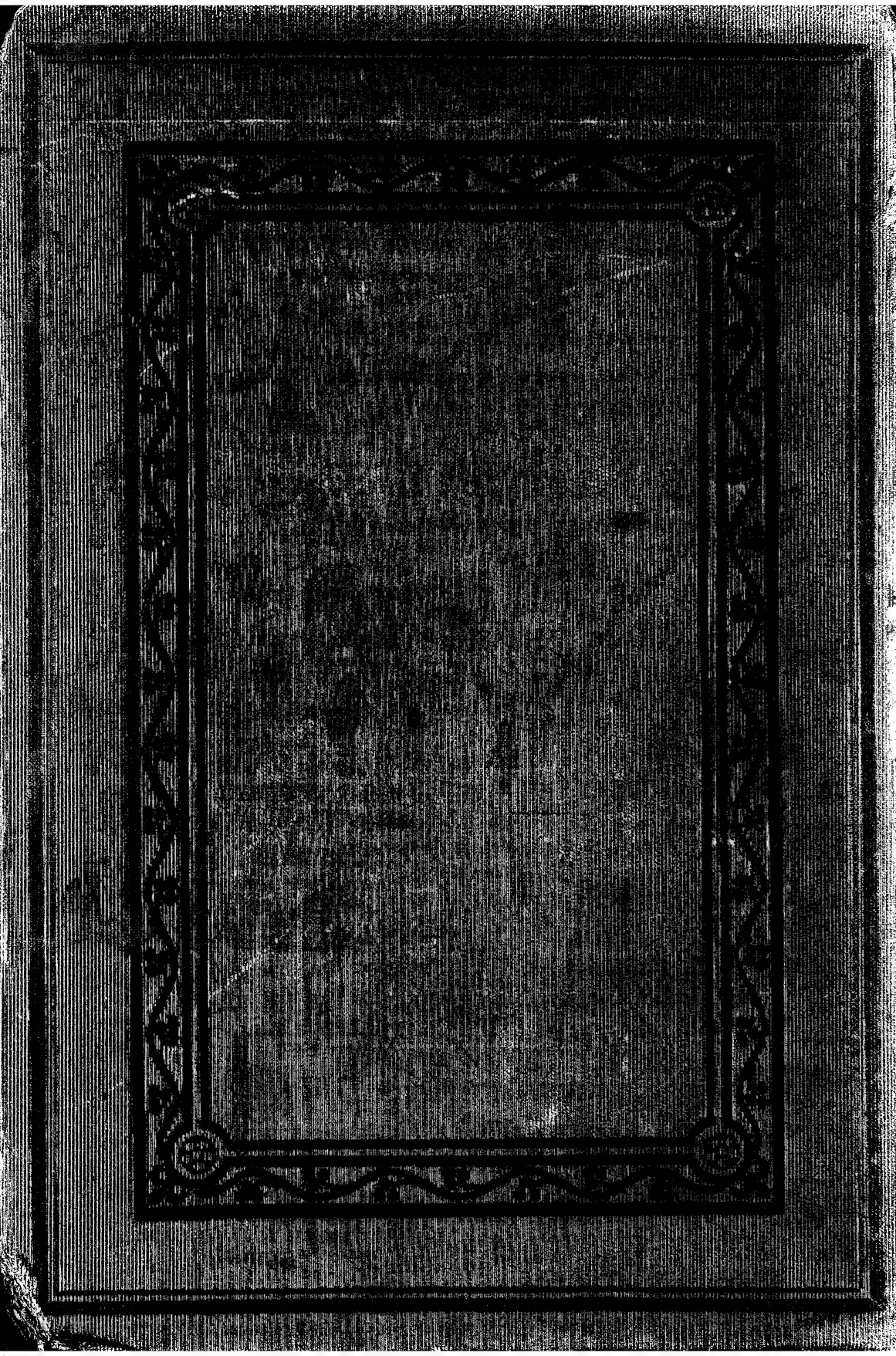


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THE BEQUEST OF
JOSEPH HENRY THAYER
LATE PROFESSOR IN THE SCHOOL

20 March 1902

J. Thompson

SYNOPSIS OF CRITICISMS.

A
SYNOPSIS OF CRITICISMS

UPON THOSE
PASSAGES OF THE OLD TESTAMENT,
IN WHICH
MODERN COMMENTATORS HAVE DIFFERED
FROM THE
AUTHORIZED VERSION;
TOGETHER WITH AN EXPLANATION OF VARIOUS DIFFICULTIES IN
THE HEBREW AND ENGLISH TEXTS.

BY THE REV. RICHARD A. F. BARRETT, M.A.,
FELLOW OF KING'S COLLEGE, CAMBRIDGE.

All flesh is as grass,
And all the glory of man as the flower of grass.
The grass withereth,
And the flower thereof falleth away;
But the word of the LORD endureth for ever.—1 PETER i. 24, 25.

VOLUME II.—PART II.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

M DCCC XLVII.

Bequest of
Prof. J. H. Thayer
March 20, 1902.
(977)

ALEXANDER MACINTOSH,
PRINTER,
GREAT NEW-STREET, LONDON.

Dathe, Gesen., Lee.—The abdomen. See notes on ii. 23, vol. ii., p. 500.

Ver. 28.

נָלוּ אֲנִכִּי וּמַמְלַכְתִּי מֵעַם יְהוּדָה — רבו

— ἀθῶός εἰμι ἐγὼ καὶ ἡ βασιλεία μου ἀπὸ κυρίου, κ.τ.λ.

Au. Ver.—28 And afterward when David heard it, he said, I and my kingdom are guiltless before the LORD for ever from the blood [Heb., bloods] of Abner the son of Ner.

Before the Lord.

Maurer.—*Insons ego sum a Jova*, i. e., si res judicatur a Jova, ex sententia Jovæ æstimatur. Jova mihi non imputabit cædem in Abnero commissam.

Ver. 29.

יָהֳלֹץ עַל-רֵאשׁ יוֹאָב וְאֵל כָּל-בָּיִת
אָבִיו וְאֵל-יִפְרָת מִבֵּית יוֹאָב
וּמִצִּיצֵי וּמִחִיּוֹת בְּפִלֶּה וְנָפֵל בְּחֶרֶב
וּנְחֹסֶרֶתָם :

κατανησάτωσαν ἐπὶ κεφαλὴν Ἰωάβ καὶ ἐπὶ πάντα τὸν οἶκον τοῦ πατρὸς αὐτοῦ, καὶ μὴ ἐκλείπειν ἐκ τοῦ οἴκου Ἰωάβ γονορρύτης, καὶ λεπρός, καὶ κρατῶν σκυντάλης, καὶ πίπτων ἐν ῥομφαίᾳ καὶ ἐλασσούμενος ἄρτοις.

Au. Ver.—29 Let it rest on the head of Joab, and on all his father's house; and let there not fail [Heb., be cut off] from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

Let it rest.

Houb.—יָהֳלֹץ. Notatur in codicibus יָהֳלֹץ, deficit י, benè. Nam radix est יָהֳלֹץ, *manere*; atque hoc indicat punctum Kibbutz. Sed malè, numero plurali. Vult verbum יָהֳלֹץ subsequens, ut sit יָהֳלֹץ, numeri sing. ut legitur plerique veteres.

Who leaneth on a staff.

Ged., Booth.—Upon a crutch.

Gesen.—פָּלָה m. c. suff. פָּלָה. 1. *A circle, circuit, district*, i. q. פָּלָה (Chald. פָּלָה, id.), Neh. iii. 9, sq. פָּלָה יְהוּדָה, *circuit or district round Jerusalem*, Neh. iii. 12, 14, 15, al.

2. *Whirl of a spindle, and hence for the spindle itself*, Prov. xxxi. 19. See in פָּלָה.

Arab. فَلَاح id. Talmud. סָלַח, סָלַח, סָלַח, id. whence פָּלָה to spin.—Hence

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3. *A round staff, crutch*, 2 Sam. iii. 29. Sept. σκυντάλη.

Prof. Lee.—פָּלָה, m. פָּלָה. Arab. فَلَكٌ rotundus fuit; فَلَكٌ, pars rotunda et maxima; orbis cælestis; فَلَكٌ, res quælibet rotunda; orbiculus fusi muliebris. Any thing round, (a) *A spinning wheel*. (b) *Circuit, district*. (a) 2 Sam. iii. 19; Prov. xxxi. 19. (b) Neh. iii. 9, 12, &c.

Dathe.—Qui fusum verset.

Houb.—Fusum tractans.

Maurer.—29 פָּלָה פָּלָה Plerique interpretes de tenente baculum s. fulcrum intelligunt, cæcum potissimum indicari existimantes. Ita LXX, κρατῶν σκυντάλης. "Quia vero Prov. xxxi. 19 פָּלָה, *fusus est*, et Vulg., Syr., Aquila h. l. nostro habent:

tenens fusum" (cf. فَلَكٌ *fusus*, Talmud. פָּלָה *fila duxit de colo*), "equidem malim accedere huic sententiæ, maribus enim apud Israelitas agricolas tum turpe erat, *fusum tenere*, nec nisi ad summas incitas reducti muliebre hoc opus suscipiebant. Schulz. Videtur sane fusi notio huic quoque loco convenire, neque opus esse novo significatu. cf. verba ultima פָּלָה.

Ver. 31.

— וְסָפְדוּ לְכִנֵּי אֲבִנֵּר וְגו' —

— καὶ κόπτεσθε ἐνώπιον Ἀβενέρ, κ.τ.λ.

Au. Ver.—31 And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the bier [Heb., bed].

Mourn before Abner. So *Houb., Dathe, Maurer.*

Ged., Booth.—Mourn for Abner.

Maurer.—וְסָפְדוּ לְכִנֵּי אֲבִנֵּר "h. e. et *Abnerum plangite*." Schulz. Ita et Winerus: "*plangite propter Abnerum*, ita ut Abnerus oculis, menti obversetur (den Abn. im Auge habend, hinsichtlich d. Abn.)" Non placet. Contextus orationis, nisi me omnia fallunt, postulat: *et plangite Abnerum* i. e. funus Abneri *præcedentes*, cf. quæ proxime sequuntur וְסָפְדוּ לְכִנֵּי אֲבִנֵּר, cf. etiam vs. 32. Erit autem in notione *præ*, ante eo magis acquiescendum, quod אֲבִנֵּר alias nunquam *propter* significat.

Ver. 33, 34.

וְיִלְכֹן הַמֶּלֶךְ אֶל-אֲבִנֵּר וַיִּמָּר

3 T

חַקְמֹת נָבַל וְיָמֹת אֲבִנֶּר : 34
 לֹא-יָשָׁוּ כִּנְפֹל לִפְנֵי כְּגִירֵי-וָלֹה נַפְלָה
 וַיִּקְרַב כָּל-הָעָם לְבָקָר עָלָיו :

ver. 34. מ' נ' 3

33 καὶ ἐθρήνησεν ὁ βασιλεὺς ἐπὶ Ἀβεννήρ, καὶ εἶπεν, Εἰ κατὰ τὸν θάνατον νάβαλ ἀποθανεῖται Ἀβεννήρ; 34 αἱ χεῖρές σου οὐκ ἐδέθησαν, οἱ πόδες σου οὐκ ἐν πέδαις· οὐ προσήγαγεν ὡς νάβαλ, ἐνώπιον υἱῶν ἀδικίας ἔπρασας. καὶ συνήχη πᾶς ὁ λαὸς τοῦ κλαῦσαι αὐτόν.

Au. Ver.—33 And the king lamented over Abner, and said, Died Abner as a fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before wicked men [Heb., children of iniquity], so fellest thou. And all the people wept again over him.

As a fool.

Ged., Booth.—As a criminal.

Pool.—33 *As a fool*, i.e., as a wicked man; for such are oft called *fools* in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah no. The words may be thus rendered: *Shall* or *should Abner die like a fool, or a vile, contemptible person?* i.e., unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

34 *Thy hands were not bound, nor thy feet put into fetters;* thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he attempt thee in that way, as a general or soldier of any worth would have done. *Before wicked men;* or, *before*, i.e., in the presence or by the hands of *froward*, or *perverse*, or *crooked men*, by hypocrisy and perfidiously, whereby the vilest coward

may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocence herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

Bp. Patrick.—33 Josephus looks upon what follows as a kind of epitaph upon Abner, whom David buried magnificently, as he speaks, *Θάψας δ' αὐτὸν μεγαλοπρεπῶς καὶ ἐπιταφίους συγγραψάμενος θρήνους*, &c. By a *fool* in Scripture is often meant a wicked man, a malefactor; and so the sense, according to this translation is, Did he die by the hand of justice, for some notorious crime committed by him? Or, Did he die by his own folly? No such matter. But the words may be translated out of the Hebrew, "How like a fool died Abner?" Or, "Should Abner have died like a fool?" That is, what a pity is it, that such a valiant man should die on this fashion! By treachery, without any power to defend himself.

34 *Thy hands were not bound, nor thy feet put into fetters.*] He was not a prisoner, but had both hands and feet at liberty, and yet could make no use of them for his own preservation. Victorinus Strigelius thinks that David, in these words, distinguishes him from those criminals, whose hands being tied behind them, are carried to execution; and from those idle soldiers, who, being taken captive in war, have fetters clapped upon their legs, to keep them from running away. He was none of these; neither a notorious offender, nor a coward: but perfidiously murdered by one in seeming friendship with him. But the plain meaning seems to be, that if his enemy had set upon him openly, he had been able to make his part good with him.

As a man falleth before wicked men.] That is, before a secret murderer.

Dr. Adam Clarke.—

Died Abner, &c.

Or thus:

Shall Abner die

A death like to a villain's?

Thy hands not bound,

Nor were the fetters to thy feet applied.

Like as one falls before the sons of guilt,

So hast thou fallen!

He was not taken away by the hand of *justice*, nor in *battle*, nor by *accident*: he died the death of a culprit by falling into the hands of a villain.

This song was a heavy reproof to Joab; and must have galled him exceedingly, being sung by all the people.

Houb.—33 הכסח נבל, *An sicut ignavus moritur.* Habet interrogacionem cum admiratione conjunctam. Miratur et conqueritur David, hominem fortem cecidisse inultum. Nam eum Joab interfecerat per insidias et nihil tale metuentem. Itaque aberrant, qui per interrogationem sine admiratione convertunt, *an, ut moritur stultus, mortuus est Abner, quod fecit Clericus.*

34 כנשל, barbare, pro כנל, *sicut cadit.* Melioris notæ codices habent כנל, sine י; melius, כנל, *sicut cadunt.*

Ver. 36.

וַיִּיטָב בְּעֵינֵיהֶם כָּל־אִשְׂרָאֵל
הַמֶּלֶךְ בְּעֵינֵי כָל־הָעָם טוֹב :

— και ἡρεσεν ἐνώπιον αὐτῶν πάντα ὅσα ἐποίησεν ὁ βασιλεὺς ἐνώπιον τοῦ λαοῦ.

Au. Ver.—36 And all the people took notice of it, and it pleased [Heb., was good in their eyes] them: as whatsoever the king did pleased all the people.

As whatsoever, &c.

Houb.—כנל. Lege יכל, vel כל, sine nexu. Alterum hic membrum inchoatur, ut monet punctum Athnac, quod præfixum est. Si relinquitur כנל, hæc dicentur: *et placuit in oculis eorum, secundum omne quod fecit rex in oculis eorum bonum*, quæ non sunt Hebraica, ut nec Latina. Veteres hæc vitabant, et a mendo, ut quisque voluit, declinabant: vide Polyglotta.

Ver. 39.

וְאֵלֵי תָיוֹם רָחַ וּמִשְׁתָּה קֶלֶךְ
וְהַאֲנָשִׁים תֵּאֱלָה בְּנֵי צִרְיָהָ הָשִׁים
מִמֶּנִּי וּבִי

και οτι ἐγώ εἰμι συγγενὴς σήμερον, και καθεστამένος ὑπὸ βασιλέως; οἱ δὲ ἄνδρες οὗτοι υἱοὶ Σαρουίας σκληρότεροί μου εἰσίν κ.τ.λ.

Au. Ver.—39 And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness.

Pool.—Weak, or tender, in the infancy of

my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant. *Too hard for me*, i. e., too powerful.

Though anointed king.

Bp. Patrick.—*Though anointed king.*] Or, as the words may be translated, "and anointed king." That is, not born to a kingdom, but newly called to it, without any hereditary right to the authority; which made it more slender, than if it had been of long standing. This seems to have been the reason why he did not punish Joab for this murder, because he himself was not well established.

Houb.—39 *Ego vero adhuc sum rex humilis ac infirmus.*

Qui convertunt משה, unctus [sic *Dathe, Lee, &c.*] non cogitant unctum regem esse משה, non משה.

CHAP. IV. 1.

Au. Ver.—1 And when Saul's son heard that Abner was dead in Hebron, his hands were feeble, and all the Israelites were troubled.

Ged., Booth.—1 And when Ishbosheth [LXX, Syr., Arab., Vulg.], the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. (4) For, though Jonathan, Saul's son, had a son, he was lame of his feet. He was but five years old when the tidings came of the death of Saul and Jonathan from Jezreel, and his nurse took him up and fled: and in the hurry of her flight, he fell, and became lame. And his name was Mephibosheth.

4 And all the Israelites, &c. They had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which mentions this circumstance, comes, therefore, naturally in here; which it does not after ver. 3; as every common reader must perceive.—*Ged.*

Ver. 2, 3.

וַיִּשְׁמַע אֲנָשִׁים עֲהִי־דוֹרִידִים הָיָה בֶן־
שָׁאוּל שֶׁם הָאֶחָד בְּעֵלָה וְשֵׁם הַשֵּׁנִי
רָכָב בְּנֵי רִמּוֹן הַבְּאֶרְתִּי מִבְּנֵי בְנֵימִן
כִּי גִסְבָּאוֹרֹת תִּהְיֶשֶׁב עַל־בְּנֵימִן :
וַיִּבְרָחוּ הַבְּאֶרְתִּים גִּתְיָמָה וַיהִי־שֵׁם
גִּלְיָם עַד הַיּוֹם הַזֶּה :

וְהוּא הָיָה כְּמִשְׁכָּל בְּעֵינָיו
וְאִחָזָה בֶן וְאִחָזָהוּ בְּצִהְלָג אֶשֶׁר
לְתַתִּי-לוֹ בְּשָׂרָה: 11 אֵם פְּרִימָנָשִׁים
רָשָׁעִים הָרְגוּ אֶת-אִישׁ צִדִּיק בְּבֵיתוֹ
עַל-מִשְׁפָּכּוֹ וְעַתָּה הֲלוֹא אֲבָקֶשׁ אֶת-
דָּמֹו מִיָּדָם וּבְעֵרְתִי אֶתְּכֶם מִן-
הָאָרֶץ:

10 ὅτι ὁ ἀπαγγέλλας μοι ὅτι τέθηκε Σαούλ,
καὶ αὐτὸς ἦν ὡς εὐαγγελιζόμενος ἐνωπίον μου,
καὶ κατέσχεον αὐτὸν καὶ ἀπέκτεινα αὐτὸν ἐν
Σεκελάκ, ὃ ἔδει με δοῦναι εὐαγγέλιον· 11 καὶ
νῦν ἄνδρες πονηροὶ ἀπεκτάγκασιν ἄνδρα δίκαιον
ἐν τῷ οἴκῳ αὐτοῦ ἐπὶ τῆς κοίτης αὐτοῦ. καὶ
νῦν ἐκζητήσω τὸ αἷμα αὐτοῦ ἐκ χειρὸς ὑμῶν,
καὶ ἐξολοθρεύσω ὑμᾶς ἐκ τῆς γῆς.

Au. Ver.—10 When one told me, saying,
Behold, Saul is dead, thinking to have
brought [Heb., he was in his own eyes as a
bringer, &c.] good tidings, I took hold of
him, and slew him in Ziklag, who *thought*
that I would have given him a reward for
his tidings [or, which *was* the reward I gave
him for his tidings]:

11 How much more, when wicked men
have slain a righteous person in his own
house upon his bed? shall I not therefore
now require his blood of your hand, and
take you away from the earth?

Houb.—10 *Ego eum, qui mihi nuntiavit*
Sauilem esse mortuum, quanquam lætum nun-
tium afferre videbatur, apprehendi et in
Siceleg interfeci, cum sperabat nuntii mer-
cedem se à me accepturum: 11 *Num igitur,*
cùm scelerati homines hominem immeritum
domi lecto in suo interfecerunt, non ego istum
sanguinem de manu vestra requiram, vosque
de terra eripiam?

10 אשר לחי לו בשדה. Clericus, *ut boni*
nuntii pretium ei persolverem, grammatica,
ut ipse loquitur, conculcata. Nam inau-
ditum est *וְאִחָזָה בֶּן וְאִחָזָהוּ*, cum significat *ut, vel eo*
ut, sub junctum habere velle gerundium,
præfixo *ל*, ut est *לחיו*; cum *וְאִחָזָה בֶּן וְאִחָזָהוּ*
sint unum et idem. Chaldæus legebat, *אשר*
אשר, qui dixerat, vel cogitarat me sibi daturum
mercedem; nam sic convertit, *וְאִחָזָה בֶּן וְאִחָזָהוּ*
לחיו, qui erat cogitans dandam sibi (mercedem).
Omissum fuit *אשר* prope *אשר* ex similitudine.

11 וְאִחָזָה בֶּן וְאִחָזָהוּ. Videtur legendum, cum Arabe
וְאִחָזָה בֶּן וְאִחָזָהוּ, igitur, cum nexu orationem
continuante; *וְאִחָזָה בֶּן וְאִחָזָהוּ*, autem, cum, vel quando.
Nam si veritas *וְאִחָזָה בֶּן וְאִחָזָהוּ*, quanto magis, ut se-

quatur *scelerati homines occiderunt*, peribit
series, et præterea inutilis fiet hæc resumptio,
וְאִחָזָה בֶּן וְאִחָזָהוּ, nonne igitur, quæ actum agat, ubi
anteceperit *quanto magis*.

CHAP. V. 1.

Au. Ver.—And spake.

Booth.—And spoke to him. [LXX.,
Syr., Arab., five MSS].

Ver. 2.

— אֶתְּךָ הָרַעָה אֶת-עַמִּי אֶת-
יִשְׂרָאֵל וְאֶתְךָ הָיִיתָ לְנָגִיד עַל-
יִשְׂרָאֵל:

— σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραὴλ,
καὶ σὺ ἔσῃ εἰς ἡγούμενον ἐπὶ τὸν λαόν μου
Ἰσραὴλ.

Au. Ver.— — Thou shalt feed my people
Israel, and thou shalt be a captain over
Israel.

Feed.

Ged.—Thou shalt be the shepherd of my
people, &c.

Booth.—Thou shalt tend, as a shepherd,
my people, &c.

Captain.

Ken., Booth.—Ruler.

Ged.—Supreme ruler.

Gesen.—דָּגִיד m. (דָּגִיד) pp. the foremost,
hence *leader, prefect, prince*, etc. See the

root, and comp. Syr. دَجِد preivit Ephr.

I. 114, also Germ. Fürst i. q. Engl. first.

Chald. דָּגִיד, דָּגִיד, id. Arab. دَجِد prince, also

brave, valiant, whence دَجِد to be brave,
magnanimous, noble. Spoken

1. Of any *prefect, overseer*, e. g. of the
treasury, 1 Chron. xxvi. 24, 2 Chr. xxxi. 12;
of the temple, 1 Chron. ix. 11, 2 Chron.
xxxi. 13; of the priests, 1 Chron. xii. 27;
of the palace, 2 Chron. xxviii. 7; of military
affairs, *leader, chief*, 1 Chron. xiii. 1, 2 Chr.
xxxii. 21.

2. Absol. *prince* of a people, a general
word comprehending also the royal dignity,
1 Sam. ix. 16, x. 1, xiii. 14, 2 Sam. vi. 21,
vii. 8, 1 Kings i. 35, xiv. 7, al. מָשִׁיחַ the
anointed prince, i. e., Messiah, Dan. ix. 25.
נָגִיד *prince of the covenant*, i. e. con-
federate, Dan. xi. 22. Plur. *princes*, Job
xxix. 10, Psalm lxxvi. 13—Hence

3. *Noble, honourable*, in general; Plur.

neutr. *nobilia, noble things*, Prov. viii. 6.
Comp. the Arabic usage above.

Ver. 3.

— לפני יהוה וגו' —

— ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—3 So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

Before the Lord; either, 1. Before the ark, which might be here, though that be not mentioned in this place. Or, 2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather, 3. *In the congregation of the mighty, or magistrates*, where God used to be present, Psalm lxxxii. 1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Judg. xi. 11; 1 Sam. xxiii. 18.

Bp. Patrick.—*Before the Lord*:] The ark of God's presence was not in Hebron; and therefore it is a question how it could be said, that he made a league *before the Lord*. But see what I have said of this, Judg. xx. 1. [Judg. xx. 1, As for that phrase, *unto the Lord*, it is no argument that either the ark was here, or so much as a place of prayer; for where all the people of God were assembled in any place, there God was in a special manner present; as when they all assembled to make David their king, it is said, he made a league with them "in Hebron before the Lord," though there was no ark nor altar there (2 Sam. v. 3).]

Ver. 4.

Au. Ver.—4 David was thirty years old when he began to reign, and he reigned forty years.

And he reigned.

Houb. — ארבעים: Legendum *quadraginta autem (annos regnavit)*. Sic alibi passim. Omissum fuit ו, quia antecedit alterum ו, in בלתי.

Ver. 6—8.

וַיִּלָּךְ דָּוִד בְּיָמָיו וַיִּשְׁלֹם אֶל-
הַיִּזְבִּי יוֹשֵׁב הָהָרַץ וַיֹּאמֶר לְדָוִד לֹא-
אֶתְּבָא הֵנָּה כִּי אִם-הִסְרִיחַ הָעָרִים:
וְהַיִּזְבִּי לֹא-יָבֹא דָוִד הֵנָּה:

וַיִּלָּךְ דָּוִד בְּיָמָיו וַיִּשְׁלֹם אֶל-
הַיִּזְבִּי יוֹשֵׁב הָהָרַץ וַיֹּאמֶר לְדָוִד לֹא-
אֶתְּבָא הֵנָּה כִּי אִם-הִסְרִיחַ הָעָרִים:
וְהַיִּזְבִּי לֹא-יָבֹא דָוִד הֵנָּה:

ver. 8. שְׁנֵי יָרֵךְ

6 καὶ ἀπῆλθε Δαυὶδ καὶ οἱ ἄνδρες αὐτοῦ εἰς
Ἱερουσαλὴμ πρὸς τὸν Ἰεβουσαῖον τὸν κατοι-
κοῦντα τὴν γῆν. καὶ ἐρρέθη τῷ Δαυὶδ, οὐκ
εἰσελεύσῃ ὧδε, ὅτι ἀντίστησαν οἱ τυφλοὶ καὶ
οἱ χωλοὶ λέγοντες, ὅτι οὐκ εἰσελεύσεται Δαυὶδ
ὧδε. 7 καὶ προκατελάβετο Δαυὶδ τὴν περι-
οχὴν Σιών· αὕτη ἡ πόλις τοῦ Δαυὶδ. 8 καὶ
εἶπε Δαυὶδ τῇ ἡμέρᾳ ἐκείνῃ. πᾶς τίπτων
Ἰεβουσαῖον ἀπέσθω ἐν παραειφίδι καὶ τοὺς
χωλοὺς καὶ τοὺς τυφλοὺς καὶ τοὺς μισοῦντας
τὴν ψυχὴν Δαυὶδ, διὰ τοῦτο ἐροῦσι, τυφλοὶ
καὶ χωλοὶ οὐκ εἰσελεύσονται εἰς οἶκον κυρίου.

Au. Ver.—6 And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking [or, saying, David shall not, &c.], David cannot come in hither.

7 Nevertheless David took the stronghold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are hated of David's soul, he shall be chief and captain*. Wherefore they said, The blind and the lame shall not come into the house [or, because they had said, Even the blind and the lame, he shall not come into the house].

Pool.—6 *Except thou take away the blind and the lame, thou shalt not come in hither*; or, *Thou shalt not come in hither, but the blind and the lame shall remove or hinder thee*. By the blind and the lame they understand, either, 1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul*, ver. 8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly because they possessed this

place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or, 2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates and walls. These they call *blind and lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psal. cxv. 5, 6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called the *hated of David's soul*. But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced. *David cannot come in hither*; concluding their fort to be impregnable.

7 *The stronghold of Zion*; either, 1. A very strong fort which they had built upon Mount Zion; which being taken, the city quickly yielded. Or, 2. The city of Zion, which was very strongly fortified.

8 *Whosoever getteth up to the gutter*, i.e., whosoever scaleth the fort, or getteth up to the top of it, where the gutter was. *And the lame and the blind*, or *even*, or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind*; i.e., those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten*, i.e., killed; as that word is used here, and elsewhere. *That are hated of David's soul*: this belongs to the Jebusite, *and the lame and the blind*; and it is explained in ver. 6. *He shall be chief and captain*: these words are fitly supplied out of 1 Chron. xi. 6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was. *Wherefore they said, The blind and the lame shall not come into the house*, i.e., whence it became a proverb, or a common saying, used by

David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i.e., the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either, 1. Of the Jebusites; or, 2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *the blind and the lame shall not come into my house*, to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, Even the blind and the lame, He* (i.e., David) *shall not come into the house*; or, *Because they* (i.e., the Jebusites) *had said, The blind and the lame shall hinder him*; (which words are easily supplied out of ver. 6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases); *he shall not come into the house*, or *hither*, as they say, ver. 6, i.e., into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Judg. xvi. 21.

Bp. Patrick.—6 *The inhabitants of the land*:] That is, of that part of the land (Josh. xv. 63), Judg. i. 21, xix. 10, 11).

Except thou take away the blind and the lame, thou shalt not come in hither:] They imagined their fortress to be so impregnable, that by way of contempt and scorn they told him, the blind and the lame were able to defend it against him and all his forces. So Bochartus translates these words, non huc accedes, &c. "thou shalt not come up hither, but the blind and the lame will drive thee away;" i.e. the most feeble and cowardly among us. Which he thinks is so plain a sense, that he wonders men of great learning should seek for any other (lib. iv. Phaleg. cap. 36). But so it is, a great many, by "the blind and the lame," understand the images of their gods (particularly our learned Gregory hath a whole dissertation about it). As if they had said, Our gods, whom ye call blind and lame, that have eyes and see not, feet and walk not (as it is

Psalm cxv., they shall defend us : and you must overcome them before you overcome us. Luther himself thus explains the sense :—" These blind and lame (saith he) were the idols of the Jebusites ; which, to irritate David, they set upon their walls as their patrons and defenders ; and they did as good as say, Thou dost not fight with us, but with our gods, who will easily repel thee."

8 *Whosoever getteth up to the gutter, and smiteth the Jebusites, &c.*] i. e., "Cuts off their pipes of water," or their cisterns into which the waters fell; for the Hebrew word *tzinnor*, which we translate *gutter*, is nowhere found but in this place, and in Ps. xlii. 7, and by St. Jerome is translated *fistulæ*. But I know not how we come to transpose the words, "he that smiteth the Jebusites," behind the other, which in the Hebrew are first. "He that smiteth the Jebusites, let him throw down into the ditch (which was by the wall) both the blind and the lame, which David extremely hates." Thus Bochart translates the words in the place above named, which, if it be admitted, there is no need to add those words (out of 1 Chron. xi. 6) to make out the sense, "he shall be chief and captain;" for the sense is complete without them.

Wherefore they said, The blind and the lame shall not come into the house.] Or, as it is in the margin, "Because they had said, even the blind and the lame, He shall not come into the house." That is, because they had taunted him with the blind and lame, as if they could defend the fort, and hinder him from coming into it; therefore he was highly provoked to wish they might be thrown down headlong from their walls into the ditch. And then by *the house* is meant, neither the house of David, nor the house of the Lord (as many take it), but that very fort wherein the Jebusites had dwelt; from which hereafter they were excluded. And indeed it is a very large word in the Hebrew, signifying any place.

Ken.—The Hebrew text of 1 Chron. xi. 5, 6, compared with 2 Sam. v. 6, 7, 8, is

ויאמרו ישיבי יבוס לדוד	Chron.
ויאמר לדוד	Sam.
לא תבוא חנה	Chron.
לא תבוא חנה כי אם הסיך	Sam.
חעורים וחפסחים לאמר לא יבוא	Chron.
	Sam.

Chron. וילכד דויר את מצדת
Sam. דוד חנה וילכד דוד את מצדת
Chron. ציון היא עיר דוד : ויאמר דוד
Sam. ציון היא עיר דוד : ויאמר דוד
Chron. כל מכה יבוכי
Sam. ביום ההוא כל מכה יבוכי
Chron. בראשונה
Sam. ויגע בצנור ואת הפסחים
Chron.
Sam. ואת העורים שנאו נפש דוד על
Chron.
Sam. כן יאמרו עור ופסח לא יבוא אל
Chron. יהיה לראש ולשר ויעל
Sam. חבית
Chron. בראשונה יואב בן צרויה ויחי
Sam.
Chron. לראש :
Sam.

LXX.

Chron. Εἶπαν δὲ οἱ κατοικοῦντες Ἰερους τῷ
Sam. Καὶ ἐρρεθῇ τῷ
Chron. Δαυιδ, οὐκ εἰσελευσῇ ὧδε.
Sam. Δαυιδ· οὐκ εἰσελευσῇ ὧδε, ὅτι ἀντεσ-
Chron. .
Sam. ῖησαν οἱ τυφλοὶ καὶ οἱ χωλοὶ, λέγοντες,
Chron. .
Sam. ὅτι οὐκ εἰσελευσεται Δαυιδ ὧδε.
Chron. Καὶ προκατελαβeto τὴν
Sam. Καὶ κατελαβeto Δαυιδ τὴν
Chron. περιοχὴν Σιών· αὕτη ἡ πόλις . . .
Sam. περιοχὴν Σιών· αὕτη ἡ πόλις τοῦ
Chron. Δαυιδ. Καὶ εἶπε Δαυιδ.
Sam. Δαυιδ. Καὶ εἶπε Δαυιδ τῇ ἡμέρᾳ
Chron. . πας τυτῶν Ἰερουσαίου ἐν
Sam. ἐκείνῃ· πας τυτῶν Ἰερουσαίου,
Chron. πρῶτοις,
Sam. ἀπτεσφῶ ἐν παραξίφιδι καὶ τοὺς
Chron. .
Sam. χωλοὺς, καὶ τοὺς τυφλοὺς καὶ τοὺς
Chron. .
Sam. μισούντας ψυχὴν Δαυιδ. Διὰ τοῦτο
Chron. .
Sam. ἐρουσί· τυφλοὶ καὶ χωλοὶ οὐκ εἰσελευ-
Chron. . καὶ ἐστὶ ἐἰς
Sam. σονται εἰς οἶκον Κυρίου.
Chron. ἀρχόντα καὶ εἰς στρατῆγγον. καὶ ἀνεβῆ
Sam. .
Chron. ἐπ' αὐτὴν ἐν πρῶτοις Ἰωαβ υἱὸς Σα-
Sam. .
Chron. ρουίας, καὶ ἐγένeto εἰς ἀρχόντα.
Sam. .

The present English Version.

Chron. And the inhabitants of Jebus said to
 Sam. Which spake unto
 Chron. David,
 Sam. David, saying, Except thou take
 Chron. Thou shalt
 Sam. away the blind and the lame, thou shalt
 Chron. not come hither
 Sam. not come in hither : thinking David
 Chron. Nevertheless,
 Sam. cannot come in hither. Nevertheless,
 Chron. David took the castle . . . of
 Sam. David took the strong hold of
 Chron. Zion, which is the city of David.
 Sam. Zion : the same is the city of David.
 Chron. And David said, Who-
 Sam. And David said on that day, Who-
 Chron. soever
 Sam. soever getteth up to the gutter, and
 Chron. smiteth the Jebusites first,
 Sam. smiteth the Jebusites, . . and the
 Chron.
 Sam. lame, and the blind, that are hated of
 Chron.
 Sam. David's soul—wherefore they said,
 Chron.
 Sam. The blind and the lame shall not
 Chron. shall be chief
 Sam. come into the house.
 Chron. and captain. So Joab the son of
 Sam.
 Chron. Zeruiah went first up and was
 Sam.
 Chron. chief.
 Sam.

The reason of placing this whole sentence together being obvious, let us proceed to consider the several parts of it in the two chapters. The words ישיב ידו, which are not in the original of Samuel, are not in the Vat. copy of the LXX in Chronicles; but the Alex. translates regularly according to the present Hebrew text. In Samuel there is a clause or two in the speech of the Jebusites, which is omitted in Chronicles for brevity; as the history in Chronicles is regular, and the sense complete without it. But though the history be regular and very intelligible in Chronicles, yet the additional clauses in Samuel make the history there remarkably perplexed; and (as Dr. Delany observes) encumber it with more difficulties than are ordinarily to be met with. In full proportion to the difficulties has been the number of different interpretations; and yet

there seems to be very sufficient room for offering another interpretation, in some material points differing from them all. The words in Samuel, so far as the text in Chronicles coincides, are clear and determinate in their meaning, "And the inhabitants of Jebus said to David, Thou shalt not come hither." But the succeeding words in Samuel are very difficult; or, at least, have been variously interpreted. The present English translation is, "Except thou take away the blind and the lame, thinking David cannot come in hither."

The chief difficulty here lies in determining who are *these blind and lame*; whether *Jebusites*, or the *Jebusite Deities* called blind and lame by way of derision. The latter opinion has been maintained by some considerable writers; but yet seems indefensible. For however David and the Israelites might be disposed to treat such idols with scorn and contempt, 'tis not at all likely the Jebusites should revile *their own Deities*; and we must remember, that these Deities are supposed to be here called *blind and lame* by the Jebusites themselves. But, admitting them to be idol Deities, what meaning can there be in the Jebusites telling David, "he should not come into the citadel, unless he took away the Deities upon the walls?" If he could scale the walls, so as to reach these guardian Deities, he need not ask leave of the Jebusites to enter the citadel. But (which is much more difficult to be answered) what can possibly be the meaning of the last line, "Wherefore they said, The blind and the lame shall not come into the house?" For, who said? Did the Jebusites say, their own Deities (before expressed by the *blind and lame*) should not come into the house, should not (according to some) come *where they were*, or, should not (according to others) come *into the house of the Lord*? Or, could these Deities say, David and his men should not come into the house? The absurdity of attributing such a speech, or any speech to these Idols, is too clear to need illustration.

But, though these Deities could not denounce these words, yet the Jebusites might; and 'tis possible (it has been said) that the blind and the lame in this latter part of the sentence may signify *the Jebusites*; not any particular Jebusites so maimed; but the Jebusites in general, called *blind and lame*, for putting their trust in blind and lame

idols. This seems too refined an interpretation; and we may safely conclude that the same expression of the blind and lame means the same beings in the two different parts of the same sentence. It has been farther observed, that these blind and lame are here spoken of as different from the Jebusites, "Whosoever smiteth the Jebusites, and the lame and the blind;" and if they were different, it requires no great skill at deduction to determine they were not the same.

Perhaps then these blind and lame were, in fact, a few particular wretches, who laboured under these infirmities of blindness and lameness; and therefore were different from the general body of the Jebusites. But here it will be demanded at once, how we can then account rationally for that bitterness, with which David expresses himself here against these blind and lame; and how it was possible for a man of David's humanity to detest men for mere unblameable, and indeed pitiable, infirmities? And lastly, the authors of the "Universal History," in their note on this transaction, mention the following as the first plausible argument against the literal acceptation; how could David distinguish the halt, or the lame, or the blind, from able men, when posted upon lofty walls; since those infirmities are not discernible but near at hand? This, it must be allowed, would be a difficulty indeed, if David's information here had been only from his eye-sight. But this objection immediately vanishes, when we reflect that the Jebusites are said in the text to have told David, "the blind and the lame should keep him off;" for certainly David could easily conceive the men who were placed upon the walls to insult him were "blind and lame," when he was told so by the Jebusites themselves, and told so, to render this insult of theirs the greater.

Having thus mentioned some of the present interpretations, it may be now proper to submit another to the judgment of the learned reader. And here, for the sake of clearness, I shall first give what seems to be the true interpretation of this passage; and then subjoin the several arguments in defence of it.

"And the inhabitants of Jebus said to David, Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither. But

David took the strong hold of Sion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house shall be chief captain."

That the connected particles *כי אם* signify *for* in this place is evident, because the words following are rather *causal* than *objective*, and we have several instances of this sense of the two particles given us by Noldius: thus Prov. xxiii. 18, they are rendered *for* in the English translation; and so in the English, Greek, Syriac and Arabic versions of Lam. v. 22. That the verb *יָסִיד* is not here the infinitive, but the preter of Hiphil, is apparent from the sense; that it has been so considered is certain, from the Masoret pointing, as De Dieu and other critics have observed; and we see it is translated as such by the LXX, in the plural number, *αυτοισι*. From this version then, and from the plurality of the two nouns, which are necessarily the nominatives to this verb, we may infer, that it was originally *יָסִידוּ*, the *vau* having been dropped here as in many other places. Thus Gen. i. 28, we have *וַיְבָרֶכְהוּ* (*et sub-jicite eam*) instead of *וַיְבָרֶכְהָ*—twice in the verb *וַיְשַׁבְּחוּ* (regularly *וַיְשַׁבְּחוּ* *reputavimus eum*) in the 3d and 4th verses of the 53d of Isaiah; in this very 7th verse, in the word *וַיְבָרֶכְהוּ*, which should be *וַיְבָרֶכְהָ*, as it is in the 9th and other adjoining verses, and this *vau* is also omitted in the 9th verse in *וַיְשַׁבְּחוּ*, which we are told in the margin should be *וַיְשַׁבְּחָהּ*, where the *yod* has also been corrupted into a *vau*. Enough having been said of the number, let us now consider the tense of this verb; which being preter, some have translated it by a word expressive of time past. But the sense necessarily requires it to be translated as future in *other* languages, though it be more expressive in the original in the preter tense: it being agreeable to the genius of the Hebrew language frequently to speak of events yet future, as having actually happened, when the speaker would strongly express the *certainly* of such event. This observation is peculiarly applicable to the case here. For this castle of Mount Sion had never yet been taken by the Israelites, though they

had dwelt in Canaan about 400 years; as we learn from the sacred History, Joshua xv. 63; Judg. i. 21; xix. 10; and from Josephus, lib. vii., cap. 3.

The Jebusites then, absolutely depending on the advantage of their high situation and the strength of their fortification (which had secured them against the Israelites so many hundred years) looked upon this of David's as a vain attempt, which therefore they might safely treat with insolence and raillery. Full of this fond notion, they placed upon the walls of the citadel the few blind and lame that could be found amongst them; and told David, "he should not come thither; for the blind and the lame were sufficient to keep him off;" which they (these weak defenders) should effectually do, only by their shouting *הִנֵּה יְהוָה עִמָּךְ*, *David shall not come hither, No David shall come hither, &c.*

That the blind and the lame were contemptuously placed upon the walls by the Jebusites, as before described, we are assured not only by the words of the sacred history before us, but also by the concurrent testimony of Josephus in the following words, "*τους πενηρωμενους τας οφεις και τας βασεις και παν το λελωβημενον σθησαντων επι χλευη του βασιλεως επι του τειχους, και λεγουτων κωλευει αυτον εισελθειν τους αναπηρους, ταυτα δε επραττον καταφρονουντες τη των τειχων οχυροτητι.*"—Lib. vii. cap. 3. Now that these blind and lame, who appear to have been placed upon the walls, were to insult, and did insult David in the manner before-mentioned, seems very evident from the words, "the blind and the lame shall keep thee off;" by saying, &c., and also from the impossibility of otherwise accounting for David's indignation against these (naturally pitiable) wretches. And the not attending to this remarkable circumstance seems one principal reason of the perplexity so visible among the various interpreters of this passage.

It is very remarkable, that the sense before given to *כִּי אֵם הָעִוְרִים*, *For the blind and the lame shall keep thee off*, is confirmed by Josephus, who, in the words just cited from him, has "*κωλευει αυτον εισελθειν τους αναπηρους.*" And it is farther remarkable, that the same sense is given to these words in the English Bible of Coverdale, printed in 1535, in which they are rendered, *Thou shalt not come hither, but the blinde and lame shal dryde the streete.* This is one great instance to prove

the credit due to some parts of this very old English version; as the sense of this passage seems to have been greatly mistaken both before and since. That it has been changed for the worse *since* that edition is very evident; and that it was improperly rendered *before* appears from Wickliffe's MS. Version of 1383, where we read, *Thou shalt not enter hithur: no but thou do amey bynd wen and lame, &c.*

After this additional clause of Samuel in the speech of the Jebusites, the two histories agree in saying, "David took the strong hold of Zion, which was afterwards called the city of David." By this strong hold of Zion, or city of David, we are led by the words of the text to understand, not the fortress or citadel (which was not yet taken, as appears from the order of the history in both chapters), but the town of the Jebusites, or City of David, which was spread over the wide hill of Zion: and is what Josephus means, when he tells us, David first took the lower town, *την κατω πολιν*, the town which lay beneath the citadel; after which he tells us, that the citadel yet remained to be taken, *ετι δε της Ακρας λειπομενης.*—Lib. vii. cap. 3.

The two chapters having agreed in this last circumstance of David's making himself master of the town or city, they now vary as before; and here also the history in Chronicles is regular, though it takes no notice of some farther circumstances relating to the blind and lame: and indeed these latter circumstances were to be omitted of course, as the historian chose for brevity to omit the former. But as to Samuel, there is in that book a deficiency of several words, which are necessary to complete the sense; which words are preserved in the text of Chronicles. And as the difficulty *here also* lies entirely in the text of Samuel, let us see whether it may not be cleared up to satisfaction.

David, having now possessed himself of the strong town of the Jebusites situate upon the hill of Zion, proceeds, *ביום ההוא*, *the same day*, to attack the citadel or fortress; which was considered by the Jebusites as impregnable. And probably the Israelites would have thought it so too, and David had retired from before it, like his forefathers; if he had not possessed himself of it by stratagem, when he found he could not storm or take it by open force. For this seems in

fact to have been the case; and the history of this success may be properly introduced by a similar case or two.

And first, Dr. Prideaux (in his "Connexion," part 1, book 2) tells us of the city of Babylon, that, when it was besieged by Cyrus, the inhabitants thinking themselves secure in their walls and their stores, looked on the taking of the city by a siege as an impracticable thing; and therefore *from the top of their walls scoffed at Cyrus, and derided him for every thing he did towards it.* (A circumstance most exactly parallel to that of the history before us.) But yet, that Cyrus broke down the great bank or dam of the river, both where it ran into the city, and where it came out; and as soon as the channel of the river was drained, in the middle of the night, while Belshazzar was carousing at the conclusion of an annual festival, *the troops of Cyrus entered through these passages* in two parties, and took the city by surprise.

And there is a second remarkable case related by Polybius, which will farther illustrate the present history; and was communicated to me by a learned friend. "Rabatamana," says Polybius, "a city of Arabia, could not be taken, till one of the prisoners showed the besiegers (τον Ὑπονομον, δι' οὗ κατεβαλλον ἐπὶ τὴν ὕδρειαν οἱ πολιορκούμενοι) a subterraneous passage, through which the besieged came down for water." Ed. Casaubon, 8vo., vol. i., p. 578.

Now this fortress of the Jebusites seems to have been circumstanced like Rabatamana; in having also a subterraneous passage, which is called in the original חֲזָז, a word, which occurs but once more in the Bible, and does not seem commonly understood in this place. The English version calls it *the gutter*, the Vulgate, *fistulas*; Vatablus, *canales*; Jun. and Trem., *emisarium*; Poole, *tubus aquæ*; and Bochart, *alveus*, &c. But, not to multiply quotations, most interpreters agree in making the word signify something hollow, and in applying it to water: just the case of the ὕπονομος of Rabatamana; a subterraneous passage, or great hollow, through which men could pass and repass for water. That this חֲזָז in the text was such an underground passage might be strongly presumed from the text itself; but it is proved to have been so by Josephus. For, speaking of this very transaction, he says, "ἐπὶ δὲ τῆς Ἀκρας λειπομένης, βασιλεὺς τῷ ΔΙΑ ΤΩΝ ΥΠΟ-

ΚΕΙΜΕΝΩΝ ΦΑΡΑΓΓΩΝ ἐπὶ τὴν Ἀκραν ἀναβάντι, καὶ ταύτην ἐλόντι, στρατηγίαν ἀπάντος τοῦ λαοῦ δώσειν ἐπηγγέλτατο, &c."—Lib. vii. cap. 3. Here then we have ὑποκειμενὰ φαραγγες (the subterraneous cavities) most remarkably answering to the ὕπονομος and חֲזָז; and putting this interpretation upon a very solid footing. I shall only add upon this point, that the true sense of the obscure word חֲזָז in this place remarkably occurs in the commentary of Hugo de Vienna before-mentioned; where it is explained by "Cuniculos subterraneos, per quos erat ascensus usque ad tecta."

That the preposition ἵ prefixed to חֲזָז sometimes signifies *per*, is evident from Noldius; and that it signifies so in this place is certain from the nature of the context, and the testimony of Josephus, who (as we have seen) expresses it by *δια*. The verb ἵσταν in this sentence is very properly future; as Hebrew verbs in that tense are known to be *frequentative*, or to express *the continuance of doing any thing*; and therefore that tense is with great propriety used here to express the frequent repetition of the insolent speech used by the blind and the lame upon the walls of the fortress.

It only remains here to make an observation or two on the reward proposed by David, and the person who obtained it. The text of Chronicles tells us, David said, "Whosoever smiteth the Jebusites first, shall be chief and captain," or *head and prince*. We are to recollect that Joab the son of Zeruiah (David's sister) had been general of his army during the civil war between the men of Judah, under David, and the Israelites commanded by Abner in favour of Ishbosheth the son of Saul: but that the Israelites having now submitted to David, he was king over the whole twelve tribes. David, we know, frequently endeavoured to remove Joab from his command of the army, on account of his haughtiness and for several murders, but complained that *this son of Zeruiah was too hard for him*. One of these attempts of David's seems to have been made at the time Israel came in to David, by the persuasion of Abner; when it is probable the condition on Abner's side was to have been made David's captain-general: and perhaps Joab suspected so much, and therefore murdered him. The next attempt seems to have been made at the taking this strong citadel of the

Jebusites. For David proposes the reward absolutely to every officer of his army; "Whoever smiteth the Jebusites first," i. e., whosoever will ascend first, put himself at the head of a detachment, and march up through the subterraneous passage into the citadel, "shall be head and captain."

This proposal, we may observe, was general; and yet, how much soever David might wish Joab safely removed, it is reasonable to think that he made Joab the first offer. And, we find, that however dangerous and dreadful this enterprise appeared, yet Joab had prudence enough to undertake it, and courage enough to execute it: וַיֵּלֶךְ בְּרִישָׁתָהּ "and Joab went up first," or at the head of a party, and was accordingly declared head, or chief-captain, or (in the modern style) captain-general of the united armies of Israel and Judah.

It is not unlikely that the men of Israel expected that though Abner their general had been basely murdered by Joab, yet David's chief-captain should be chosen from amongst them, or at least they should have a chance for that first post of honour, as well as the men of Judah. And if they had declared any expectation of this kind, David seems to have taken the wisest step for determining so important a point, by declaring, that neither relation, nor fortune, nor friendship should recommend upon the occasion; but, that as the bravest man and the best soldier ought to be commander-in-chief, so this honour should be the reward of the greatest merit; that there was now a fair opportunity of signalizing themselves in the taking this important fortress; and, therefore, his resolution was, that "whosoever would head" a detachment up this subterraneous passage, and should first make himself master of the citadel, by that passage, or by scaling the walls, or by any other method, should be head and captain, i. e., captain-general.

It is remarkable, that the text* in Samuel is very incomplete in this place: David's proposal to the army is just begun, and a circumstance or two mentioned; but the reward proposed, and the person rewarded, are totally omitted. We may presume the text could not have been thus imperfect originally, since no ellipsis can supply what is here wanting; and therefore the words in the coinciding chapter of Chronicles which regularly fill up this omission, were doubtless

at first also in Samuel, and are therefore to be restored. The necessity of thus restoring the words not found in the present copies of Samuel is apparent; and we may add, that St. Jerome (in his "Quæstiones seu Traditiones Hebraicæ in lib. Regum") tells us, "Subauditur quod liber paralipomenon declarat, hoc modo dicens, erit princeps et dux: ascendit igitur primus Joab, filius Saruizæ, et factus est princeps."

The English version then of these texts in Chronicles is, *And the inhabitants of Jebus said to David, Thou shalt not come hither. But David took the strong hold of Zion, which is the city of David. And David said, Whosoever first smiteth the Jebusites, shall be head and captain. So Joab the son of Zeruiah went up first, and was chief-captain.* And the English version of these texts in Samuel is, *And they spake unto David, saying, Thou shalt not come hither; for the blind and the lame shall keep thee off, by saying, David shall not come hither. But David took the strong hold of Zion, which is the city of David. And David said on that day, Whosoever (first) smiteth the Jebusites, and through the subterraneous passages reacheth the blind and the lame, which are hated of David's soul, because the blind and the lame continued to say, He shall not come into this house—shall be head and captain. So Joab the son of Zeruiah went up first, and was head, or captain-general.*

Parkhurst [who is followed by Bishop Horsley].—צִנּוֹר An aqueduct, drain, or subterraneous passage for water, "Tubus per quem aqua in declive fertur, puta ex monte vel ex tecto." Bochart. occ. 2 Sam. v. 8; where Vulg., fistulas, pipes, French transl., le canal, and Eng., the gutter. Ver. 6 *And the king and his men went to Jerusalem, to the Jebusite, the inhabitant of the land; and he (the Jebusite) spake to David, saying, Thou shalt not come in hither (כִּי אִם הָיִיד), except thou remove the blind and the lame (with whom I suppose they had, in bravado and contempt of David and his men, manned their walls) to declare, or meaning, David shall not come in hither.* 7 *Nevertheless David took the strong hold of Zion, the same is the city of David.* 8 *And, or, For David said on that day (in which he took it, namely), Let every one smite, or (be) smiting the Jebusite, and let him reach by, or through the subterraneous passage both the lame and*

the blind, who hate the person of David; because they said, The blind and lame (man, sing.) shall not come into the house or castle. Thus have I endeavoured fairly to construe this very difficult passage just as it stands in Forster's Hebrew Bible, without presuming either to make the least alteration in the text, or to transpose the words of it, and add an extraordinary supplement, as in our common translation; and on the 8th verse I desire it may be particularly observed, that *the lame and the blind*, i.e., the *invalids* who manned the walls, are said to be those שָׁמַיִם (*who*) *hated* (שָׂנְאוּ being understood before the verb שָׂמַיִם, as usual; or if with Walton's and the Complutensian Bible, and with twelve of Dr. Kennicott's Codices, we read שָׂנְאוּ, *hating*, the sense will be exactly the same, without any supplement at all) שָׁמַיִם, *the person of David*, כִּי, *because they said, The blind and the lame (sing.) shall not come in hither*; which if it does not absolutely prove, makes it at least highly probable that David himself was become *lame*, and had his *sight affected*, or perhaps had *lost an eye* by the severe hardships he had undergone, or by the wounds he had received in frequent engagements in which he had been concerned; and this personal insult on the king by the *invalids* well accounts for his commanding them in particular to be attacked. There are several other instances in history, both ancient and modern, of cities or fortresses being taken by the enemy's entering through *subterranean passages*. Thus, "all parts of Naples are copiously supplied with water by an ancient *aqueduct*, which has more than overbalanced its services by affording a passage for besiegers to enter the city: through it Belisarius introduced soldiers that surprised the Gothic garrison; Alphon-sus the first repeated the stratagem with success." 2d vol. of "Swinburne's Travels in the Two Sicilies," in "Annual Register" for 1784-5, Account of Books, p. 176. In "Macpherson's History of Great Britain," vol. i., p. 407, we are told "some were appointed to seize the castle of Stirling by an old *gutter* or sally-port toward Ballangwith, where no sentinels were ever placed." So our King Edward III. entered the castle of Nottingham, through a *subterraneous passage*, which is still to be seen, and surprised his mother and Mortimer. See "Rapin's History of England, by Tindal," vol. i., p. 413, fol., and "Taylor's Concordance."

Gesen.—צֶטֶר m. (ר. צֶטֶר) *a cataract, water-fall*, so called from its rushing sound, Ps. xlii. 8; *a water-course*, 2 Sam. v. 8. Chald. id.

Ged.—(6) Now when king David [LXX, Syr., Arab., and two MSS.] and his men went unto Jerusalem against the Jebusites, the *ancient* inhabitants of the land; these, thinking that David could not get in, accosted him thus: "In hither thou shalt not come, unless thou canst remove the sentinels and patrols." (7) David, nevertheless, took the citadel of Zion; which is *still called* the city of David. (8) For, that day, David said: "Whosoever shall the first, [supplied from p. p. 1 Chron. xi. 6,] reach the summit of the *citadel*, and smite the Jebusite sentinels and patrols, who hold David in such contempt," (because the sentinels and patrols had said: "In hither thou shalt not come,") "he shall be chief-captain." So Joab, being the first who went up, was made chief-captain [supplied from p. p. 1 Chron. xi. 6].

6—8. *Sentinels and patrols.* This I take to be the true meaning of the words commonly rendered *the blind, and the lame*. The rest of the passage, which is confessedly very difficult, I have endeavoured to make intelligible, by inserting the necessary supplements from Chronicles, where the same history is told in a clear though more concise manner.

Booth.—6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said, Thou canst not come in hither, unless thou canst remove the sentinels and patrols, thinking David could not come in thither. 7 Nevertheless, David took the citadel of Zion, which is *now called* the city of David. 8 For David said on that day, Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detest the person of David, (because the sentinels and patrols had said, Into this house he shall not come,) he shall be chief-captain [1 Chron. xi. 6]. So Joab, being the first who went up, was made chief-captain [1 Chron. xi. 6].

Houb.—6 *Postea rex cum suis venit Jerusalem ad Jebusæos, qui in terra habitabant. Illi ei hæc dicebant; non huc intrabis, nisi abstuleris cæcos et claudos: quibus verbis hoc significabant, David huc non intrabit. 7 Nichilominus David arcem Sion expugnavit,*

quæ nunc est urbs David. 8 Eodem autem die David tale mandatum fecerat: quisquis Jebusæum cæsurus est, irrual cum pugione in claudos et in cæcos, qui oderunt animam David: propterea hoc proverbium est; cæcus et claudus non intrabit domum.

6, 8, וְכִי אִם הַסֵּךְ הַזֶּה הָעִרְסָה הַסֵּכָה, *Nisi abstuleris cæcos et claudos.* Quoniam postea explicatur, quid dicere vellent Jebusæi, hoc ipso intelligitur, id eos in proverbio dixisse; non igitur intelligendum esse, ipsos cæcos et claudos, qui erant in Jerusalem, esse in mœnibus pugnatos, et Davidi cum eis esse decertandum. Enimvero nec cæci, nec claudi, milites esse solent. Sed Jebusæi sic dicere videbantur, priusquam David urbem caperet, abducendos ei esse captivos cæcos et claudos, qui media in urbe erant, quique a militibus circum mœnia fuis protegebantur; quod quia fieri non poterat, nisi capta urbe, opportune subiungitur, Philistæos perinde dixisse, atque *tu urbem non capies.* Postea autem David jubet ut sui irruant... *in cæcos et claudos, qui oderunt (שָׂנִי, qui oderunt, ut Masora emendat, שָׂנִי) animam David.* Quo ipso docemur nec Davidem intellexisse, cum hæc diceret, ipsos *cæcos et claudos*: neque enim isti plus cæteris Jebusæis Davidem oderant; sed Davidem per contemptum nominare Jebusæos *cæcos et claudos*, quia illi ipsi Jebusæi milites, qui hæc loquebantur, futuri erant instar cæcorum et claudorum, ut pote ex urbe mox eripiendi, nec aliis armis, quam pugione, debellandi; sic tanquam cæci, qui hostem appropinquantem cum non videant, pugione facile occiduntur, aut tanquam claudi, qui hostem insequentem fugere cum non possint, evitare non queunt non modo tela et sagittas, sed neque ipsum pugionem. Sic interpretamur צָנַר, ut fecere Græci Intt. qui παραξίφιδι, *pugione*; deinde הַסֵּכָה אִם, *claudos, non tamen...* Clericus merito admiratur Samuelem Bochartum, qui hæc intelligere se crediderit, et per fas et nefas converterit; cujus quidem Bocharti interpretatio non tanti est, ut eam hic exponamus. Sed nos admiramur ipsum Clericum, qui *cæcos et claudos* intellexerit *Deorum Jebusæorum esse statuas*, quia Jebusæi imitarentur sermonem Hebræorum, qui Diis Jebusæorum dicebant *esse oculos, nec tamen eos videre; esse pedes, nec tamen incedere.* Id enim quam contortum et improbabile! Addimus, quam falsum! Num enim statuas illæ Deorum *oderant animam Davidis*? Convertit Clericus שָׂנִי נֶשֶׁךְ, *invisos*

animo David; cum debuisset, *qui oderant David*: neque enim legitur שָׂנִי נֶשֶׁךְ, *invisos animo*, sed שָׂנִי נֶשֶׁךְ, *invisam habentes animam (David).* Paulo aliter hæc narrantur, 1 Par. ii. 6, sed ita, ut duo loci paralleli non pugnent, et ut ad hanc nostram interpretationem facile accommodentur.

Dathe.—6 Deinde appugnavit cum exercitu suo Hierosolymam, quam Jebusitæ tunc tenebant. Sed hi responderunt: eum urbem non esse expugnaturum, nisi cæcos et claudos repulerit. Quibus verbis indicabant, nunquam urbem ab eo capi posse. 7 Sed cepit David arcem Sionem, quæ postea ab eo nomen habuit. 8 Nam tunc David in exercitu suo edixerat: qui Jebusitis percusserit atque usque ad canales penetraverit, ad claudos istos et cæcos sibi tam exosos, hunc ducem exercitus futurum esse. Hinc in proverbio dici solet: Cæcus et claudus domum ne intrent (a).

(a) Fateor, me hunc locum non intelligere, quidquid interpretes ad eum illustrandum dixerint. Cæcis illis et claudis nondum est remedium allatum, ut eos sanos conspiciere possimus: et quid sibi velit illud proverbium: *Cæcus et claudus domum ne intrent*, adhucdum ænigma est. 1 Chron. xi. 4, ubi eadem historia narratur, nihil de cæcis istis et claudis legitur. Ex eo loco supplevi, quæ h. l. desunt, ut sensus sit perfectus, וְהָיָה לְיָהוּדָה דֹּדָה וְיָהוּדָה דֹּדָה, *dux erit exercitus.*

Maurer.—6 אִם תִּבְנֶה וְאִם תִּבְנֶה, *Hic non intrabis, urbem non expugnabis, nisi cæcos et claudos repuleris*, h. e., vel cæci et claudi te repellent. "Ita feroces Jebusitæ loci fiducia atque arce potissimum urbi imminente freti, quam et natura et arte munitam inexpugnabilem fore sperabant, contemtim jactitabant." Schulz. Quæ sequuntur וְהָיָה לְיָהוּדָה דֹּדָה וְיָהוּדָה דֹּדָה sunt verba scriptoris: *quibus verbis indicabant: urbem a Davide capi non posse.* 8 בְּיָמָיו הָיָה לְיָהוּדָה דֹּדָה וְיָהוּדָה דֹּדָה — וְיָהוּדָה דֹּדָה — נֶשֶׁךְ דָּוִד. Hic locus haud dubie corruptus est. Quum צָנַר Ps. xlii. 8 secundum LXX, Vulg. et orationis contextum sit *canalis, aqueductus s. catarracta* (ut in Chald. lingua), plerique interpretes hoc quoque loco sub isto vocabulo *canalem* intelligunt, nempe *Siloanensem*, qui e Sionis arce aquas in urbem subjectam derivabat, monentes, hostem, canali hoc ac fonte ejus potitum, obsidionem fortiter urgere arcemque expugnare potuisse; apodosin autem ex loco parallelo 1 Chron. xi. 6 supplendam existimant hoc modo: *qui Jebusæos percusserit atque usque ad canalem penetraverit, ad (?)*

claudos istos et cæcos Davidis animo invisos (אֲנִי K'ri): is princeps et dux erit אֲנִי הָיָה (אֲנִי). Sed si vitium in apodosi quærendum, equidem malim pro priore אֲנִי legi אֲנִי: *quicunque Jebusæos ceciderit atque usque ad canalem penetraverit*, is clade afficiet *claudos istos et cæcos, Davidis osores* (אֲנִי vel אֲנִי [אֲנִי]) prius magis placet) h. e. per allusionem ad vs. 6: *is urbem expugnabit*, nam secundum vs. 6. *repellere claudos ac cæcos* idem potest valere quod *capere urbem*, quandoquidem Jebusæi responderant, Davidem urbem non esse expugnaturum, nisi repulerit cæcos et claudos, qui hanc ipsam ob causam h. l. cum irrisione *osores* s. inimici *Davidis* dicuntur. Fortasse vero mendum in protasi latet et pro אֲנִי legendum est אֲנִי, *acie*, i. e., *gladio* (cf. Ps. lxxxix. 44, אֲנִי). LXX enim habent *ἐν παραξίφιδι*, h. e., interprete Hesychio: *ἐν μάχαρᾳ*. Quo significatu admissio sensus loci hic erit: *quicunque Jebusæos ceciderit atque*, h. e., *quicunque eorum, qui Jebusæos cædent, gladio attigerit sive claudos sive cæcos, eum odio habet*, habebit (אֲנִי) *animus Davidis*, i. e., quum contemtim jactitaverint Jebusæi, cæcos et claudos nos esse repulsuros, ego favoris mei periculo proposito veto, ne, si pugnabitur, istorum hominum, i. e., omnino imbellium aliquem offendatis, sc. ut cum dedecore pereant Jebusæi isti magniloqui. Si, quod facile fieri potest, harum interpretationum lectoribus neutra placuerit, eos ut aptiorem dent enixe rogo. Quid sibi velit proverbium quod sequitur: *cæcus et claudus domum ne intrent vel potius non intrabunt*, ne conjectare quidem audeo. Dathius fatetur, se integrum hoc comma non intelligere.

Ver. 9.

וַיֵּשֶׁב דָּוִד בְּמִצְדָּתָהּ וַיְקַרְאָהָ עִיר
וַיֵּבֶן דָּוִד סָבִיב מִן הַמְּלִוא
וַיְבָרְכָהּ :

καὶ ἐκάθισε Δαυὶδ ἐν τῇ περιοχῇ, καὶ ἐκλήθη
αὕτη ἡ πόλις Δαυιδ. καὶ ὠκοδόμησεν αὐτὴν
πόλιν κύκλῳ ἀπὸ τῆς ἄκρας, καὶ τὸν οἶκον
αὐτοῦ.

Au. Ver.—9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

Ken.—The text of 1 Chron. xi. 8, compared with 2 Sam. v. 9 is

וַיֵּבֶן חֲצִיר מִסְבִּיב מִן חֲמִלִוא Chron.
וַיֵּבֶן דָּוִד סָבִיב מִן חֲמִלִוא Sam.

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וַעַד הַסָּבִיב וַיֵּבֶן דָּוִד וַיְקַרְאָהָ עִיר Chron.
וַיְבָרְכָהּ : Sam.

חֲצִיר Chron.
. Sam.

Chron. Καὶ ὠκοδόμησε τὴν πόλιν κύκλῳ.

Sam. Καὶ ὠκοδόμησεν αὐτὴν πόλιν κύκλῳ.

Chron. καὶ ἐπολεμήσε, καὶ ἔλαβε τὴν πόλιν.

Sam. ἀπο τῆς ἀκρας, καὶ τὸν οἶκον αὐτοῦ.

We have here several variations between the two original texts; and the versions are remarkably different and defective. It has been already observed, that some circumstances, mentioned by the author of one history, are omitted by the other; and the author of Chronicles has here inserted a circumstance with regard to Joab, which is not recorded by the author of Samuel. But let us first consider the former part of the verse in Chronicles, with which the words in Samuel coincide; not exactly indeed, but with some variation. The Hebrew words in Chronicles signify literally, "Et ædificavit civitatem a circuitu a Millone et usque ad circuitum;" and the LXX very concisely express the whole of "a circuitu a Millone et usque ad circuitum" by the single word κύκλῳ.

Not to enumerate, at present, a variety of wrong opinions on this part of the sentence, the true meaning seems to be this: David having possessed himself of the castle of Sion, joined the castle to the town beneath it, by building houses from one to the other, and made thereby one round regular city. Millo (מִלּוֹ from מָלָא, *plenus fuit, complevit, perfecit*—a complete enclosure or fortification) is a word which has greatly perplexed the commentators; but it seems to have been the name of the castle of Sion, or the fortress of the city of David. The LXX generally render it (as in the text) by ἀκρά, a citadel: and in 2 Chron. xxxii. 5, we read וַיְבָרְכָהּ וַיְקַרְאָהָ עִיר דָּוִד, and he fortified Millo in the city of David; or rather, he fortified the castle (or citadel) of the city of David. Thus, Dr. Lightfoot tells us, Millo was a part of Sion, vol. ii., p. 25. And Josephus uses ἀκρά for Millo, when he speaks of this very circumstance, "Δαυιδὸς δὲ τὴν τε κατὼ πόλιν περιλαβὼν, καὶ τὴν ἀκρὰν συναψάς αὐτῇ, ἐποίησεν ἐν σῶμα' καὶ περικτείσας ἐπιμελητὴν τῶν τειχῶν κατέστησεν Ἰωαβόν."—Lib. vii., cap. 3.

Millo then being the name for the citadel, or strong fortress of Sion, 'tis evident that

3 x

David begun his works from thence, from Millo (*a circuitu*) round the lower town, and brought them about (*ad circuitum*) to the place where the circuit commenced, making a complete communication and regular enclosure: which answers exactly in sense to the following English translation of these words in a MS. Bible writ in 1408, *And he builde the citee in compas from Millo till to the compas*. The original text in Samuel has not the word *הביר*, and only says, "David built a circuit (*סביב* not *מסביב*) from Millo." But the LXX have *αὐτὸν πολὺν* after *οικοδομήσεν*, both in the Alex. and Vatican copies, omitting the name David; and therefore we have reason to think the beginning of this verse was originally the same in Samuel as in Chronicles.

The last word in Samuel *ובניה* has been greatly mistaken; and the more so, as it bears no resemblance to any word in the corresponding verse. The LXX render it *τοῦ οἴκου αὐτοῦ*, referring it probably to David; but the suffixed pronoun should then have been masculine. And had the word been thus expressed, though it would have so far vindicated that translation, it would not then have made a proper sense. The truth is, that the *ה* at the end of *בניה* being the local particle, the word signifies here *et ad domum* or *et ad locum*; and so regularly answers to *יד הבנין* in the other text. For as that is, "et ædificavit civitatem a circuitu a Millone et usque ad circuitum (ad Millonem)" so will this be, "et ædificavit David circuitum a Millone et usque ad domum (ad Millonem)" i.e., even to the house of the citadel, or to Millo, from which the works were first begun: which is the very sense of the corresponding text. But what puts this interpretation out of all doubt is the use of this word at the end of the preceding verse; and as it there most certainly means *the house of Millo*, or the citadel (from the walls of which the blind and lame shouted, David shall not come into *this house*), so it must mean *the same house of Millo* here: and that *the house of Millo* is the Scripture name for this strong fortress, see 2 Kings xii. 20 [&c., &c., see notes on 1 Chron. xi. 8].

The English version of the text in Chronicles is, "And he built the city in a circuit from Millo, and round to (the beginning of) that circuit: and Joab was made governor of the city." And the version of the text

of Samuel is, "And David built a circuit from Millo, and round to the house of Millo."

Gesen.—מלוא m. (ר. מלוא) *a mound, rampart*, so called as *filled* in with stones and earth; hence *fortress, castle*. Chald. מלוא, מלוא, מלוא. —Spec. a) A part of the citadel of Jerusalem, prob. *the rampart, intrenchment*, 2 Sam. v. 9; 1 K. ix. 15, 24; xi. 27; 1 Chr. xi. 8; 2 Chr. xxxii. 5. Sept. thrice ἀκρᾶ. Targ. מלוא מלוא, *vallum*. See Lightfoot Opp. ii., p. 189. Hamelsveld Bibl. Geogr. ii. 46 sq. The same with מלוא, or a part of it, is prob. also מלוא ביה, where Joash was killed, 2 K. xii. 21. b) A *fortress* in Shechem; Judg. ix. 6 מלואי שכם, *all the men of Shechem and all that dwell in the castle*; also ver. 20 bis.

Boothroyd.—9 And David dwelt in the citadel, and it was called the city of David: for David built *a wall* round about from Millo and inward. So *Ged.*

Ver. 12, 13.

Au. Ver.—12 And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.

13 And David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

12 *And David perceived*, &c. 13 *And David took*. So the Heb.

Ged., Booth.—And when David perceived &c. 13 David took.

Ver. 15.

Au. Ver.—15 Ibhar also, and Elishua [*or, Elishama*, 1 Chron. iii. 6], and Nepheg, and Japhia.

Booth.—And Ibhar, and Elishua, Elipelet and Nagoh [1 Chron. xiv. 5], and Nepheg, and Japhia.

Ver. 17.

— וַיִּשְׁמַע דָּוִד בְּיָד אֱלִיהֶמְצָחָה :

— καὶ ἤκουσε Δαυὶδ, καὶ κατέβη εἰς τὴν περὶ ὅλην.

Au. Ver.—17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard of *it*, and went down to the hold.

Went down to the hold.

Bp. Patrick.—He went from the fort of

Zion to some other strong place below, where his army might conveniently have their rendezvous.

Ged.—Retired into the citadel.

Dathe.—*Descendit David ad oppugnantes a).*

a) In textu est *אֶרֶץ*, *arx*, sub qua arx Sion, in qua David habitabat, vers. 9 intelligitur. Ad hanc igitur non dici potest Davidem descendisse. Syrus pro Daleth legit Resch *רֶשֶׁת*, *oppugnatio*. Sic quoque ex eo habet Arabs. Quod abstractum si per concretum explicatur *oppugnantes*, sensum verba habent satis aptum. Sic Michaëlis. Forma loquendi tamen dura mihi videtur.

Maurer.—Non opus est mutatione. *אֶרֶץ* hic omnino *munimenta* significat: *descendit ad munimenta* sc. ut defensionem pararet. Nondum enim certum erat Davidi, utrum se mœnibus defenderet, an hostibus obviam iret. Cf. vs. 19.

Ver. 18.

Au. Ver.—18 The Philistines also came and spread themselves in the valley of Rephaim.

Bp. Patrick.—*The valley of Rephaim.* Which in Josh. xv. 8 we translate the "valley of giants," lying westward of Jerusalem.

Gesen.—*רֶפְאִים*, only plur. *רֶפְאִים*, a Gentile name *Rephaim*, *Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. xiv. 5; xv. 20; Josh. xvii. 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzummim, and Anakim, see Deut. ii. 11, 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. iii. 11; Josh. xii. 4; xiii. 12. From the Rephaim on this side Jordan was named the valley of Rephaim, see in *רֶפְאִים* lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in *רֶפְאִים* No. 2 a [see notes on xxi. 16].

Ver. 19.

Au. Ver.—Go up. So the Heb.

Ged., Booth.—Go out.

Ver. 20.

וַיָּבֹא דָוִד בְּבֶעֱלִפְרָצִים וַיִּגְּשׁ
דָּוִד וַיֵּאמֶר פְּרִיץ יְהוָה אֱתֵימְכִי לִפְנֵי
קִפְרָץ מַיִם עַל־פָּנָי הִנֵּה אֲשֶׁם־תִּפְקֹוּם
חֻקָּהּ בְּעַל פְּרָצִים :

καὶ ἦλθε Δαυὶδ ἐκ τῶν ἐπάνω διακοπῶν, καὶ ἔκοψε τοὺς ἀλλοφύλους ἐκεῖ· καὶ εἶπε Δαυὶδ, διέκοψε κύριος τοὺς ἐχθροὺς ἀλλοφύλους ἐνώπιον ἐμοῦ, ὡς διακόπτεται ὕδατα. διὰ τοῦτο ἐκλήθη τὸ ὄνομα τοῦ τόπου ἐκείνου, Ἐπάνω διακοπῶν.

Au. Ver.—20 And David came to Baal-perazim, and David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [*that is*, the plain of breaches].

Hath broken forth upon mine enemies.

Ged., Booth.—Hath broken down mine enemies.

Gesen.—*פָּרַץ*, to break, to rend, to break out or forth, Gen. xxxviii. 29.

2. To break or rend asunder, i. e., to disperse, to scatter, e. g., hostile forces, 2 Sam. v. 20; 2 Chr. xx. 27; Ps. lx. 3.

Prof. Lee.—*פָּרַץ* (i) *Dispersed* an enemy. Comp. *fudit* hostes. 2 Sam. v. 20; 1 Chron. xiv. 11.

Baal-perazim [that is, the plain of breaches].

Ged.—Hence the name of that place was called [the Baal of the broken].

Booth.—Therefore he called the name of that place Baal-perazim [Baal of the broken].

Gesen.—*פָּרַץ*. 6. As denoting the possessor of a thing it is trop. applied also to a place which has or contains anything, i. e., a place in which anything is or is found, equivalent to *מָקוֹם* No. 5. So in the proper names of cities and places:

g) *פְּרָצִים* (place of breaches, defeats) *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. v. 20; 1 Chr. xiv. 11; comp. Is. xxviii. 21.

Ver. 21.

וַיַּעֲזְבוּהֶם אֱתֵימְכִי וַיֵּאמֶר דָּוִד
וַיֵּאמְרוּ :

καὶ καταλιμπάνουσιν ἐκεῖ τοὺς θεοὺς αὐτῶν, καὶ ἐλάβσαν αὐτοὺς Δαυὶδ καὶ οἱ ἄνδρες οἱ μετ' αὐτοῦ.

Au. Ver.—21 And there they left their images, and David and his men burned them [or, took them away].

And they left.

Ged., Booth.—For there they left.

Burned them. So Houb., Pool, Patrick, *Ged., Booth.*

Gesen.—*עָזַב* 1. To take up, to lift up, &c.

2. *To take, to take away*, which is often done by *taking up*; so Lat. *tollere, e medio tollere*, freq. for *auferre*. 1 Sam. xvii. 34, *and took a lamb from the flock*. Judg. xvi. 31; 2 Sam. vi. 21, *and David and his men took them away*, sc. the idols.

Houb.—וַיִּשָּׂא דָּוִד וְהָעָם, *Et tulit eos (deos) David et homines ejus*. Non satis est, Davidem tulisse deos Philistæorum, nisi etiam dicitur eos abolevisse. Itaque melius Chaldaeus, וַיִּשְׂרֹף, *et combussit eos*; legere videtur וַיִּשָּׂא, ex radice שָׂא, *ignis*. Nihil enim vetat quin שָׂא, ut nomen est, ita et verbum sit, cum שָׂא, *ignita*, quod in sacrificiis frequentissimum est, participium videatur esse verbi שָׂא, *comburare*.

Dathe.—21 Reliquerant ibi idola sua, quibus David et milites ejus potiti sunt.

Ver. 23.

Au. Ver.—23 And when David enquired of the LORD, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.

And—the Lord.

Houb.—Tum David Dominum sciscitatus est; an, inquit, aggrediar Philistæos? An tu eos mihi traditurus es [Vulg., comp. ver. 19]? &c.

Thou shalt not go up.

Ged., Booth.—Thou shalt not go out to meet them [LXX, Vulg.].

Mulberry trees. See notes on ver. 24.

Ver. 24.

וַיִּהְיֶה בְּשָׂמְךָ אֶת־קוֹל צִדְדָּךְ
בְּרִאשֵׁי הַבָּצָאִים מִן הַחֲרָץ כִּי אִנִּי
יָצָא יְהוָה לְפָנַי לְהַצִּיחַ בְּמַחֲנֵה
פְּלִשְׁתִּים :

כִּי יִשְׁמַע

καὶ ἔσται ἐν τῷ ἀκούσαι σε τὴν φωνὴν τοῦ συγκλεισμοῦ ἀπὸ τοῦ ἄλσους τοῦ κλαυθμῶνος, τότε καταβήσῃ πρὸς αὐτοὺς, ὅτι τότε ἐξελεύσεται κύριος ἔμπροσθέν σου κόπτειν ἐν τῷ πολέμῳ τῶν ἀλλοφύλων.

Au. Ver.—24 And let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

Bp. Patrick.—In the tops of the mulberry trees.] In the Hebrew it is *beroshe*, which should not be rendered "in the tops" (for men do not walk on the tops of trees), but

"in the beginnings:" in the very entrance of the place, where the mulberry-trees were planted; where God intended to make a sound, as if a vast number of men were marching to fall upon the Philistines. There is no doubt but the Hebrew word *rosh* signifies not only the *head*, but the beginning of anything. So Bochart observes in his *Phaleg*, lib. iii., cap. 22, as in Nah. iii. 10, *the top* (as we translate it) the head of every street, is the beginning of those streets. And Isa. li. 20, Jer. xxii. 6, Gilead is called "the head of Libanus," because Libanus begins where Gilead ends.

Dr. A. Clarke.—By the *going in the tops of the mulberry-trees* probably only a *rustling among the leaves* is intended. The Targum says a noise; the Arabic has it, *the noise of horses' hoofs*.

Ged., Booth.—24 And when thou hearest the sound of a motion in the mulberry-trees, &c.

Mulberry-trees.

Gesen.—2. Plur. צִדְדָּךְ 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14, the name of a certain tree, so called from its weeping, i. e., distilling; according to Celsius, Hierobot. i., p. 335—340, i. q. the Arab. شجرة, similar to

the balsam-tree, and distilling white tears of a pungent acrid taste.

Houb.—*Et cum audies in cacuminibus pyrorum sonitum gradientium, &c.*

In cacumine pyrorum. Licet etiam interpretari, in *primis pyrorum*, sive inter pyros, quæ in primo ordine erant, et per quas in nemus intrabatur; ita ut det Deus Davidi, pro signo, sonitum pedum, quasi multorum hominum inter pyros gradientium humi (non jam in earum cacuminibus) quanquam inter pyros, quæ prospici ab exercitu Davidis poterant, nemo gradiens appareret. Sed retinemus cum plerisque in *cacuminibus pyrorum*, quia, ut recte observat Thomas Stackouse Anglus, quo magis stupendum erat id, quod Deus pro signo dabat, eo majorem Deus Davidi dabat benevolentiae suæ testificationem. Vide eum, si juvat, "The History of the Bible," lib. v., cap. 4.

CHAP. VI. 1.

וַיִּקָּח דָּוִד צִדְדָּךְ וְגו'

καὶ συνήγαγεν ἔτι Δαυὶδ, κ.τ.λ.

Au. Ver.—1 Again, David gathered together all the chosen men of Israel, thirty thousand.

Houb.—1 חָזַר. Lege חָזַר, et congregavit; nam neque חָזַר est congregare, neque in חָזַר debet נָדַע deficere... וְעַתָּה (congregavit) i. e., præter eos milites quibuscum Philistæos vicerat, conscripsit alios, qui nimirum in præsidiis essent, et regni sui fines protegerent.

Dathe.—Pro קָהַל , *addidit*, וְהָיָה , *Vulgatus*, Syrus et Arabs *legerunt* $\text{קָהַל$, *congregavit*. Recte. Alias verbum deest.

Maurer.—דַּתְיוּס Dathius: "LXX, Vulg., Syr., Ar. legerunt דַּתְיוּס, congregavit. Recte. Alias verbum deest." Minime gentium. דַּתְיוּס a דַּתְיוּס non differt nisi forma. Cf. דַּתְיוּס infra xx. 9 et ipsum דַּתְיוּס Ps. civ. 29, al. G. 67, 2; E. 343.

Ver. 2, 3, 4.

[illegible]

2 καὶ ἀνέστη καὶ ἐπορεύθη Δαυιδ καὶ πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ καὶ ἀπὸ τῶν ἀρχόντων Ἰουδα ἐν ἀναβάσει τοῦ ἀναγαγεῖν ἐκεῖθεν τὴν κιβωτὸν τοῦ Θεοῦ, ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα τοῦ Κυρίου τῶν δυναμέων καθεζόμενος ἐπὶ τῶν χειρῶν ἐπ' αὐτήν. 3 καὶ ἐπέβιβασαν τὴν κιβωτὸν ἐν Κυρίῳ ἐφ' ἁμαξαν καυῆν, καὶ ἦσαν αὐτὴν ἐξ οἴκου Ἀμιναδάβ τοῦ ἐν τῷ βουνῷ· καὶ Ὅζα καὶ οἱ ἀδελφοὶ αὐτοῦ νιοὶ Ἀμιναδάβ ἤγον τὴν ἁμαξαν σὺν τῇ κιβωτῷ, 4 καὶ οἱ ἀδελφοὶ αὐτοῦ ἐπορεύοντο ἔμπροσθεν τῆς κιβωτοῦ.

Au. Ver.—2 And David arose, and went with all the people that *were* with him from Baale [*or*, Baalah, *that is*, Kirjath-jearim, Josh. xv. 9, 60] of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts [*or*, at which the name, *even* the name of the LORD of hosts, was called upon] that dwelleth *between* the cherubims.

3 And they set [Heb., made to ride] the ark of God upon a new cart, and brought it

out of the house of Abinadab that *was* in Gibeah [*or*, the hill]: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4 And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying [Heb., with] the ark of God: and Ahio went before the ark.

Pool.—2 *From Baale of Judah. Quest.* How *from* it, when they went to it; as is evident, both from 1 Chron. xiii. 6, and because the ark was there, and to be fetched thence? *Ans.* Some affirm that the Hebrew preposition *mem* sometimes signifies *to* [so *Dathe*], as Gen. xiii. 11. But there is no need of that; for 1 Chron. xiii. 6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence [so *Bp. Patrick*]. So the sense is plain, *They went from Baale of Judah, to bring* (or rather to *carry*, for the word signifies either) *up from thence the ark*; whereby it is supposed that they first went thither, which is related 1 Chron. xiii. 6. Moreover, this place is commonly called *Kirjath-jearim*, 1 Sam. vii. 1; 1 Chron. xiii. 5, and formerly *Kirjath-Baal*, Josh. xv. 60, and *Baaluh*, Josh. xv. 9, and here *Baale of Judah*; so called because it was in the tribe of Judah, as is evident from Josh. xv. 1, &c. *Whose name is called by the name of the Lord of hosts*: thus *whose* belongs not to the ark, but to *God*; for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or *at*, or *beside*, or *before*) *which* (ark) *the name, even the name of the Lord of hosts, that dwelleth between the cherubims, is called upon*; i.e., by or before which they were to present their prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

3 *In Gibeah*; or, *on the hill*, as 1 Sam. vii. 1.

Bp. Patrick.—2 *Whose name is called by the name of the Lord of hosts.*] Or, "because of which the name is proclaimed, the name of the Lord of hosts." For by reason of the mighty miracles which were done before the ark, the name of the Lord was highly

extolled and magnified, not only among the Israelites, but the Philistines. And by this, saith Abarbinel, it was made known, that God dwelt among the Israelites: so that not only the Philistines were affrighted when this ark of God's presence came among them (1 Sam. iv. 7, 8), but the men of Bethshemesh also (vi. 20).

That dwelleth between the cherubims.] The learned Lud. de Dieu thinks the most simple and genuine construction of all these words to be, by referring the word *asher* (*which*) not to the ark, but unto God, and translating them thus: "who is called the name, the name of the Lord of hosts, sitting on the cherubims upon it." Which, saith he, is an egregious commendation of the ark, that it is the ark of that God, who, being incomprehensible and unbounded in his essence, is called absolutely *the name* (see Lev. xxiv. 11, 16), even the name of the Lord of hosts, who sitteth on the cherubims over the ark.

4 *In Gibeah.*] Or, on the hill, as we read 1 Sam. vii. 1.

Dr. A. Clarke.—2 *Whose name is called by the name of the Lord.*] That is, the ark is called the *ark of the Lord of hosts*. But this is not a *literal* version; the word שם, *name*, occurs twice together; probably one of them should be read שם, *there* [so *Dathe, Maurer*]. *There* the name of the Lord of hosts was invoked, &c.

Ged.—2 And David and all the people who were with him, of the chiefs of Judah, went to Gibeah [Syr., Arab.], of *Kirjath-jearim*, to bring thence the ark of the covenant [Arab. and one MS] of God; at which was used to be invoked the name of the Lord, the God of hosts, residing between its cherubs. (3) The ark they placed upon a new cart, and brought it from the house of Abinadab in Gibeah of Kirjath-jearim: Uzah and his brothers, the sons of Abinadab, conducting the cart. (4) Uzah walked by the ark of God, and his brothers walked before the ark.

3, 4, This is partly a conjectural reading. The present text is unintelligible, and runs thus—"And they took it up, from the house of Abinadab in Gibeah; with the ark; and his brethren, or brother, or Ahio walked," &c.

Booth.—2 And David arose, and all the chief people who were with him, of the chiefs of Judah, and went to Gibeah [Syr., Arab.], of Kirjath-jearim to bring up thence

the ark of God, at which is invoked the name of Jehovah of hosts, who dwelleth between the cherubs. 3 And they set the ark of God upon a new cart, and brought it from the house of Abinadab which was in Gibeah: and Uzzah and his brothers, the sons of Abinadab, drove the new cart. 4 And Uzzah walked by the ark of God; and his brothers went before the ark.

Houb.—2 *Deinde surgens cum omni populo qui ei aderat, ex Baal-Judæ profectus est, ut arcam Dei inde transferret, in quâ invocatur nomen Domini exercituum super Cherubim sedentis.* 3 *Illi arcam Dei sublatam plauastro novo imposuerunt, et domo Abinadab, quæ in colle erat, exulerunt.* Oza autem et Ahio frater ejus, filii Abinadab, plaustrum novum ducebant; 4 *Ita ut arcam Oza comitaretur, Ahio verò frater ejus ante arcam iret.*

2 מבני יהודה : Vulgatus, *de viris Juda*. Sed כהנים, inde, quod sequitur, demonstrat esse מנבלי nomine loci interpretandum. Præterea infra dicta docent adfuisse Davidi, in arca deducenda, non solum viros Juda, sed universum Israël. Nos, *de Baal-Juda*, ex scriptura מבני יהודה, sublato י, quod ante alterum י fuit perperam iteratum. Est בעל eadem urbs, quæ Jos. xv. 60, nominatur קריה בעל, *Cariath-Baal*, vel *urbs Baal*, eadem atque *Cariathiarim*. Conjiciebat Lud. Capellus, omissa hic esse aliqua verba, et sic legendum esse אשר יהודה קריה בעל, *ex Baala in Cariathiarim, quæ est Judæ*, quia sic legitur 1 Par. xiii. 6, cui assentitur Clericus. Nos vero nihil omissum fuisse credimus, seu legitur בעל, quæ idem sit ac קריה בעל, de qua urbe, Jos. xv. 60, seu denique בעלה, de qua ibid. ver. 30. Itaque recta negabat Buxtorfius quidquam hic desiderari. Idem tamen cavillabatur, cum vellet ut hæc verba מנבלי יהודה, ריכך דוד מבני יהודה, sic converterentur, *venit David ex civibus Juda*. Nam *venire ex civibus*, nec Latinum est, nec Hebraicum ... עליו in fine versus non negat superfluum ipse Buxtorfius, Anticrit. p. 997, hoc עליו, inquit, *namquam additur, ubi arcæ mentio præcessit*. Nos vero non dubitamus, quin istud עליו, sit legendum ירעו, *et ascenderunt*, et cum sequenti verbo ירכבו, *et imposuerunt*, conjungendum; itaque punctum majus ante עליו fuisse collocandum. Omisere illud עליו Syrus et Arabs, quia id viderent ad antedicta nequi non posse; quod tamen facere Clericus conatus est hoc modo: *insidentis Cherubis arcæ impositis*. Sed 10. cum loci infiniti sunt, in quibus dicitur Deus habitare

in arca *super Cherubim*, tum nullus est, in quo Cherubim dicantur arcae impositi. 2o. Ut locum habere istud arcae impositis, oporteret sic fuisse scriptum הכרובים אשר עלי, *Cherubim, qui super eam (arcam)* non omisso pronomine אשר.

4. וישארו מבית אבינאדב אשר בנגבה, *et tulerunt eam de domo Abinadab, quæ erat in colle.* Eadem leguntur totidem verbis supra ver. 3, nec otiosa esse Clericus iudicabat: *est enim, inquit, repetitio frequens lingua Hebraica.* Esse repetitionem Scribæ imperiti, non Hebr. linguæ, probat versio ipsa Clericana, quæ sic habet: *sumpserunt eam e domo Abinadabi, quæ erat in colle, una cum arca Dei.* Nam quid hæc significant, *sumpserunt eam (arcam) una cum arca Dei?* Esset igitur Lud. Cappello potius, quam Joanni Clerico, hic auscultandum, ut tollatur hic versus totus, qui quidem non legitur, 1 Paral. xiii. 8. Nos tamen Lud. Cappello assentimur eatenus tantum, ut tollantur hæc quæ leguntur usque ad וְעַם אִיִּו, quæque eadem extant ver. 3, non autem cætera usque ad finem versus, quæ quidem versus 3, non enuntiavit, sed ita, ut ante וְעַם אִיִּו, addatur וְעַם, *Oza autem, hoc modo: וְעַם אִיִּו (3) בני אבינאדב נהגים את חצולה חדשה (4) וְעַם אִיִּו: Oza et Ahio filii Abinadab, ducebant plaustrum novum, Oza autem erat cum arca, Ahio autem ibat ante arcam.* In iis verbis, *Oza autem erat cum arca Dei*, præparatur ad id, quod sequitur, *Ozam tetigisse arcam*, non *Ahio* ejus fratrem, quoniam Oza comitabatur arcam, *Ahio* vero antecedeat; simul nectitur series orationis, quæ in verbis וְעַם אִיִּו, manca erat, omisso nomine ejus, qui esset cum arca. Jam vero, cur librarius hæc verba, *et tulerunt eam de domo Abinadab, quæ erat in colle*, quæ versu 4, superfluunt, bis descripserit, causam hanc recte auguratus est Lud. Cappellus, quod, cum Scriba bis legeret וְעַם אִיִּו, oculi ejus ex posteriori plaustrum novo, ad prius deerraverint, ut quæ erant post prius, eadem post posterius iterum describeret; quo eodem in medio errore accidit, ut וְעַם, quod bis legebatur, semel tantum scriberet: vide versionem et ipsum contextum.

Dathe.—2 *Et profectus est cum eis Baalem Judæ* a) *ad transferendam inde arcam Dei*, ad quam b) *invocabatur Jova omnipotens insidens cherubis.* 3 *Vecti autem sunt arcam, sublatam ex ædibus Abinadabi in colle silis, plaustrum novo, quod Ussa et Achjo, Abi-*

nadabi filii, duxerunt, 4 ita ut Ussa c) arcam comitaretur, Achjo vero, frater ejus, eam præcederet.

a) Mem ante מבעל יהודה h. l. significat motum ad locum. Cf. observat. ad Jud. vii. 3.

b) In textu quidem est וְעַם אִיִּו, sed nullus interpretum antiquiorum bis legit וְעַם. Syrus pro eo legit וְעַם *ubi invocabatur nomen Dei*, etc. Hunc ego in versione sum secutus.

c) Omitto priora verba: *et sustulerunt eam e domo Abinadabi in colle sita*, quæ prorsus redundant et ex versu antecedenti sunt repetitæ Sed ante וְעַם cum Hubigantio puto excidisse וְעַם *Ussa erat cum arca*, quæ verba innuunt, cur hic arcam tetigerit, non frater ejus Achjo, qui arcam præcedebat. Cf. Hubigantius.

Maurer.—[וְעַם אִיִּו וְעַם אִיִּו] Hic Dathius iterum persuadere vult lectoribus, Mem ante וְעַם significare motum ad locum! Cf. ad Jud. vii. 3. Quid tandem obstat, quo minus veritas: *et profectus est Baale Judæ?* וְעַם אִיִּו [וְעַם אִיִּו וְעַם אִיִּו] Prius וְעַם sine ulla dubitatione efferendum est וְעַם: *ubi invocabatur nomen Jovæ.* Ita et Syr. cum plur. codd. 3 וְעַם אִיִּו. Ante וְעַם deest articulus, qui inter ה' et ה' facile excidere potuit. Consentiant Ewaldus Gr. crit., p. 626; Hitzius Begriff, p. 135. 4 [וְעַם אִיִּו וְעַם אִיִּו] Hæc repetitio, quam Hubigantius, Dathius alii suspectam habent, ex vulgari illo scribendi et fusiore genere repetenda est.

Ver. 5.

וַיִּדְגֵּר וּכְלִי־תִּבְעִית וְשָׁרָאֵל מְשַׁחֲקִים
לִפְנֵי יְהוָה בְּכָל צָצִי בְרָשִׁים
וּבְכַפְלֹת וּבְנִבְלִים וּבְתַסִּים וּבְמִנְעִנְעִים
וּבְכָל־צִלִּים:

καὶ Δαυὶδ καὶ οἱ υἱοὶ Ἰσραὴλ παίζοντες ἐνώπιον Κυρίου ἐν ὄργανοις ἡρμουςμένους ἐν ἰσχυρί, καὶ ἐν ψαλμοῖς, καὶ ἐν κινύραις, καὶ ἐν νάβλαις, καὶ ἐν τυμπάνοις, καὶ ἐν κυμβάλοις, καὶ ἐν αὐλοῖς.

Au. Ver.—5 And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

On all manner of instruments made of fir-wood. So Maurer.

Houb., Ken., Horsley, Dathe, Ged., Booth., "with all their might, and with songs, and with harps," &c. [So the p.p. 1 Chron. xiii. 8.]

Bp. Patrick.—Of all manner of instruments made of fir-wood.] Where Rasi notes, that these words *becol atze beroshim*, do not signify any particular instrument, but (as we translate it) the wood of which the following instruments are made; viz., either fir or box.

Ken.—Amongst all the assistances for correcting the Hebrew text, one of the best certainly is a comparison of parallel places; not with a design of reducing both to a constant agreement in words, but to a consistency in sense: particularly, where one place is clearly corrupted, that we correct it by the other where it is clearly right. The utility of this method will be very evident from the following passage; which represents David and the Israelites, when bringing up the ark, as playing on all manner of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. But the words are literally on all the woods (or trees) of the firs, and on harps, &c. Here then it is fair to presume a corruption; especially, as from this account the whole music was instrumental, and nothing was sung at all. If now we consult and apply the parallel place (1 Chron. xiii. 8) we shall find these matters perfectly right: while the true readings in Chronicles are confirmed by the Greek version in Samuel:—

משחקים בכל עצי ברושים Sam.

עז ובשרים Chron.

ובכנרות ובנבלים ובתפים &c. Sam.

. &c. Chron.

Sam. Played on all manner of fir-wood, Chron. Played with all their might, and with Sam. even on harps, &c. Chron. songs, and with harps, &c.

Dr. A. Clarke.—This place should be corrected from the parallel place, 1 Chron. xiii. 8: "All Israel played before God, with all their might, and with singing, and with harps, and with psalteries," &c. Instead of *עז*, "with all woods" or "trees;" the parallel place is *בכל עז*, "with all their strength:" this makes a good sense, the first makes none. The Septuagint, in this place, has the same reading: *εν ισχυι*, with might.

Maurer.—'נבלים וקצים ונ', *Variis lignis abietinis*, i.e., *instrumentis musicis ex ligno abietino confectis*: et citharis et nabliis cet. Chronica xiii. 8 exhibent 'נבלים וקצים ונ', *omnibus viribus: et canticis et citharis et*

nabliis cet. Quam insulsam emendationem miror placuisse Dathio.

Ver. 6.

וַיִּקְרָא עֲדָנָן נָכוֹן וַיִּשְׁלַח צֶדֶק
אֶל-יָהוֹנָתָן הַיִּזְרְעֵלִי וַיֹּאמֶר בּוֹ כִּי שָׁמַטָּה
הַבָּקָר :

*kai paraginontai zws dlo Nachor kai eze-
tewen 'Oza tēn chēira autou epī tēn kibwōton
tou Theou katastchein autēn, kai ekratēsen
autēn, ōti periespasen autēn ō mōschos.*

Au. Ver.—6 And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it [or, stumbled].

Nachon's threshing-floor.

Bp. Patrick.—*Nachon's threshing-floor.*] It is commonly thought that Nachon was the name of a man: but Bochartus thinks it rather the name of a place; so called by anticipation, for the stroke upon Uzzah. For *nacha* signifies to smite, and *Nachon* signifies percussion; so this floor was called ever after "the floor of percussion;" because God smote Uzzah in this place. And accordingly in 1 Chron. xiii. 9, it is called the floor of Chidon; which is the very same: for *Chid* signifies destruction.

Geddes.—*The threshing-floor of Nachon.* Some render Nachon appellatively, the first at hand. I am apt to think, that if it be not a proper name, it should be rendered a threshing-floor, or granary where corn was ready to be threshed. The sight of this made the oxen break loose, or try to break loose; as is seen immediately after.

Gesen.—נָכוֹן (prepared, r. נָכַן) *Nachon*, pr. n. of a threshing-floor, 2 Sam. vi. 6. In the parall. passage 1 Chr. xiii. 9 it is קָדַן.

Uzzah put forth his hand.

Houb.—וַיִּשְׁלַח עֲדָנָן. 1o. Legendum *עֲדָנָן*, ut lego in codicibus tribus; et ut supra legitur. 2o. Addendum *עֲדָנָן*, (*misit Oza*) *manum suam*, quæ verba hic legunt omnes Veteres, quæ ab loco parallelo, 1 Par. xiii. 9 non absunt, quæque Hebr. lingua non solet reticere.

For the oxen shook it.

Bp. Patrick.—There is no greater difference among interpreters about the signification of any word, than this word *sametu*, which we translate *shook it*. That which is nearest to the truth, Bochartus thinks, is our marginal translation, *they stumbled*. Yet this is mere guessing, for it hath no foundation either in

the Hebrew or the neighbouring languages. But from the Arabic he takes this to be the sense; that the oxen, coming into a dirty place, stuck in the mire; and could not get out their feet: which Uzzah seeing, and fearing the king and the people, by this accident, might be stopped too long in their procession, "took hold of the ark:" intending, perhaps, to carry it, together with his brethren, to Mount Zion, which was not far off.

Bp. Horsley.—For the oxen shook it; perhaps "for they were loosing the oxen," in order to put in fresh oxen. But the whole distance from Kiriath-jearim to Jerusalem seems to have been too short to make a change of cattle necessary.

Ged., Booth.—For the oxen started.

Gesen.—פָּשַׁע 1. pp. i. q. פָּשַׁע, to smite, to strike; also to thrust, to cast, to throw down; comp. Arab. شمس, to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. *schmeissen*, to strike and to cast, Anglo-sax. *smitan*, Engl. to smite, and dropping the sibilant Lat. *mittere*. Hence a) 2 Sam. vi. 6 פָּשַׁע הַבָּקָר, for the oxen kicked, were restive; Vulg., *calcitrabant*. Other interpretations of this passage see reviewed in Bochart Hieroz., t. i., p. 372. b) To cast or throw down, e. g., a person from a window into the street, 2 K. ix. 33.

Prof. Lee.—פָּשַׁע, v. pret. פָּשַׁע, pres. פָּשַׁע. Constr. immed. it. med. קָן. Arab.

سقط, conticuit; سبט, dimisit debitorem;

سب, cœnum tenue. Syr. مضطرب, eduxit,

evaginavit; evulsit. Gave up his hold or claim on. (a) Gave up a debt. (b) Left the land to itself. (c) Threw down. (b) Exod. xxiii. 11; Jer. xvii. 4. (c) 2 Kings ix. 33. In 2 Sam. vi. 6, and 1 Chron. xiii. 9, פָּשַׁע הַבָּקָר, signifies according to Bochart, the oxen stuck fast: comparing the

Arab. سب. LXX, περιέσπασεν αὐτὴν ὁ μῶσχος, and ἐξέκλινεν αὐτὴν. Vulg., *calcitrabant boves*; *bos lasciviens paululum inclinaverat eam*.

Houb.—2 Quia succutiebant eam boves.

Dathe.—Quod boves ferociebant.

Ver. 7.

וַיָּחִי אֱלֹהִים יִהְיֶה בְּעֵינֵי וַיִּבְרָח וַיִּבְרָח

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וַיָּחִי אֱלֹהִים יִהְיֶה בְּעֵינֵי וַיִּבְרָח וַיִּבְרָח

וַיָּחִי אֱלֹהִים

καὶ ἐθυμώθη ὁργῇ Κύριος τῷ 'Οζά, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ Θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ Κυρίου ἐνώπιον τοῦ Θεοῦ.

Au. Ver.—7 And the anger of the Lord was kindled against Uzzah; and God smote him there for his error [or, rashness], and there he died by the ark of God.

And God smote him there for his error.

Bp. Patrick.—God smote him there for his error.] Or, "for his rashness," in touching the ark: some think it was because he was not a Levite, and therefore should not have touched it. But it is pretty plain that he was; being the brother of Eleazar, who was consecrated to look after the ark: which was the office of a Levite (1 Sam. vii. 1). But being a Levite, he was guilty of a double error: first, in not carrying the ark upon his shoulders, together with his brethren; and secondly, in touching it; which he ought not so much as to have seen: but it being covered by the priests, the Levites were to take hold of the staves, and carry it (Numb. iv. 15).

He died by the ark of God.] Or, "before the Lord," as it is expressed 1 Chron. xiii. 10, because the ark was the symbol of God's special presence.

Houb., Ken., Ged., Booth.—7 And the anger of Jehovah was kindled against Uzzah; and God smote him because he put forth his hand to the ark, &c.

Ken.—As there has been a mistake then in the words expressing Uzzah's crime [in ver. 6]; so has there been in this verse which expresses his punishment. His crime was, that he put forth his hand to the ark; and we naturally expect to read, that the Lord smote him, because he put forth his hand to the ark. This reason indeed is not expressed in the Hebrew text; but it is in the Syr. and Ar. Versions. The Hebrew text reads על היסוד; and the noun יסוד occurs nowhere else. But, had such a noun been ever found, signifying error or temeritas; it certainly would have had the pronoun here suffixed to it. The Vat. and Ald. editions of the Greek version omit these words; but the Alex. edition has (inserted) ἐν προπετεια: words, which seem to have been adopted into this copy from Theodoret. For

3 x

Nobilius says, *Theodoretus proponens quæstionem, cur Oza sit a Deo percussus, ac narrans quosdam pulasse eum dedisse pœnas tps pponereias, videtur indicare hanc dictionem non se habuisse in Scriptura.* Probably then the Syr. and Ar. versions have preserved the true reading; according to which the text will be, *And the Lord smote him* על אשר שלח אר יד, *because he put forth his hand.* So that we have here two letters transposed, and one changed; השל. The parallel place, 1 Chron. xiii. 9, 10, strongly confirms both these corrections; for there we read יד אשר שלח, and afterwards על אשר שלח יד.

Gesen.—ש m. error, fault [so Prof. Lee], 2 Sam. vi. 7. R. שח No. II. [to go astray].

Ver. 8.

וַיַּחַר לְדָוִד עַל־אֲשֶׁר פָּרַץ יְהוָה
פָּרַץ בְּצִדְתָּהּ וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרַץ
צִדְתָּה עַד הַיּוֹם הַזֶּה :

καὶ ἠθύμησε Δαυὶδ ὑπὲρ οὗ διέκοψε Κύριος διακοπὴν ἐν τῷ Ὀζᾷ, καὶ ἐκλήθη ὁ τόπος ἐκεῖνος, Διακοπή Ὀζᾷ, ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—8 And David was displeased, because the LORD had made a breach upon [Heb., broken] Uzzah: and he called the name of the place Perez-uzzah [that is, the breach of Uzzah] to this day.

Pool.—David was displeased, or grieved [so *Ged.*, *Booth.*], both for the sin, which he acknowledgeth, 1 Chron. xv. 2, 13, and for God's heavy judgment.

Bp. Patrick.—David was displeased.] He took it very heavily: and was angry (as the word signifies), that there was any cause for such a breach; that is, such a destruction. For it detracted much from his authority and esteem, to have such an accident in the beginning of his reign, and at such a solemnity of great joy: which was hereby disturbed and interrupted. Perhaps he was troubled, being afraid that he also might suffer, for taking no better care about the carrying of the ark.

Houb.—Contristatus est.

Ged.—8 David was now grieved, because the Lord had stricken Uzah: and the name of the place is, unto this day, called Pherez-Uzah [the striking of Uzah].

Dathe.—8 David autem hanc cladem, qua Jova Ussam affecerat, ægerrime tulit, et

locum Perez Ussa (h. e., *cladem Ussæ*) vocavit, quod nomen etiamnum habet.

Ver. 12—14.

וַיֵּלֶךְ לְמִלְכָּה דָּוִד לְאִמּוֹ בָּרְכָה
יְהוָה אֱתֵּ-בֵית לֵבָד אֲדָם וְאֶת־כָּל־
אֲשֶׁר־לוֹ בְּעֶבְרִי אֲרֹן הָאֱלֹהִים וַיִּלְכֹּךְ
דָּוִד וַיַּעַל אֶת־אֲרֹן הָאֱלֹהִים מִבֵּית
לֵבָד אֲדָם עִיר דָּוִד בְּשִׂמְחָה : וַיְהִי
כִּי צָעְדוּ כָשָׁאִי אֲרֹן־יְהוָה שְׁמֵחָה
צָעֲדִים וַיִּזְבַּח שׁוֹר וּמִזְרָא : וַדָּוִד
מִכְרֶכֶר בְּכֶל־עֹז לִפְנֵי יְהוָה וַדָּוִד חָגַר
אֶפֶד כָּד :

12 καὶ ἀπηγγέλη τῷ βασιλεὶ Δαυὶδ, λέγοντες, Εὐλόγησε Κύριος τὸν οἶκον Ἀβεδδάρᾳ, καὶ πάντα τὰ αὐτοῦ ἔνεκα τῆς κιβωτοῦ τοῦ Θεοῦ· καὶ ἐπορεύθη Δαυὶδ, καὶ ἀνήγαγε τὴν κιβωτὸν τοῦ Κυρίου ἐκ τοῦ οἴκου Ἀβεδδάρᾳ εἰς τὴν πόλιν Δαυὶδ ἐν εὐφροσύνῃ. 13 καὶ ἦσαν μετ' αὐτοῦ αἰρונτες τὴν κιβωτὸν ἑπτὰ χοροὶ, καὶ θύμα μόσχος καὶ ἄρνες. 14 καὶ Δαυὶδ ἀνεκρούετο ἐν ὄργάνοις ἡρμουςμένοις ἐνώπιον Κυρίου, καὶ ὁ Δαυὶδ ἐνδεδυκὸς στολὴν ἔξαλλον.

Au. Ver.—12 And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

12 So David went, &c.

Ged.—So David went, and brought up the ark of God from the house of Obed-edom unto the city of David, with joyful solemnity: for there were with him seven choirs, and victims for sacrifices [LXX, Vulg., and so partly *Josephus*].

Booth.—12 So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness: for there was with David seven choirs, and victims were slaughtered [LXX, Vulg.].

Dr. A. Clarke.—12 So David—brought up the ark.] The Vulgate adds to this verse: And David had seven choirs, and a calf for

A good piece of flesh, and a fagon of wine.

Bp. Patrick.—The Talmudists have a conceit, that the Hebrew word *eshpar*, which we translate “a good piece of flesh,” signifies the sixth part of a bullock: deriving it from three words put into one; viz., *echad*, one, *shesh*, six, and *par*, a bullock. But every one sees this is a very forced fancy; and it is not in itself credible, that he could, among such a multitude, deal a sixth part of a bullock to every one; or that they could well carry it away, with the bread and wine. Bochartus more reasonably thinks (as some of the Jews do) the word is derived from *shapar*, which signifies *decorus*: and so the meaning is, as we translate it, he gave to every one a *handsome* or *decent* portion of flesh (see his Hierozoicon, par. i., lib. ii., cap. 18).

Ged., Booth.—A piece of roast meat, and a fritter.

Gesen.—עֶשְׂפָר an obscure word, found only twice, 2 Sam. vi. 19; 1 Chr. xvi. 3. Vulg., *assatura bubulæ carnis*, deriving it absurdly enough from עֵשֶׂה, *fire*, and עֶשֶׂה, *bullock*; so Engl. Vers., *a good piece of [roasted] flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for עֶשֶׂה c. Aleph prosthet. from r. עֶשֶׂה No. 3, i. q. Ethiop.

נִמְדַּלְ: to measure, whence סִמְדַּלְ: a measure, cyathus, see Ludolph Lex. Ethiop., p. 187; comp. cogn. עֶשֶׂה, to number. An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice measured out.

עֶשְׂפָר f. 2 Sam. vi. 19; 1 Chr. xvi. 3; Plur. עֶשְׂפָרִים Hos. iii. 1, and עֶשְׂפָרִים Cant. ii. 5, *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins, pressed or compacted into a certain form, from r. עֶשֶׂה; so עֶשְׂפָרִים עֶשְׂפָרִים, *raisin-cakes*, Hos. i. c. They are mentioned as delicacies with which the weary and languid are refreshed, 2 Sam. Chr. Cant. ii. cc., and were also offered to idols in sacrifice, Hos. i. c. Different from עֶשֶׂה, i. e., grapes dried, but not compacted into the form of cakes; and also from עֶשֶׂה, i. e., figs pressed into cakes. The etymology is doubtless to be sought in the idea of pressing together (see the root, and comp. עֶשֶׂה a cake, from עֶשֶׂה to make firm, also עֶשְׂפָרִים from עֶשֶׂה, to spread out); and

not in that of fire, עֵשֶׂה, as if cakes prepared with fire. The same word occurs in Pseudo-jon., Ex. xvi. 31, where עֶשְׂפָר is for Heb. עֶשֶׂה; also in the Mishna, Nedarim vi. 10, where עֶשְׂפָר denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

Prof. Lee.—עֶשְׂפָר, occ. 2 Sam. vi. 19; 1 Ch. xvi. 3. Various interpretations have been given, which may be seen in Poole, &c.; I prefer that proposed by Gesenius. De Dieu had suggested the Æthiop. **ሰፈረ**, *mensuravit*, and taken the word to mean *A certain portion*, or *measure*, of the sacrifice. Gesenius thinks a measure, as *a cup of wine*, the most suitable. The Syr. gives, in each place, **كاس خمر**, which Bar Serushoi says, signifies *a cup of wine*; and, in the former place, the Arabic of the Polyglott renders this by

كاس خمر, *a full cup of wine*. Cogn. Arab.

اصبار, *ad summa repletum vas*. Cogn.

شبر, *spithamis dimensus fuit*. **اشبار**, *spithama, dodrans*. Heb. **עָ**, *numeravit*.

עֶשְׂפָר. Syr. **أَمَم**, *innatavit*. Arab.

أش, *panis siccus*, i. e. *panis simplex citra obsonium*. It. **أش**, *agilis fuit, exultavit*.

I. Food, *affording support, nourishment, delight, &c.* What it was no one can now say particularly. It probably was a sort of cake soaked either in honey or wine. See 2 Sam. vi. 19; 1 Chron. xvi. 3; Cant. ii. 5; Hos. iii. 1; in Exod. xvi. 31, the Targum of Jonathan has **עֶשְׂפָר**, for the Heb. **עֶשְׂפָר**, which Castell renders by “*Laganum melle obductum*,” on the authority of the Arabic

صَح, *expandit in latum, obduxit, laminā*

textit: **صَفِيحَة**, *lamina, &c.* From the passage in Hosea it seems probable that these were offered to idols. The distinctions which Gesenius makes between this word, **עֶשְׂפָר**, and **עֶשֶׂה**, cannot, I think, be maintained. II. **עֶשְׂפָר**, *foundations of*, according to some. De Dieu thinks *lagenæ, bottles, or jars*, must be the sense, Isaiah xvi. 7, to suit **עֶשְׂפָר**, following, which he translates “*Utique confractæ sunt*.” I see no reason for de-

parting from the sense first given ; for, if we may consider this a sort of food given for *support*, (Cant. ii. 5)—or, as bread is spoken of in Isaiah iii. 1—there can be no impropriety in speaking of its being broken to pieces; וַיִּשְׁבֹּר וַיִּתֵּן, may, therefore signify the *supports, refreshments, &c. of kirkhareth*; and may mean *the men of that place*, as Jeremiah seems to have paraphrased it, Ch. xlviii. 31. In this respect Gesenius's remark is good ; while his interpretation of the word by *foundations*, as well as his appeal to Isaiah lviii. 12, is quite groundless.

*Houb.—19 — Placentam panis unam, simi-
lamque frizam.*

19 נִסְתַּחֲמִי: Nos, *similam fixam*, veterum ex sententia. Solus Arabs, *amphoram vini*; minus bene, quia נִ, *vini*, abest a contextu, nec *vinum* omitteretur, si pertineret ad sententiam.

Ver. 20, 21.

וַיִּשְׁמַע מִיכַל בַּת־שְׂמֹאל לִקְרֹאת דָּוִד
וְהָאָמָר מִדֹּפְקֵי הַיּוֹם מִלֶּחֶם יִשְׂרָאֵל
אֲשֶׁר נִלְחָה הַיּוֹם לְעִי וְאַמְחֹת עֲבָדָיו
כְּהַגְלוֹת נְגִלוֹת אַחַד הַבָּמֹת:
וַיִּתְּמָר דָּוִד אֶל־מִיכַל לִפְנֵי יְהוָה
אֲשֶׁר קָהְרָתָיו מֵאֲבוֹתָיו וּמִפְּלִיטוֹ
לְצֹחֹת אֹתִי בְּגִיד עֲלֵעָם יְהוָה עַל־
יִשְׂרָאֵל וְשֹׁחֲתָתִי לִפְנֵי יְהוָה:

▼. 20. פִּתְּחָה וְיִצְחָק וְנָפְחָה

20 καὶ ἐπέστρεψε Δαυὶδ εὐλογῆσαι τὸν οἶκον αὐτοῦ· καὶ ἐξῆλθε Μελαχὸλ ἡ θυγάτηρ Σαουλ εἰς ἀπάντην Δαυὶδ, καὶ εὐλόγησεν αὐτὸν, καὶ εἶπε, Τί δεδοξασται σήμερον ἐν ὀφθαλμοῖς παιδισκῶν τῶν δούλων σου, καθὼς ἀποκαλύπτεται ἀποκαλυφθεῖς εἰς τῶν ὀρχουμένων; 21 καὶ εἶπε Δαυὶδ πρὸς Μελαχὸλ, Ἐνώπιον Κυρίου ὀρχήσομαι· εὐλογητὸς Κύριος ὃς ἐξελέξατό με ὑπὲρ τὸν πατέρα σου καὶ ὑπὲρ πάντα τὸν οἶκον αὐτοῦ, τοῦ καταστήσασθαι με εἰς ἡγούμενον ἐπὶ τὸν λαὸν αὐτοῦ ἐπὶ τὸν Ἰσραὴλ, καὶ παίξομαι καὶ ὀρχήσομαι ἐνώπιον Κυρίου,

Au. Ver.—20 Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to day in the eyes of the handmaids of his servants, as

one of the vain fellows shamelessly [or, openly] uncovereth himself!

21 And David said unto Michal, *It was* before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

20 *And said.*

Ged.—*And said to him* [Arab., and one MS.].

Glorious.

Ged., Booth.—Honourable.

*As one of the vain fellows shamelessly
[or, openly] uncovereth himself.*

Ged., Booth.—As one of the vulgar is wont to expose himself.

Dathe.—Ut solent sese nudare homines vilissimæ conditionis.

Maurer.—*Sicut sese nudant homines vilissimæ conditionis*, propr. *sicut se nudat, nudando*, i. e., cum irrisione: *sicut se nudat, nudat aliquis leviorum hominum*. Infinitivus abs. נִדָּן (pro נִדָּן, ut paronomasiam faciat cum præcedenti נִדָּן) eandem vim habet, quam inf. verbo finito junctus. Cf. G. Gr. ampl., p. 430. E. Gr. crit., p. 425.

21 *It was before the Lord.*

Commentaries and Essays.—Before the Lord. Some words seem to be dropped in this verse in the Hebrew. The LXX in the beginning read ἀρχήσονται, "I will dance before Jehovah," and at the close, "yea, I will play, and dance before Jehovah." The sense requires the first.

Ged.—21 Yes, said David to Michal, in the presence of the LORD; who chose me in preference to thy father, and in preference to all his house; to appoint me ruler over the whole of the LORD's people, the Israelites! In the presence of the LORD I will still play *the vulgar man*; (22) and will vet. &c.

Booth.—21 Yea, said David to Michal, in the presence of Jehovah who chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel! Hence in the presence of Jehovah I will still play the *vulgar man*; and will be much more vulgar and base in mine own eyes than this.

Gesen.—Piel ^{פִּי} 1. *To jest, &c.* 2. *To sport, &c.*

3. *To dance*, always as accompanied with song and instrumental music, comp. Engl., *to play* on an instrument. Judg. xvi. 25;

1 Sam. xviii. 7; 2 Sam. vi. 5, 21; 1 Chron. xiii. 8; xv. 29; Jer. xxx. 19 מְשַׁבְּחִים קוֹל, *the voice (song) of dancers (and singers)*; xxxi. 4 מְשַׁבְּחִים קוֹלָם, *in the chorus of dancers*.

Houb.—21 *David Michol respondit: Ego vero in oculis Domini me nudavi, &c.*

20, 21, כְּנֻלָּה נֻלָּה, *Sicut nudatur nudando*. Trajectum fuit נֻלָּה, quod desideratur ver. 21 in prima persona, Davide Michol uxori respondente (*ante Dominum*), נֻלָּה, *nudatus sum*, ut postea וְשָׁרָה, *et latus sum*. Id *nudatus*, quia deest, sententia manet suspensa. Propterea supplere Græci Int. ὀρχήσασθαι, *saltabo*; Arabs نزلت, *id feci*.

Ver. 22, 23.

22 וְנִקְלָתִי עוֹד מִזֶּמֶת וְהִיָּיתִי שָׁפֵל
בְּעֵינֵי וְעַם-הָאֲמָחוֹת אֲשֶׁר אִמְרָתָם עִמָּם
אֶפְקֹדָה: 23 לֹא לִמְכֹּר בֶּת-שָׂאוּל לְאִתְּיָהּ
לֵךְ עַד יוֹם מוֹתָהּ:

v. 23. קוֹל וְ

22 καὶ ἀποκαλυφθήσομαι ἔτι οὕτως, καὶ ἔσομαι ἀχρεῖος ἐν ὀφθαλμοῖς σου, καὶ μετὰ τῶν παιδισκῶν, ὧν εἶπås με μὴ δοῦρασθῆναι. 23 καὶ τῇ Μελχὺλ θυγατρὶ Σαούλ οὐκ ἐγένετο παιδίον ἕως τῆς ἡμέρας τοῦ ἀποθανεῖν αὐτήν.

Au. Ver.—22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants [*or, of the handmaids of my servant[s]*] which thou hast spoken of, of them shall I be had in honour.

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

In mine own sight.

Dathe.—22 *Immo magis adhuc me demittam et humilis ero ex opinione tua; sic enim apud ancillas, quas tu dixisti, honorem consequar.*

Ex opinione tuâ. Pro וְנִקְלָתִי οἱ ὁ legerunt וְנִקְלָתִי ἐν ὀφθαλμοῖς σου. Quam lectionem receptæ præferendam esse, facile intelligitur. Nam ipse David sibi non humilis videbatur, sed Michalæ, conjugii suæ superbæ. Sed hic quoque scribarum error satis antiquus est, ut plures alii in his libris obvi. Vulgatus, Syrus, Chaldaeus habent lectionem receptam.

Maurer.—22 וְנִקְלָתִי LXX: ἐν ὀφθαλμοῖς σου, h. e., וְנִקְלָתִי (non וְנִקְלָתִי ut Dathio aliisque placuit), quæ lectio utique videtur præferenda: Davides enim non ipse sibi, sed Michalæ humilis videbatur.

23 *Therefore Michal.*

Ged.—As for Michal.

Houb.—23 וְ, *Prolem.* Perperam Masora וְ, quia sequebatur codices orientales, in quos irrepserat iste Arabismus וְ. Occidentales וְ, et sic lego in omnibus Codd. Orat. præterquam in uno 42. Etiam וְ Regius 29 optimæ notæ.

CHAP. VII. 4.

Au. Ver.—To Nathan.

Ged.—To the prophet [Syr., Arab., and four MSS.] Nathan.

Ver. 5, 6, 7.

5 לָךְ וְאִמְרָתָּ אֶל-עַבְדִּי אֶל-דָּוִד כֹּה
אָמַר יְיָ הָאֵל הַמֶּלֶךְ תִּבְנֶה-לִּי בַּיִת
לְשִׁבְתִּי: 6 כִּי לֹא יִשְׁבְּתִי בְּבָיִת
לְמִיּוֹת הַעֲלֹתִי אֶת-בְּנֵי יִשְׂרָאֵל מִפְּצָלִים
וְעַד הַיּוֹם תִּהְיֶה וְאִתְּיָהּ מִתְּהַלֵּךְ בְּאֶחָל
וּבְמִשְׁכָּן: 7 בְּכֹל אֲשֶׁר-תִּהְיֶה לְכַתֵּב
בְּכָל-בְּנֵי יִשְׂרָאֵל הַדָּבָר וּפְרִשְׁתִּי אֶת-
אֶחָד שְׂבָבִי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי
לְרִעּוֹת אֶת-עַמִּי אֶת-יִשְׂרָאֵל לְאֶמְרָה
לְפָנָה לְאִבְדֵינֶם לִי בַּיִת מְרָאִים:

5 πορεύου, καὶ εἰπόν τοὺς δούλους μου Δαυὶδ, Τάδε λέγει Κύριος, Οὐ σὺ οἰκοδομήσεις μοι οἶκον τοῦ κατοικῆσαι με. 6 ὅτι οὐ κατέκηκα ἐν οἴκῳ ἀφ' ἧς ἡμέρας ἀνήγαγον τοὺς υἱοὺς Ἰσραὴλ ἐξ Αἰγύπτου ἕως τῆς ἡμέρας ταύτης, καὶ ἡμῶν ἐμπεριπατῶν ἐν καταλύματι καὶ ἐν σκηνῇ, 7 ἐν πάσῃ οἷς διήλθον ἐν παντὶ Ἰσραὴλ· εἰ λαλῶν ἐλάλησα πρὸς μίαν φυλὴν τοῦ Ἰσραὴλ, ᾧ ἐνετειλάμην ποιμαίνειν τὸν λαόν μου Ἰσραὴλ, λέγων, Ἰνατὶ οὐκ ᾤκοδομήκατέ μοι οἶκον κέδρον;

Au. Ver.—5 Go and tell my servant David [Heb., to my servant to David], Thus saith the Lord, Shalt thou build me an house for me to dwell in?

6 Whereas I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word with any of the tribes [1 Chron. xvii. 6, any of the judges] of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?

5 *Shalt thou build me, &c.*

Ged., Booth.—Wouldst thou build for me a house to dwell in?

6 *Out of Egypt.*

Ged., Booth.—Out of the land of [Syr., Vulg., Arab., and one MS.] Egypt.

But have walked in a tent and in a tabernacle. See notes on Exod. xxvi. 1, vol. i., p. 33.

Bp. Horsley.—Rather, “but have been going about under an outer and an inner covering.” See the appropriate senses of the words *מִשְׁכָּן* and *מִדְבָּר*, Exod. xxvi. 1.

7 *With any of the tribes of Israel.*

Pool.—*With any of the tribes*: in 1 Chron. xvii. 6, it is *of the judges*; and to them, not to the tribes, the following words agree, *whom I commanded to feed my people Israel*. Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres*, as it is used Gen. xlix. 10, and sceptres put for sceptre-bearers or rulers, as is very frequent.

Bp. Patrick.—7 *Any of the tribes of Israel.* That is, “of the judges of Israel,” as it is interpreted, 1 Chron. xvii. 6. For the word *shibte* signifies not only *tribes* but *sceptres*; and, consequently, supreme governors and rulers: such as the judges were who had the supreme authority in Israel. And so the following words explain it.

Whom I commanded to feed my people Israel. He did not command the tribes, but the supreme governors of them, to feed, that is, to rule his people and take care of their happiness. Here, again, *feeding* is governing (as I observed, v. 2), and the Hebrew word for *feed* being *raga*, as some pronounce it (in the Syriac, *rega*), very learned men thence derive the Latin words *regere* and *reges*: kings being designed by God to be the pastors of their people.

Bp. Horsley.—7 *Of the tribes.* שְׁבִיטֵי, “the sceptered rulers.”

Houb., Dathe, Hallet, Clarke, Ged., Booth.—Spake I a word with any of the judges, &c.

Dr. A. Clarke.—7 *With any of the tribes.* “Spake I a word to any of the judges” is the reading in the parallel place, 1 Chron. xvii. 6; and this is probably the true reading. Indeed, there is but one letter of difference between them, and letters which might be easily mistaken for each other: שְׁבִיטֵי, *tribes*, is almost the same in appear-

ance with שָׁפֵט, *judges*; the *י* and the *ט* being the same letter, the apex under the upper stroke of the *ט* excepted. If this were but a little effaced in a MS., it would be mistaken for the other, and then we should have *tribes* instead of *judges*. This reading seems confirmed by ver. 11.

Hallet.—7 שְׁבִיטֵי שָׁפֵט. It seems very strange that God should talk of any of the tribes of Israel as feeding, or ruling his people Israel. It is natural to suspect an error committed by the transcribers in this place. And if we look into the parallel place, 1 Chron. xvii. 6, we shall find where the error lies, and how it must be corrected. The words are, *Spake I a word to any of the judges of Israel, whom I commanded to feed (or rule) my people*—? It is very just to say, that the judges were commanded to rule the people. The Hebrew word here is שָׁפֵט, *judges*; whereas the transcribers in Sam. have altered one letter, and written שְׁבִיטֵי, *tribes*. I could not forbear smiling to read Bishop Patrick's note on this place, on the words, *of the tribes of Israel*: which is, “That is, of the judges of Israel, as it is interpreted, 1 Chron. xvii. 6. For the word *shibte*, not only signifies tribes, but *sceptres*; and consequently supreme governors and rulers: such as the judges were, who had the supreme authority in Israel. And so the following words explain it, *whom I commanded to feed my people Israel*. He did not command the *tribes*, but the supreme governors of them, to feed, i. e., to rule his people.” Would it not have been a more natural inference from this, that the word should not have been *shibte*, *tribes*, but *shopthe*, *judges*, as it is correctly written in Chron. and in ver. 11 of this same chapter? Is it not more natural to say, that this word is *corrected*, than that it is *interpreted*, by 1 Chron. xvii. 6? I cannot but determine for this correction, though all the versions of Samuel agree with the present Hebrew in reading, *tribes*. As to the parallel place in Chronicles, it is to be observed, that all the versions there agree with the Hebrew of the place to read *judges*, except the *δ* which reads, *tribes*, as in Sam. But the Alexandrian copy of the *δ* in Chron. reads both *tribes* and *judges*. This error was committed by the transcribers before any of the versions were made.

Maurer.—7 שְׁבִיטֵי שָׁפֵט] Locus parallelus 1 Chron. xvii. 6 habet שָׁפֵט שְׁבִיטֵי. “Quæ

lectio haud dubie vera est, quoniam Deus nunquam uni tribui imperium in reliquis concesserat." Dathe. Sed res non est cum pulvisculo excutienda. Intelligendæ sunt illæ tribus, quæ ante Davidis tempora summam imperii tenuerant, ut Ephraim, Dan, Benjamin.

Ver. 9—16.

9 וְאֶתְּחִי עִמָּךְ בְּכָל מְשָׁר הַלָּלָה
וְאֶכְרַתָּה אֶת־עַל־אֲבֹתַי מִפָּנֶיךָ וְעַשְׂתִּי
לְךָ שָׁם גְּדוֹל כְּשֵׁם הַגְּדֹלִים מִשְׁר
בְּמֶרְצֵי : 10 וְשִׁמְתִּי מְקוֹם לְעַמִּי
לְיִשְׂרָאֵל וְנִטְעֵתִי וְשָׁכַן תִּהְיֶה וְלֹא
יִרְצֶנּוּ עוֹד וְלֹא־יִסְכּוּ בְּגִרְעוֹלָה לַעֲפֹתָיו
כְּמִשְׁר בְּרָאשׁוֹנָה : 11 וְלִמְרַחֵם מִשְׁר
עֲמִיתִי שְׁפָטִים עַל־עַמִּי יִשְׂרָאֵל וְהִנֵּחַתִּי
לְךָ מִבְּלִי־אֲבֹתַי וְהִגִּיד לְךָ יְהוָה כִּי־
בֵּית יַעֲשֶׂה־לְךָ יְהוָה : 12 כִּי יִמְלֹא
יָמָי וְשָׁכַבְתָּ אֶת־אַבְתָּחִי וְהִקְרַמְתִּי
אֶת־יָרֵצֶיךָ אֶת־חֲרִיךְ מִשְׁר נֶגַע מִמֶּעֶיךָ
וְהִקְלַחְתִּי אֶת־מַמְלַכְתּוֹ : 13 הוּא יִבְנֶה
בֵּית לְשָׁמִי וְנִבְנֵתִי אֶת־עֲמָם מַמְלַכְתּוֹ
עַד־עוֹלָם : 14 אֲנִי אֶהְיֶה־לְּךָ לְאָב וְהוּא
יְהִי־לִי לְבֵן מִשְׁר בְּחַצְוֹתָיו וְהִזְכַּחְתִּי
בְּשִׁבְט מַנְשִׁים וּבְנִגְעֵי בְּנֵי אָדָם :
15 וְחִסְדִּי לֹא־יִסָּר מִמֶּנּוּ כְּמִנֶּנּוּ בְּמִשְׁר
חִסְדִּי מִעַם שְׂאֹל מִשְׁר חִסְדִּי
מִלְּפָנֶיךָ : 16 וְנִמְאֵן בֵּיתֶךָ וּמַמְלַכְתְּךָ
עַד־עוֹלָם לְפָנֶיךָ קָרָא יְהוָה נִבֵּן
עַד־עוֹלָם :

9 και ἤμην μετὰ σου ἐν πάσιν οἷς ἐπορεύου, καὶ ἐξωλόθρευσά πάντας τοὺς ἐχθροὺς σου ἀπὸ προσώπου σου, καὶ ἐποίησά σε ὀνομαστὸν κατὰ τὸ ὄνομα τῶν μεγάλων τῶν ἐπὶ τῆς γῆς. 10 καὶ θήσονται τόπον τῷ λαῷ μου τῷ Ἰσραὴλ, καὶ καταφυτεύσει αὐτόν, καὶ κατασκευάσει καθ' αὐτόν, καὶ οὐ μεριμνήσει οὐκέτι· καὶ οὐ προσθήσει υἱὸς ἀδικίας τοῦ ταπεινώσαι αὐτόν, καθὼς ἀπ' ἀρχῆς, 11 ἀπὸ τῶν ἡμερῶν ὧν ἔταξα κριτὰς ἐπὶ τὸν λαόν μου Ἰσραὴλ· καὶ ἀναπαύσω σε ἀπὸ πάντων τῶν ἐχθρῶν σου· καὶ ἀπαγγελεῖ σοι κύριος, ὅτι οἶκον οἰκοδομήσεις αὐτῷ. 12 καὶ ἔσται ἐὰν πληρωθῶσιν αἱ ἡμέραι σου, καὶ κοιμηθήσῃ μετὰ τῶν πατέρων σου, καὶ ἀναστήσω τὸ σπέρμα σου μετὰ σέ, ὃς ἔσται ἐκ τῆς κοιλίας σου, καὶ ἐτοιμάσω τὴν

βασίλειάν αὐτοῦ. 13 αὐτὸς οἰκοδομήσει μοι οἶκον τῷ ὀνόματί μου, καὶ ἀνορθώσω τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα. 14 ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν. καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, καὶ ἐλέγξω αὐτόν ἐν ῥάβδῳ ἀνδρῶν, καὶ ἐν ἀφαῖς υἱῶν ἀνθρώπων· 15 τὸ δὲ ἑλὸς μου οὐκ ἀποστήσω ἀπ' αὐτοῦ, καθὼς ἀπέστησα ἀφ' ὧν ἀπέστησα ἐκ προσώπου μου. 16 καὶ πιστωθήσεται ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ ἕως αἰῶνος ἐν ὧπῳ μου· καὶ ὁ θρόνος αὐτοῦ ἔσται ἀνωρθωμένος εἰς τὸν αἰῶνα. 17 κατὰ πάντας τοὺς λόγους τούτους, καὶ κατὰ πᾶσαν τὴν ὑπάρχουσαν αὐτῷ· οὕτως ἐλάλησε Νάθαν πρὸς Δαυὶδ.

Au. Ver.—9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight [Heb., from thy face], and have made thee a great name, like unto the name of the great men that are in the earth.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11 And as since the time that I commanded Judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee an house.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever.

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

Pool.—10 I will appoint a place, i. e., I will make room for them; whereas hitherto they have been much constrained and dis-

tressed by their enemies. Or, *I will establish* (for so that verb sometimes signifies) *a place* for them, i. e., I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed* (or *assigned, or given*) *a place for my people Israel*, (to wit, the land of Canaan,) *and have planted them* in it, *that they may dwell in their own place, and be no more driven to and fro*; or rather, *and they shall dwell in their own place, &c.*; i. e., as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies. *For my people Israel.* Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own. *In a place of their own*, i. e., in their own land, not in strange lands, nor mixed with other people. *As beforetime*; either, first, as in the land of Egypt; and so he goes downward to the judges. Or, secondly, as in Saul's time; and so he ascends to the judges.

11 Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places, it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense, *I will appoint—and will plant them, &c.*; otherwise the work was already done, God had already appointed this land for them, and actually planted them in it. *And have caused thee to rest from all thine enemies*, i. e., and until this time in which I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by them-

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selves. For the foregoing words in this verse, and in ver. 10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest, &c.*, or, *and I will cause thee to rest, &c.*, to wit, more fully and perfectly than yet thou dost. *He will make thee an house*; for thy good intentions to make him an house, *he will make thee an house*, to wit, a *sure house*, as is expressed, 1 Kings xi. 38, i. e., he will increase and uphold thy posterity, and continue thy kingdom in thy family.

12 *I will set up thy seed after thee*; I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversely, part of his posterity in general or indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages.

13 *He shall build an house*: this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb. iii. 3, 6; 1 Pet. ii. 5. *For my name*, i. e., for my service, and worship, and glory. *I will stablish the throne of his kingdom*: this is not meant of Solomon, for his kingdom was not *for ever*. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, ver. 15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged for ever, Isa. ix. 7; Dan. ii. 44; Luke i. 32, 33.

14 I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb. i. 5. *If he commit iniquity*: this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as

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Solomon did, who therein was no type of Christ, and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ. *With the rod of men*; either, first, With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See Job xxiii. 6; Psal. xxxix. 11; Isa. xlvii. 3; Rom. ix. 22; Heb. x. 31; xii. 29. Or, secondly, With such rods as are gentle and moderate, and suited to man's weakness; as a tolerable and resistible temptation is called *human*, or *common to men*, 1 Cor. x. 13.

15 *My mercy*, or, *my kindness*, i. e., the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul*; in regard of his posterity, for the kingdom was continued to his person during life.

16 *Before thee*; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1 Kings i. 39, 40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messiah, Psal. cx. 1, &c., whose *day he saw* by faith, as Abraham did, John viii. 56, and whom he *knew that God would raise out of the fruit of his loins to sit on his throne*, as is affirmed, Acts ii. 30, and that for ever; and so the eternity of his kingdom is rightly said to be before him. The LXX and Syriac read *before me*, which is a usual phrase, which makes no great variation in the Hebrew text.

Bp. Patrick.—10 *I will appoint a place.*] Or, "I have constituted (or established) a place for my people," viz., the land of Canaan.

Neither shall the children of wickedness.] The idolatrous people round about them.

Afflict them—as beforetime.] When they were in the land of Egypt.

11 *Since the time that I commanded judges.*] In whose days they were sorely afflicted by the Moabites, Canaanites, Midianites, and other people.

Have caused thee to rest.] Given him a quiet possession of the whole kingdom of Israel; which never was in so happy a condition as now.

12 *I will set up thy seed.*] To sit upon his throne.

Which shall proceed out of thy bowels.] This shows that he speaks of one who was not yet born, viz., Solomon: and that Absalom, Adonijah, and the rest who pretended to the kingdom, were not designed for it: being already proceeded from him.

I will establish his kingdom.] He reigned a long time himself; and so did his posterity after him.

13 The latter part of this verse can belong to none but the Messiah; if the words *for ever* be taken in their full extent.

14 *I will be his father.*] This the Apostle shows is meant of Christ, Heb. i. 5. For though Solomon was called Jedidiah, in token that he was beloved of God, yet, in the complete sense of the word, Christ only is intended: who is "God's beloved Son, in whom he is well pleased."

If he commit iniquity, I will chasten him with the rod of men, &c.] This is a mixed prophecy, some part of which belongs to Christ, and the other part to Solomon, and his successors in the kingdom of Israel: who, it is plain, is solely intended in these words. And by "the rod of men, and the stripes of the children of men," is meant gentle correction; such as parents give their children.

15 He promises not to translate the kingdom into another family; as he took it from Saul, to give it to David: but the kingdom shall continue in his line.

16 That is, saith Kimchi, for a long time, between four and five hundred years, which was a rare thing, and seldom known, that the kingly authority continued in any one family so long. But this is chiefly intended of the kingdom of Christ, as Procopius Gazærus here observes: from whence the Jews said (John xii. 34), "We have heard out of the law that Christ abideth for ever." This is confirmed by the rule which Maimonides lays down in his *More Nevochim*, that though *olam* alone doth not necessarily signify eternally, yet when it is joined with *ath*, either before or after it, it doth so signify. And that is the case here; this kingdom is said to be established *ath olam*: which can belong to none but Christ; for

David's kingdom had an end, but Christ's hath none (par. ii. cap. 28).

Ken.—This chapter is one of the most important in the Old Testament; and yet some of its most interesting verses are very improperly rendered in our translation: it therefore demands our most careful consideration. And as, in the course of these remarks, I propose to consider, and hope to explain some of the prophecies descriptive of the *Messiah*, which were fulfilled in *Jesus Christ*; amongst which prophecies, that contained in this chapter is worthy of particular attention: I shall introduce it, with a general state of this great argument.

It having pleased God, that, between the time of a Messiah being first promised, and the time of his coming, there should be delivered by the prophets a variety of marks, by which the Messiah was to be known, and distinguished from every other man; it was impossible for any one to prove himself the Messiah, whose character did not answer to these marks: and of course it was necessary, that all these criteria, thus divinely foretold, should be fulfilled in the character of *Jesus Christ*. That these prophetic descriptions of the Messiah were numerous, appears from Christ and his apostles (Luke xxiv. 27, 44; Acts xvii. 2, 3; xxviii. 23, &c.), who referred the Jews to the Old Testament, as containing abundant evidence of his being the *Messiah*, because he fulfilled all the prophecies descriptive of that singular character. The chief of these prophecies related to

His being *miraculously born of a virgin*;
The *time*, and *place*, of his birth;
The *tribe*, and *family*, he was to descend from;
The *miracles* he was to perform;
The *manner* of his preaching;
His *humility* and *mean appearance*;
The perfect *innocence* of his life;
The *greatness* of his *sufferings*;
The *treachery* of his betrayer;
The circumstances of his *trial*;
The nature of his *death* and *burial*;
And, to his *miraculous resurrection*.

Now amongst all the circumstances, which form this chain of prophecy; the first reference made in the New Testament relates to his descent: for the New Testament begins with asserting, that "*Jesus Christ was the son of David, the son of Abraham.*" As to the descent of Christ from Abraham;

every one knows that Christ was born a Jew; and consequently descended from Jacob, the grandson of Abraham. And we all know, that the promise given to Abraham concerning the Messiah is recorded in the history of Abraham's life, in Gen. xxii. 18. Christ being also to descend from David, there can be no doubt, but that this promise, as made to David, was recorded likewise in the history of David. 'Tis remarkable, that David's life is given more at large than that of any other person in the Old Testament; and it cannot be supposed, that the historian omitted to record that promise, which was more honourable to David than any other circumstance. The record of this promise, if written at all, must have been written in this chapter; in the message from God by Nathan to David, which is here inserted. Here (I am fully persuaded), the promise was, and still is, recorded: and the chief reason why our divines have so frequently missed it, or been so much perplexed about it, is owing to our very improper translation of the 10th and 14th verses.

This wrong translation, in a part of Scripture so very interesting, has been artfully laid hold of, and expatiated upon splendidly, by the deistical author of "*The Grounds and Reasons of the Christian Religion*," who pretends to demonstrate, that the promise of a Messiah could not be here recorded. His reasons (hitherto I believe unanswered) are three. 1st Because, in ver. 10, the prophet speaks of the future prosperity of the Jews, as to be afterwards fixed, and no more afflicted; which circumstances are totally repugnant to the fate of the Jews, as connected with the birth and death of Christ; 2dly Because the son, here promised, was (ver. 13) to build an house; which house, it is pretended, must mean the temple of Solomon; and of course Solomon must be the son here promised; and 3dly, Because ver. 14 supposes, that this son might commit iniquity; which could not be supposed of the Messiah. The first of these objections is founded on our wrong translation of verse 10; where the words should be expressed as relating to the time past or present. For the prophet is there declaring what great things God had already done for David and his people—that he had raised David from the sheepfold to the throne—and that he had planted the Israelites in a place of safety; at rest from all those enemies,

who had so often before afflicted them. That the verbs יָשַׁעְתִּי and יִשְׁמְרִי may be rendered in the time past or present, is allowed by our own translators; who here (ver. 11) render וַיִּחַדְתִּי *and have caused thee to rest*, and also render וַיִּבְנֶה *and telleth*; which construction, made necessary here by the context, might be confirmed by other proofs almost innumerable. The translation therefore should run thus: "I took thee from the sheepcote—and have made thee a great name—and I *have appointed* a place for my people Israel; and *have planted* them, that they dwell in a place of their own, and move no more. Neither *do* the children of wickedness afflict them any more; as before time, and as since the time that I commanded judges to be over Israel; and I *have caused* thee to rest from all thine enemies."

Objection the 2d is founded on a mistake in the sense. David indeed had proposed to build an house to God; which God did not admit. Yet, approving the piety of David's intention, God was pleased to reward it by promising, that *he* would make an house for David; which house, to be thus erected by God, was certainly not material, or made of stones; but a spiritual house, or family, to be raised up for the honour of God and the salvation of mankind. And this house, which God would make, was to be built by David's *seed*; and this seed was to be raised up, *after* David slept with his fathers: which words clearly exclude Solomon, who was set up, and placed upon the throne, *before* David was dead. This building, promised by God, was to be erected by one of David's descendants, who was also to be an everlasting king: and indeed the house and the kingdom were both of them to be established for ever. Now that this house or spiritual building was to be set up, together with a kingdom, by the Messiah, is clear from Zachariah; who very emphatically says (vi. 12, 13):—"Behold the man whose name is the Branch; *he shall build the temple of the Lord. Even he shall build the temple of the Lord*; and he shall bear the glory, and shall sit and rule upon his throne," &c. Observe also the language of the New Testament. In 1 Cor. iii. 9—17, St. Paul says, "Ye are God's *building*—Know ye not, that *ye* are the temple of God?—the temple of God is holy, which temple *ye* are." And the author of the Epistle to the Hebrews seems to have his eye upon this

very promise in Samuel concerning a son to David, and of the house which he should build; when he says (iii. 6):—"Christ, as a son, over his own house; whose house are we."

As to the third and greatest difficulty, that also may be removed by a more just translation of verse 14; for the Hebrew words do not properly signify what they are now made to speak. 'Tis certain, that the principal word בָּרַשָׁע is not the active infinitive of Kal, which would be בָּרַשָׁע; but רָשָׁע from רָשָׁה is in Niphal, as רָשָׁע from רָשָׁה. 'Tis also certain, that a verb which in the active voice signifies to *commit iniquity*, may in the passive signify to *suffer for iniquity*: and hence it is, that nouns from such verbs sometimes signify *iniquity*, sometimes *punishment*. See Lowth's Isaiah, p. 187, with many other authorities, which shall be produced hereafter. The way being thus made clear, we are now prepared for abolishing our translation, "if he commit iniquity;" and also for adopting the true one, "even in his suffering for iniquity." The Messiah, who is thus the person possibly here spoken of, will be made still more manifest from the whole verse thus translated:—"I will be his father, and he shall be my son: *even in his suffering for iniquity*, I shall chasten him with the rod of men (*with the rod due to men*) and with the stripes (due to) the children of Adam." And this construction is well supported by Isaiah liii. 4, 5, "He hath carried *our sorrows* (i. e., the sorrows due to us, and which we must otherwise have suffered); he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." See Note, p. 479, in Hallet, on Heb. xi. 26. Thus then God declares himself the father of the Son here meant (see also Heb. i. 5); and promises, that, even amidst the sufferings of this Son (as they would be for the sins of others, not for his own), his mercy should still attend him: nor should his favour be ever removed from this king, as it had been from Saul. And thus (as it follows) "thine house (O David) and thy kingdom shall (in Messiah) be established for ever, before *me* (before God): thy throne shall be established for ever." Thus the angel, delivering his message to the virgin mother (Luke i. 32, 33) speaks, as if he was quoting from this very prophecy, "The Lord

God shall give unto him the throne of his father David; and he shall reign over the house of Jacob *for ever*: and of his kingdom there shall be no end." In ver. 16, לְעֶלְמָךְ is here rendered as לְעַלְמֵי, on the authority of one Hebrew MS., with the Gr. and Syr. versions; and indeed nothing could be established for ever in the presence of David, but in the presence of God only. So Dr. S. Clarke.

Having thus shown, that the words fairly admit here the promise made to David, that from his seed should arise Messiah, the everlasting king; it may be necessary to add, that, if the Messiah be the person here meant, as suffering innocently for the sins of others, Solomon cannot be; nor can this be a prophecy admitting such double sense, or be applied properly to two such opposite characters. "Of whom speaketh the prophet this? of himself, or of some other man?" This was a question properly put by the Ethiopian treasurer (Acts viii. 34), who never dreamt, that such a description as he was reading could relate to different persons: and Philip shews him, that the person was Jesus only. So here, it may be asked, Of whom speaketh the prophet this? of Solomon, or of Christ? It must be answered, Of Christ: one reason is, because the description does not agree to Solomon; and therefore Solomon, being necessarily excluded in a single sense, must also be excluded in a double. Lastly: if it would be universally held absurd to consider the promise of Messiah made to Abraham as relating to any other person besides Messiah; why is there not an equal absurdity, in giving a double sense to the promise of Messiah thus made to David?

Next to our present very improper translation, the cause of the common confusion here has been, not distinguishing the promise here made, as to Messiah alone, from another made as to Solomon alone; the first brought by Nathan, the second by Gad; the first near the beginning of David's reign, the second near the end of it; the first, relating to Messiah's spiritual kingdom, everlasting without conditions; the second, relating to the fate of the temporal kingdom of Solomon, and his heirs, depending entirely on their obedience or rebellion. 1 Chron. xxii. 8—13, and xxviii. 7. Let the first message be compared with this second in 1 Chron. xxii. 8—13; which the

Syr. version (at ver. 8) tells us was delivered by a prophet, and the Arab. says, "by the prophet Gad." This second message was after David's many wars, when he had shed much blood; and it was this second message, that, out of all David's sons, appointed Solomon to be his successor. At the time of the first message Solomon was not born; it being delivered soon after David became king at Jerusalem: but Solomon was born at the time of this second message. For though our translation very wrongly says (1 Chron. xxii. 9), "A son shall be born to thee, and his name shall be Solomon;" yet the Hebrew text expressly speaks of him as then born, "Behold, a son, (נָדָה, *natus est*) is born to thee;" and therefore the words following must be rendered, "Solomon is his name, and I will give peace in his days; he shall build an house for my name, &c."

Bp. Horsley.—10 *I will appoint—I will plant—that may dwell—and move no more—neither shall; rather, I have appointed—have planted—and they dwell—and are disturbed no more—neither do.*

11 *Israel, and have caused thee to rest; rather, Israel: and I have given thee rest.*

14 *If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, &c.; rather, inasmuch that when guilt is laid upon him, although I chasten him with the rod of men, and with the stripes of the children of men; 15 Yet my mercy shall not depart from him, &c.*

When guilt is laid upon him. בַּדְּשָׁתוֹ . בַּדְּשָׁתוֹ , is the gerund, in the Niphal form, of the verb דָּשָׁן . Now the verb, in Piel, signifies *to find guilty, or to condemn*, in a judicial process [see Psalm cxix. 78]. Hence, in Niphal, it should signify *to be found guilty, or to be condemned*. Here it denotes the imputation of guilt to the Messiah.

The rod of men, the rod due to men. See Kennicott's Posthumous Dissertations.

This rendering of this clause entirely removes its apparent incoherence, as it has been generally understood, with the rest of the prophecy. This clause as it has been generally understood, is inapplicable to the Messiah. All the rest of the prophecy is applicable to him, and some parts of it, in the full extent of the terms, is inapplicable to any one else. It is very remarkable,

however, that the whole clause, *if he commit iniquity—men*, is omitted in the parallel place in the first Book of Chronicles.

16 *Before thee*. Read, with LXX, and some MSS. of Kennicott's and De Rossi's, *wh, before me*.

Thy house—thy kingdom—thy throne;—his house—his kingdom—his throne. LXX.

This whole verse is conceived in much stronger terms in the parallel place of the First Book of Chronicles, xvii. 14.

"But I will establish him in *my* house and in *my* kingdom for ever, and his throne shall be firm for evermore."

Commentaries and Essays.—16 *And thy house and thy kingdom shall be established for ever before thee; thy throne, &c.* There is a considerable difference between Samuel and Chronicles in their parallel accounts of this prophecy. In Samuel, these words seem to be spoken of David, *thy house, thy kingdom, thy throne*. In 1 Chron. xvii. 14, the prophecy relates to the son of David, *I will settle him, in my house, and in my kingdom; and his throne, &c.* That this relates to the son of David is most probable from the context, as the prophecy relates not to David himself, but the son of David; and that it was originally *his house, his kingdom, his throne*, here, in Samuel, appears from the Greek version, which has *ὁ οἶκος αὐτοῦ, καὶ ἡ βασιλεία αὐτοῦ καὶ ὁ θρόνος αὐτοῦ*. Further, instead of *before thee*, the Greek has *before me*, which is undoubtedly right, (so also Syriac, and one MS. reads now *wh*, and *fortè* another,) as it certainly refers to God, the speaker here, *before me*, and so David understood it, as appears from verse 29. This verse then in Samuel, should run thus, *and his house and his kingdom shall be established for ever before me, and* (the LXX. read the *ἡ*), *his throne shall be for ever firm*, and the reading in Chronicles should be *settle him in his house, and in his kingdom, and his throne, &c.* The LXX. have here *βασιλεία αὐτοῦ*.

Ged.—9 I have been with thee, in all thy expeditions, and have cut off, from before thee, all thine enemies. Thy name I will render as great as the names of the grandees of the earth: (10) a place, also, I will secure for my people, the Israelites, and so plant them *in it*, that they shall no more be removed, but remain in their own place: nor shall iniquitous men any more oppress them, (11) as formerly, from the time when I ap-

pointed judges to be over my people, the Israelites. To thyself, too, I will give tranquillity from all thine enemies. The Lord moreover assureth thee, that he will build a house for thee: (12) for when thine own days shall be completed, and when with thy forefathers thou shalt sleep, I will place on *thy throne* a son of thine own seed, of thine own body begotten; and his kingdom I will establish. (13) He will build a house for my name; and I will establish, for ever, the throne of his kingdom. (14) I will be his father, and he shall be my son: if he commit iniquity, I will chastise him with the rod of men, and with human stripes: (15) but my benevolence I will not [LXX, Syr., Arab., Vulg., and two MSS.] withdraw from him, as I did from Saul, whom I rejected from before me [LXX, Syr., and four MSS.]: (16) but his [LXX] house and his [LXX] kingdom shall, for ever, be established, before me: his [LXX] throne shall be, for ever, established.

Booth.—9 And I have been with thee whithersoever thou wentest, and have cut off from before thee all thine enemies. Also thy name I will make as great as the name of the great ones, who are on the earth. 10 Moreover I will appoint a place for my people Israel, and will so plant them, that they may dwell in their own place, and move no more; nor shall wicked men afflict them any more, as formerly; 11 As from the time I appointed judges over my people Israel. To thee also will I give rest from thine enemies. Moreover, I Jehovah declare to thee, that I will build up thy house. 12 For when thy days shall be completed, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, the offspring of thine own body, and I will establish his kingdom. 13 He shall build a house for my name, and I will establish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chastise him with the rod of men, and with the stripes of the children of men: 15 But my kindness I will not [LXX., Vulg., Syr., Arab., and two MSS.] withdraw from him as I did from Saul, whom I removed from before thee. 16 And his house and his kingdom shall be established for ever before me: his throne shall be established for ever.

Houb. — 9 *Ego, quocunque ivisti, una tecum fui, et delevi ante te omnes inimicos*

tuos; ego feci tibi nomen magnum, ut nomen est eorum, qui in terra magni fuerunt. 10 Præterea constitui populo meo Israel locum; ego plantavi eum, ut, ubi est, habitet, neque amplius moveatur, neque eos filii iniquitatis adhuc opprimant; ut fecerunt antea, et jam inde ex quo præfeceram populo meo Israel Judices. 11 Ego etiam te ab omnibus hostibus tutum feci. Dominus autem tibi insuper declarat, se domum tibi ædificaturum. 12 Postquam tu dies tuos expleveris, et cum patribus tuis decubueris; ego excitabo post te semen tuum, qui ex lumbis tuis egredietur, regnumque ejus confirmabo. 13 Ille ædificabit domum nomini meo; ego autem regni ejus solum stabiliam ad perpetuitatem. 14 Ego ero illi pater, et ipse erit mihi filius; qui cum delinquet, ego eum percutiam virga virorum, et plagis filiorum hominum. 15 Sed non subtraham ab eo benevolentiam meam, quomodo eam subtraxi a Saule, quem amovi, tibi loco cessurum. 16 Erit domus tua stabilis et regnum tuum coram me [LXX., Syr.] perpetuum; thronus tuus stabit ad perpetuitatem.

10 & 11. בראשונה: לזמן היום. Male inter hæc verba punctum majus. Etenim sententia sic continuatur, (non cum opprimant amplius,) ut in principio, et ex die, quo... Interpunctio major post יסוד, collocanda est; propterea nos versum 10um. continuamus usque ad *populum meum Israel*.

14 אשר בדשדו: Nos, qui cum delinquet, obsecuti veteribus, nec non sententiæ, quam non ipsis verbis, quæ quidem ad grammaticæ normas adduci non possunt. Græci Intt. καὶ ἐὰν ἔλθῃ ἡ ἀδικία αὐτοῦ, et si venerit iniquitas ejus, ex scriptura אשר בא הא, parum Hebraica. Forte olim legebatur אשר בא, et ingreditur in sua iniquitate, vel cum in sua iniquitate ambulabit; nam ו, nectens membra orationis, sæpe est cum, vel si.

Datke.—9 Tibi adfui in rebus tuis omnibus, perdidi hostes tuos, tantumque tibi nomen feci, quantum solet summorum in terrarum orbe regum. 10 Sedes certas assignavi populo meo Israëlítico, in quibus sine ullo timore constanti felicitate frui possit, neque amplius ab improbo hoste affigetur, uti olim 11 aut eo tempore, quo judices ei præfeceram. Et tibi quoque quietem concessi ab hostibus tuis omnibus. Præterea tibi promitto, te posteros habiturum esse, in quibus regia dignitas servabitur. 12 Completis diebus tuis, si cum majoribus tuis obdormieris, filio tuo a te nato a) regnum confirmabo. 13 Is mihi

templum ædificabit, huic thronum regni sui stabiliam in perpetuum. 14 Ego patris instar ei ero, ipse mihi instar filii. Si deliquerit, castigabo eum, sed disciplina paterna, plagis humanis. 15 Gratiam vero meam ei non subtraham, quemadmodum eam subtraxi Saulo, quem prorsus b) repudiavi. 16 Familia tua regnum per me [LXX., Syr.] obtinebit sempiternum, thronus tuus stabilietur in perpetuum.

a) Quoniam ex vers. 1 dubio caret, Davidem hanc promissionem accepisse sub finem vitæ suæ, sequitur, Salomonem eo tempore jam natum fuisse. Igitur non אב, sed אבִי est legendum. Quod recte monuit Michaëlis.

b) Pro אבִי ol 6, Vulgatus, Syrus legunt אבִי. Chaldaeus receptam lectionem expressit, quæ etiam defendi potest, sed priori favet contextus.

Maurer.—15 אבִי אֲנִי וְהָיָה אֲנִי, Quem removi e conspectu tuo, removi a regno, ut tibi locum faceret. Cf. 1. parall. 1 Chron. xvii. 13. Igitur non audiendi sunt, qui pro אבִי legi jubent אבִי. 16 אבִי Magis placeret אבִי. Cf. vs. 26. Sed potest etiam אבִי defendi.

Ver. 17.

Au. Ver.—Nathan.

Ged.—Nathan the prophet [Syr.].

Ver. 18.

יְהוָה הָאֵלֹהִים דָּוִד יָשָׁב לִפְנֵי יְהוָה

καὶ εἰσῆλθεν ὁ βασιλεὺς Δαυὶδ, καὶ ἐκάθισεν ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—18 Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?

Pool.—Sat: this word may note either, first, His bodily gesture; for there is no certain gesture to which prayer is limited; and we have examples of saints praying in that posture, Exod. xvii. 12; 1 Kings xix. 4; or he might sit for a season whilst he was meditating upon these things, and then alter this posture (though it be not here expressed), and betake himself to prayer. Or rather, secondly, His continuance there, as this Hebrew word is oft used, as Gen. xxvii. 44; Lev. xiv. 8; 1 Sam. i. 22; xx. 19, that he did not barely present himself before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him.

For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psal. xcvi. 6, and Solomon accordingly practiseth, 1 Kings viii. 54; 2 Chron. vi. 13.

Bp. Patrick.—18 *Then went king David in, and sat before the Lord.*] That is, before the ark; which, as I have often said, was the symbol of his Divine presence. Sitting, among the heathens, was thought a posture proper enough in the Divine service; as Vossius hath observed, lib. ii. De Orig. et Progressu Idololat., cap. 34. Quippe index animi magis compositi, et hoc agentis; “being an indication of a more composed mind, and attending to what they were about.” But among the Israelites none were allowed to sit in the temple, except the king: unto whom this was indulged, if we can believe the Talmudists; whose general maxim was this, “It was not lawful for any one to sit in the court of the house of God; but only for the king of the house of David” (see Selden, lib. ii. De Synedriis, cap. xiii., sect. 4). But they have framed this notion merely from this single passage; there being no other place in the whole Scripture to support this assertion, that the king might sit at prayer; but, on the contrary, on the sabbath, and on festival days, when he came to the temple, he stood by the exterior pillar of the inward court of the house of God; as may be learnt from Ezek. xlvi. 1, 2, compared with 2 Kings xi. 14, and 2 Chron. xxiii. 13. Nor is their any other posture of worship mentioned in Scripture, but standing, or kneeling, or falling on the face. And therefore Abarbinel ingenuously confesses, that this is not the opinion of all their doctors, several of which in this forsake the Talmudists; and allege a weighty reason for it: because the angels themselves, who are higher than kings, are not permitted to sit before the Lord: but Isaiah saith, vi. 2, that the seraphim stood about the throne; and Micaiah saith, he saw the host of heaven stand before the Lord, 1 Kings xxii. 19, and see Zech. iii. 7. From which they conclude, if there be no sitting allowed above, by what right was it granted to the kings of David’s family here below? Many great men therefore translate the Hebrew word *jashab*, not *sat*, but *remained* before the Lord; par-

ticularly Vatablus, upon 1 Chron. xvii. 16. And others, who allow the king might sit in the temple, yet confess he might not sit at prayer; and therefore expound this place thus: “He took his seat in the tabernacle before the ark;” and then he made the following prayer, standing up, as the manner was, when they worshipped God.

Ken.—*And king David went in and sat before the Lord, &c.* It seems very strange, that David, when coming before the ark, to express his solemn thanks, should sit and not rather stand, as Solomon did, 1 Kings iii. 15. The original word here has two significations, as derived from different verbs; in the first verse of this chapter it signifies *he sat*; but in the twentieth verse of the preceding chapter it signifies, and is properly translated, *he returned*. David was come back from the ark to his own house, there he passed the night, there he was visited the next day by Nathan, and then he returned to the ark, there to offer up to God his thanksgiving.

Dr. Adam Clarke.—*Sat before the Lord*]. Sometimes, when a Hindoo seeks a favour from a superior, he sits down in his presence in silence; or if he solicits some favour of a god, as *riches, children, &c.*, he places himself before the idol, and remains in a *waiting posture*, or repeats the name of the god, counting the beads in his necklace.—*Ward.*

Ged.—*Then David went into the tabernacle*; where placing himself before the Lord, he said, &c.

Booth.—*Sat before Jehovah*]. Sitting as the Arabs do was expressive of the greatest humiliation, and therefore no improper posture for one that appeared before the ark of God.

Dathe.—18 *Tum hic locum sacrum rursum adiit et sic coram Jova est precatus.*

Rursum adiit. Pro וַיָּשָׁב, et consedit, aliis punctis subjectis, lego וַיֵּשֶׁב. Frustra laborant interpretes in afferenda ratione, cur Davidi licuerit, in loco sacro sedere. Sic quoque *Michaelis*. Nec tamen diffiteor, ex usu loquendi in hac constructione illud וַיֵּשֶׁב legendum esse ante וַיָּשָׁב.

Ver. 19.

וַתִּקְרָא עוֹד זֶמֶת בְּעֵינֶיהָ אֶלֶּן
יְהוָה וַתִּדְבֹּר בָּם אֶל־בְּרִית־עֲבָדָהּ

לְמַרְיָהוּ וְנָתַת הַתִּיבָה הָאֵלֶּם יְדִנִי
יְהוָה :

καὶ κατεσμεκρύνθη μικρὸν ἐνώπιόν σου κύριε μου κύριε, καὶ ἐλάλησας ὑπὲρ τοῦ οἴκου τοῦ δούλου σου εἰς μακράν. οὗτος δὲ ὁ νόμος τοῦ ἀνθρώπου κύριε μου κύριε.

Au. Ver.—19 And this was yet a small thing in thy sight, O LORD God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner [Heb., law] of man, O LORD God?

Pool.—Is this the manner of man, O Lord God? do men use to deal so freely and kindly with their inferiors, as thou hast done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *And is this the manner, or law, or custom of mean or obscure men, &c.?* as the Hebrew *adam* is confessed sometimes to signify, as Psalm xlix. 2; lxii. 9; Isaiah ii. 9; i. e., Is this the manner of men's dealing with mean and obscure persons, such as I am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1 Chron. xvii. 17, where the words are, *thou hast regarded me according to the estate of a man of high degree*, i. e. thou hast dealt with me as if I had not been a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

Bp. Patrick.—19 Next, he magnifies the loving-kindness of God, who did not think it enough that he had made him a great king, but promised his posterity, and at last the Lord Christ, should sit upon his throne. So Abarbinel himself expounds these words, "a great while to come;" intimating, saith he, the Messiah, the son of David. He acknowledges there was no example of such kindness to be found in this world: where kingdoms are not perpetuated, as Abarbinel observes; but this is the manner of angels, who always continue in their dignity.

Ken.—From David's address to God, after receiving the message by Nathan, 'tis plain that David understood the son promised to be *the Messiah*; in whom his house was to be established for ever. But the words, which seem most expressive of this, are in

this verse now rendered very unintelligibly, "and is this the manner of man? Whereas the words *וְנָתַת הַתִּיבָה הָאֵלֶּם* literally signify, *and this is (or must be) the law of the man, or of the Adam*, i. e., this promise must relate to the law, or ordinance, made by God to Adam, concerning the seed of the woman; the man, or the second Adam: as the Messiah is expressly called by St. Paul, 1 Cor. xv. 45, 47. This meaning will be yet more evident from the parallel place, 1 Chron. xvii. 17: where the words of David are now miserably rendered thus, "and thou hast regarded me, according to the estate of a man of high degree." Whereas the words *וְנָתַת הַתִּיבָה הָאֵלֶּם* literally signify, *and thou hast regarded me, according to the order of the ADAM THAT IS FUTURE, or, THE MAN THAT IS FROM ABOVE* (for the word *וְנָתַת* very remarkably signifies *hereafter* as to time, and *from above* as to place): and thus St. Paul, including both senses, "*the second man is the Lord from heaven*"—and, "Adam is the figure of him that was to come, or the future," Rom. v. 14. See the preface of the late learned Mr. Peters, on Job, referred to, and confirmed as to this interesting point, in a note subjoined to my sermon on "A virgin shall conceive," &c., p. 49—52, 8vo. 1765, a part of that note here follows:—"The speech of David (2 Sam. vii. 18—29) is such, as one might naturally expect from a person overwhelmed with the greatness of the promised blessing: for it is abrupt, full of wonder, and fraught with repetitions. 'And now, what can David say unto thee?' What, indeed! 'For thou, Lord God, knowest thy servant:' thou knowest the hearts of all men, and seest how full my own heart is. 'For thy word's sake,' for the sake of former prophecies; 'and according to thine own heart,' from the mere motive of thy wisdom and goodness; 'hast thou done all these great things, to make thy servant know them.' I now perceive the reason of those miraculous providences, which have attended me from my youth up; 'taken from following the sheep,' and conducted through all difficulties 'to be ruler of thy people;' and shall I distrust the promise now made me? 'Thy words be true.' If the preceding remarks on this whole passage are just, and well-grounded; then may we see clearly the chief foundation of what St. Peter tells us (Acts ii. 30) concerning David, 'that, being a prophet, and

knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.' "

Bp. Horsley.—19 "And is this the manner of man, O Lord God?"

אדם וזאת תורת האדם 2 Sam. vii. 19.

אדני יהוה

המעלה יהוה אלהים 1 Chr. xvii. 17.

When these two passages are considered in their respective contexts, it is manifest that they are exactly parallel; and both, when rightly understood, must render the very same sense. The varieties in the expression being only such, as the writer in the Book of Chronicles has introduced, according to his manner for the sake of greater accuracy in relating the words of another, or to explain words and phrases that might seem doubtful in the narrative of the more ancient author. Hence it is to be inferred that the words יהוה in Samuel, and אדני in the Book of Chronicles, are words of the very same import, and are to be referred to the same root, differing only in the gender, which is feminine in Samuel, and masculine in Chronicles. The writer of the Book of Chronicles probably preferred the masculine form, to prevent the necessity of referring the noun to the root ירה, from which the feminine יהוה may, but the masculine אדני cannot, be derived. The true root, therefore, in the judgment of the inspired writer of the Book of Chronicles, was אדני; and the two passages may be thus expounded:

2 Sam. vii. 19. "And this [namely, what was said about his house in distant times] is the arrangement about the MAN, O Lord Jehovah."

1 Chron. xvii. 17. "And thou hast regarded me in the arrangement about the MAN that is to be from above, O God Jehovah." That is, in forming the scheme of the incarnation, regard was had to the honour of David and his house as a secondary object, by making it a part of the plan, that the Messiah should be born in his family. This is indisputably the sense of both passages, though far more clearly expressed by the later writer. Com-

pare Dr. Kennicott's Posth. Dr. Kennicott, not perceiving the identity of the two words יהוה and אדני, was not aware that the two passages render the very same sense, with no other difference than the advantage of perspicuity, and perhaps of accuracy, in reciting David's very words, on the side of the author of the Book of Chronicles. I owe, however, to Dr. Kennicott the important hint, that האדם, in Samuel, and האדם המעלה, in Chronicles, allude to Christ, and to none else, which led me to the right understanding of both passages.

Ged.—19 And, as if this were but a small thing, in thy sight, O Lord God! thou hast spoken of thy servant's house, for a great while to come! Such, O Lord God! is the custom of mankind!

Such—is the custom, &c., i. e., as I understand it. This condescension is great indeed! for God to conform himself to our human usages, and show the same solicitude about my posterity, as a parent shows for his own.

Booth.—18 Who am I, O Lord Jehovah! and what is my house, that hitherto thou hast so promoted me? 19 And, as if this was but a small thing in thine eyes, O God Jehovah, thou hast spoken also of thy servant's house, for a great while to come. And is this the manner of man, O God Jehovah?

19 *And is this the manner.*] Geddes renders, "Such, O Lord God, is the custom of mankind." So Houbigant and others, and they suppose that David wondered that God should show the same solicitude about his posterity, that parents do about their own children. Our version considers it as denoting that the kindness which God had shown, was far beyond what man has either the inclination, or the ability to bestow; and this seems as probable as any.

Houb.—19 *Sed et parum tibi hoc fuit, Domine, Deus, meus: Tu enim de domo servi tui in posterum longè provides, ut mos est filiorum hominum.*

... וזאת תורה, *Ut mos est...* Hæc leguntur sic in 1 Paral. xvii. 17, וראיתי בך יהוה המעלה, *feciisti me aspectabilem, secundum formam viri excellentis.* Incertum nobis est, utrum varia ex scriptura. Sed sententia utraque cum bona sit, nihil hoc loco mutandum. Admiratur David, Deum velle sibi benefacere, vel mortuo, ut mos est hominum, qui benevolentiam suam erga proximos testamento sanciant, voluntque in filios derivari, et esse perpetuam.

* Some of Kennicott's MSS. have אדני, which seems to be the better reading of the two. The sense according to either will be the same.

Dathe.—19 *Atque hoc tibi parum visum est, nisi quoque posteris meis longe remotis promiseris, quæ legis instar a te latæ hominibus erunt observanda.*

Quæ legis, &c. Ex tot interpretationibus ad verba hæc difficilia *וְהָיָה כְּמִצְוֵי* allatis eam eligo, quam obiter dedit Celeb. Schnurrerus in fascic. ii. animadv. ad Jobum, p. 9. Nomen rectum sæpe denotat eum, ad quem lex pertinet, ut Levit. xii. 7 *וְהָיָה כְּמִצְוֵי*, *hæc est lex, quæ spectat puerperam*; Levit. xiv. 2 *וְהָיָה כְּמִצְוֵי*; Num. vi. 13, *וְהָיָה כְּמִצְוֵי*. Sic in nostro loco *וְהָיָה כְּמִצְוֵי*, *lex hominibus observanda*, et sensus verborum est: promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam.

Maurer.—19 *וְהָיָה כְּמִצְוֵי* Schnurrerus, Schulzius, Dathius hunc horum verborum sensum esse statuunt: *et hæc erit lex hominum, hominibus observanda*, i. e., promissio hæc tua vim legis habebit apud homines, quam abs te latam nemo mortalium poterit reddere irritam. Coll. Lev. xii. 7: *וְהָיָה כְּמִצְוֵי*, *hæc est lex puerperæ*, h. e., quæ spectat puerperam, ib. xiv. 2: *וְהָיָה כְּמִצְוֵי*, *hæc esto lex leprosi*, leproso servanda al. At enim vero, quum nostro hoc loco in antecedentibus non, ut in ll. ll. de lege, sed de *promissione* sermo sit, acriptori, si dicere voluisset, promissionem illam apud posteros vim legis habituram esse, haud dubie dicendum fuisset: *וְהָיָה כְּמִצְוֵי*. Equidem assentior Grotio ita interpretanti: *atqui hæc est consuetudo hominis*, non dei (*וְהָיָה כְּמִצְוֵי*, *agendi ratio*), i. e., ita familiariter mecum agis, ut homines cum hominibus agere solent. Cf. vs. 14. Quam interpretationem etiam Gesenio et Winero probari video.

Ver. 21.

Au. Ver.—21 For thy word's sake, and according to thine own heart, hast thou done all these great things, to make thy servant know them.

Ged., Booth.—21 For thine own word's sake, and according to thine own heart [*Ged.*, out of thine own bounty], thou doest all those great things, which thou hast made known to thy servant.

Ver. 23, 24.

23 וְכִי כַעֲמֹךָ בִּישְׂרָאֵל גְּוִי אֲחָד
בְּאֶרֶץ אֲשֶׁר הָלַכְתָּ לְחַלּוּחִים לְפָדוֹתָ לָוִי
לְעָם וּלְשָׂוִים לוֹ שָׁם וּלְעֲשׂוֹת לָהֶם

חַדְרֵי־לֶחֶם וְלִרְאוֹת לְאֶרֶץ כְּפָנֶי עַמְּךָ
אֲשֶׁר פָּדִיתָ לָּךְ מִמִּצְרַיִם גְּוִים וְאֶלְחָיו
וּבְתִכְוֹנוֹ לָּךְ אֶת־עַמְּךָ יִשְׂרָאֵל וְלָךְ
לְעָם צִדְעוֹלָם וְאֶתְּךָ יְהוָה חַיִּיתָ
לָהֶם לְאֶלְחָיו :

פשוט ה' v. 23.

23 καὶ τίς ὡς ὁ λαὸς σου Ἰσραὴλ ἔθνος ἄλλο ἐν τῇ γῇ; ὡς ὠδήγησεν αὐτὸν ὁ θεὸς τοῦ λυτρώσασθαι αὐτῷ λαὸν, τοῦ θέσθαι σε ὄνομα, τοῦ ποιῆσαι μεγαλῶσύνην καὶ ἐπιφάνειαν, τοῦ ἐκβαλεῖν σε ἐκ προσώπου τοῦ λαοῦ σου, οὗς ἐλυτρώσω σεαυτῷ ἐξ Αἰγύπτου ἔθνη καὶ σκηνώματα; 24 καὶ ἡτοίμασας σεαυτῷ τὸν λαόν σου Ἰσραὴλ εἰς λαὸν ἔως αἰῶνος, καὶ σὺκύρι ε ἐγένου αὐτοῖς εἰς θεόν.

Au. Ver.—23 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?

24 For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God.

Hallet.—23 In this verse there are three errors of the transcribers.

1. They have written *אֵלֹהִים*, i. e., *God*, *they went*, as if the word *Elohim*, required a verb of the plural number. But in the parallel place of the Chronicles, 1 Chron. xvii. 21, the verb is, as it should be, in the singular number, *וָיָךְ*, *he went*. The transcribers have taken the *ה* from the beginning of the latter word, turned it into a *י*, and then placed it at the end of the former word. See on Gen. xxxi. 53.

2. The transcribers have put in the word, *you*, and quite spoiled the grammar of this verse. When David was retired from all the world, and speaking to God, it cannot be thought he would, in the manner as here represented, address himself to the Israelites. Every reader will see the error, when he reads this part of the sentence, thus, *God went—to do for you great things—before thy people*. The sense demonstrates, we should read, *them*, i. e., thy people Israel, before mentioned. For *לָהֶם*, it should be *לָהֶם*: so the Vulgar Latin reads, and the Arabic. The LXX omit the word, and so did the transcriber of Chronicles.

3. The words, *for thy land*, come in oddly, and disturb the sense. Instead of *לפני*, *for thy land*, it should be *לשם*, *to drive out*, as it is in the parallel place, 1 Chron. xvii. 21. And then there will be no occasion to supply the word, *from*, in the last clause of the verse, as our translators have here done; but all would run smooth and easy, as in Chron. thus; *to do for them great things and terrible, to drive out before thy people (which thou redeemedst to thee from Egypt) the nations and their gods; i. e., to drive out the nations and their gods before thy people.*

Ken.—23, 24 Among all the methods of discovering the errors in the present Heb. text, the best is to compare parallel places; the great use of which has been already demonstrated, and will the more fully appear, the more carefully such places are compared. The verses, parallel to those here referred to, are 1 Chron. xvii. 21, 22; and the following comparison of them will discover some *corruptions*, not *variations* only, but *corruptions*, properly so called. For this thanksgiving, or prayer, of David was spoke in *only one* certain manner; consequently where two copies of it express the same parts in a different manner, it may be presumed that one of the copies is there corrupted.

ומי כעמד כישראל גוי אחד Sam.
ומי כעמד ישראל גוי אחד Chron.
בארץ אשר חלכו אלהים Sam.
בארץ אשר חלך האלהים Chron.
לפדות לו עם ולשום לך Sam.
לפדות לו עם ולשום לך Chron.
שם ולעשות לכם הגדולה Sam.
שם גדלות Chron.
ונראות לארצך מפני עמד Sam.
ונראות לגרש מפני עמד Chron.
אשר פדית לך ממצרים גוים Sam.
אשר פדית . . ממצרים גוים Chron.
ואלהיו: ותכונן לך את עמד Sam.
ותחנן . . . את עמד Chron.
ישראל לך לעם &c. Sam.
ישראל לך לעם &c. Chron.

There being mistakes here in both copies, I shall subjoin what seems to have been the true text; for certainly both places, as they contain the same parts of one and the same

appeal to God, must have been one and the same originally.

ומי כעמד כישראל גוי אחד בארץ
אשר חלך האלהים לפדות לו עם
ולשום לו שם ולעשות להם הגדולות
ונראות לגרש מפני עמד אשר פדית
לך ממצרים גוים ואלהיהם: והכונן
לך את עמד ישראל לך לעם עד
עולם ואתה &c.

And what one nation on earth is like thy people, like Israel! whom God went to redeem for a people to himself, and to make himself a name, and to do for them things great and terrible, to drive out from before thy people (whom thou redeemedst to thee out of Egypt) the nations and their gods! And thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever; for thou, JEHOVAH, hast been their God.

I shall now compare the variations, with which the name of God is expressed in these two copies of David's prayer.

1. S. 18. אדני יהוה Adonai Jehovah
C. 16. יהוה אלהים Jehovah Elohim
2. S. 19. אדני יהוה Adonai Jehovah
C. 17. אלהים Elohim
3. S. 19. אדני יהוה Adonai Jehovah
C. 17. יהוה אלהים Jehovah Elohim
4. S. 20. אדני יהוה Adonai Jehovah
C. 19. יהוה Jehovah
5. S. 22. יהוה אלהים Jehovah Elohim
C. 20. יהוה Jehovah
6. S. 25. יהוה אלהים Jehovah Elohim
C. 23. יהוה Jehovah
7. S. 26. יה. צבאות
C. 24. יה. צבאות אלהי ישראל
S. 26. אלהים על ישראל
C. 24. אלהים לישראל
8. S. 27. יהוה צבאות אלהי ישראל
C. 25. אלהי
9. S. 28. אדני יהוה Adonai Jehovah
C. 26. יהוה Jehovah
10. S. 29. אדני יהוה Adonai Jehovah
C. 27. יהוה Jehovah

The first remark on these strange variations may be, that ידני Adonai, being a word of very inferior dignity (used by a servant to

his master) is a mean word to be substituted instead of *that name*, "which is above every name," the awful and incommunicable name Jehovah. That the Jews have superstitiously omitted the latter, and supplied it by the former, has been observed page 158 and 321. And from some places it appears, that where they have retained the word Jehovah, they have put in *Adonai* before it, to strike the reader's eye first, and so to prevent his pronouncing the word Jehovah after it. We have here several instances, in which the words יהוה אלהים have been changed into יהוה אלהי, as appears from Chronicles, where the word יהוה אלהי is not found once; but even in Samuel the words יהוה אלהים are preserved in the fifth and sixth instances. That the words in the first instance were formerly in Samuel, as they are now in Chron., appears from the Syr. version, the Vulgate, and the Chald. paraphrase; which same authorities are uniform in the second, third, and fourth instances. That Chron. had formerly יהוה אלהי in the second instance, may be presumed from the Chald. paraphrase; and that it had יהוה אלהים in the fourth is confirmed by *Kyprie o Theos* in the Gr. version. As to the seventh instance, the words יהוה אלהי have perhaps been inserted by mistake; for they are not in Sam. and seem redundant. The eighth instance seems greatly defective in Chronicles. And the ninth and tenth instances seem to have been יהוה אלהים in both copies; Camb. MS. 1 has it so in ver. 28, in Samuel. In the six places in Samuel now יהוה אלהי, the points belong to יהוה אלהים; so that these were certainly the words when the points were first invented: and these are now the words in the Chald. paraphrase. I shall only add, that there appears to be a necessity for allowing, that, in these two copies of the same prayer, spoke once only, the preceding invocations were at first the same.

Ged.—23 For what one nation on the earth is like thy people, the Israelites? *What nation is there*, which any god hath gone to redeem for a peculiar people; hath, thereby, acquired so great a name, or done so great and wonderful things, as thou hast done, by expelling from before thy people, whom thou redeemedst, for thyself, out of Egypt, whole nations, and their gods? (24) For thy people, the Israelites, thou hast decreed to be thy people for ever; and thou, O Lord! art to be their God.

Booth.—23 And what one nation on the

earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for them [see note of Hallet above] great and terrible things, to drive out [see note of Hallet] before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods? 24 For thou hast confirmed to thyself thy people Israel to be thy people for ever; and thou Jehovah art become their God.

Houb.—23 *Nam quæ una gens in terrâ, ut populus tuus Israel, unquam fuit, quam Deus per viam deduxerit, ut sibi populum vindicaret, ut ei nomen faceret, ut patraret res mirabiles ac stupendas; ut cum tu coram populo tuo, quem Ægypto redemerat, expulisti gentes et ipsarum Deos? 24 Et cum populum tuum Israel tu tibi proprium in perpetuum fecisti, ut tu, Domine, esses eorum Deus?*

23 יהוה אלהים, *Duxit eum Deus*; melius יהוה אלהי, in voce Hiphil, quam exhibent Græci Intt. hoc modo: ὠδῆγησεν αὐτὸν, *duxit eum*. Illi qui habent יהוה אלהי, ut verbum plurale *iverunt*, quique inde colligunt nomen יהוה אלהים, cum Deum verum notat, non respuere numerum pluralem, pugnant cum affixo יי singulari, quod mox sequitur, et præterea sententiæ rectum tramitem deserunt, quæ vult *duxit eum* (ut *redimeret*), non autem *ivit*, quod *ivit* non bene consociatur cum eodem ut *redimeret*... וְלַעֲשׂוֹת לָכֵן, et ut *faceret vobis*, lege וְלָהֶם, illis, tertia in persona, quam sequuntur Vulgatus et Syrus. Davidis sermo est ad Deum, non ad populum; itaque non dixerit לָכֵן, vobis... לְאִשְׁרָאֵל: hæc duo verba dissociabilia sunt. Nam לְפָנַי, a facie (populi tui) causam aliquam indicat, quam notare non potest nomen substantivum *terræ tuæ*. Est, opinor, antiqua scriptio, וְלִי יֵצֵא, ut *expelleres*, nisi וְלִי יֵצֵא, ut *currere faceres*, vel ut *verteres in fugam a facie* (populi tui gentes.) Legitur loco parallelo וְלִי יֵצֵא, ad *expellendum*, quod ejusdem sententiæ est, non tamen huc inferendum, quia non satis simile mendo וְלִי יֵצֵא.

Dathe.—23 *Ad quem tibi vindicandum tu ipse processisti ad nomen tibi faciendum, atque ut propter eum magna et terribilia patraret, expellendo nempe propter populum tuum, quem tibi ex Ægypto redemisti, gentes Cananæas earumque Deos. 24 Hunc igitur tuum populum stabilies, ut populum tibi sacrum in perpetuum, erisque ejus Deus.*

Propter eum. Pro לָכֵן legendum puto

עָלָה. Sic Vulgatus et Syrus. Apostrophe ad populum directa nimis dura videtur.

Expellendo. Pro עָלָה in loco parallelo 1 Chron. xvii. 21 legitur עָלָה. Sic quoque oi δ: τοῦ ἐκβαλεῖν σε.

Maurer.—23 עָלָה] est dativus commodi s. pleonasticus quem dicunt (ut prius עָלָה vs. 24), ad עָלָה referendus, et hanc ipsam ob causam in plurali positus (ut præcedens עָלָה), nisi fortasse legendum est עָלָה. Transitus a persona tertia ad secundam, quæ etiam in seqq. servatur, nihil miri habet. Plerique pronomen ad populum referentes legi volunt עָלָה. עָלָה וְעָלָה Hæc cum antec. ita junge: quem tibi redemisti ex Ægypto (ejus), gentibus ejusque diis.

Ver. 28.

וְעַתָּה וּמִלְנֵי יְהוָה אֱתָדַחֵנִי
הַמֶּלֶךְ יְהוָה:

καὶ νῦν κύριέ μου κύριε, σὺ εἶ θεός, κ.τ.λ.

Au. Ver.—28 And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant.

Commentaries and Essays.—And now, O Lord God, thou art that God. This version by no means expresses the true meaning and force of the original; which is אַתָּה הוּא אֱלֹהִים, Thou art He, the God, the God by way of eminence, the true and only God. It might therefore be better expressed perhaps in our idiom, and thou, O Lord God, art the only God, or God alone, לֹד is often understood, when not written, especially, when there is an emphasis in the expression, as here, אַתָּה לֹד. So Ruth i. 17 מוֹת, death alone. The phrase here therefore answers in its true meaning to the parallel one, Is. xxxvii. 16, where לֹד is expressed, אַתָּה מוֹת לֹד.

CHAP. VIII. 1.

וַיְהִי אַחֲרֵיכֵן בָּרַךְ דָּוִד אֶת-פִּלְשְׁתִּים
וַיִּכְנֶעֱם וַיִּקַּח דָּוִד אֶת-מֶתֶג אֲמָח
מִיַּד פִּלְשְׁתִּים:

καὶ ἐγένετο μετὰ ταῦτα, καὶ ἐπάταξε Δαυὶδ τοὺς ἀλλοφύλους, καὶ ἐτροπώσατο αὐτούς. καὶ ἔλαβε Δαυὶδ τὴν ἀφωρισμένην ἐκ χειρὸς τῶν ἀλλοφύλων.

Au. Ver.—1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Metheg-

ammah [or, the bridle of Ammah] out of the hand of the Philistines.

Metheg-ammah.

Houb., Dathe, Hallet, Booth.—Gath and her towns [pp. 1 Chron. xviii. 1].

Ged.—1 After this, David smote the Philistines, and subdued them: for out of the hands of the Philistines he took Gath, their metropolis.

Pool.—*Metheg-ammah*, i. e., *Gath and her towns*, as it is expressed in the parallel place, 1 Chron. xviii. 1, which are called *Metheg-ammah*, or *the bridle of Ammah*, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines, and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

Bp. Patrick.—*Metheg-ammah.*] That is, the famous city of Gath, and the territories thereof (as it is expounded, 1 Chron. xviii. 1), which is called *Metheg-ammah*, because it stood upon mount Ammah; and was as a bridle to the whole country, whereby it was kept in obedience. So our translators understand the word *Metheg* in the margin of our Bibles. But R. Solomon takes it for a goad, or a staff; this city domineering over the Philistines. For we read of no king in any of their other cities; either in Gaza, or Ashdod, or Ekron, or Askelon; but only in this: where Achish formerly reigned, but, it is likely, was dead. There are several other interpretations in Bochart's Hierozoicon, lib. ii., cap. 18, par. i.

Hallet.—Whoever will take the pains to compare this chapter with 1 Chron. xviii., which relates the very same history, and, for the greatest part, in the very same words, will not be able, I should think, to avoid being convinced, that the *Jews* have been guilty of many errors in transcribing this chapter. In ver. 1 it is said, "David took Metheg-ammah." The critics have not been able to determine what this *Metheg-ammah* is. Bishop Patrick says, "It is expounded to be *Gath*, and its territories, 1 Chron. xviii. 1." He should have said, that *Metheg-ammah* is one of the errata of the scribes, and that they should have written in Sam. as it is in Chron. *Gath, and her towns*. אַתָּה וְעָלָה is oddly turned into אַתָּה מֶתֶג.

Bp. Horsley.—*Metheg-ammah*, *frenum tributi*, Vulg.; *the bridle of bondage*, Queen

Elizabeth's Bible. Whatever may be the meaning of the name, Gath is the place meant. See 1 Chron. xviii. 1.

Dr. Adam Clarke.—David took *Metheg ammah*.] This is variously translated. The Vulgate has, *Tulit David frænum tributi*, David removed the bondage of the tribute, which the Israelites paid to the Philistines. Some think it means a *fortress*, city, or strong town; but no such place as *Metheg-ammah* is known. Probably the Vulgate is nearest the truth. The versions are all different.

Gesen.—מֶתֶג 3. i. q. מֶתֶג No. 7, metropolis. 2 Sam. viii. 1, and David took the *bridle* (bit) of the metropolis out of the hand of the Philistines, i. e., he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e., do not subject myself to thee; see Schult. ad Job xxx. 11, and Hariri Cons. iv., p. 24. See also *Gesch. der Hebr. Sprache*, p. 41.

Houb.—מֶתֶג וּמֶתֶג. Nos, *Geth et nicos ejus*, ex scripturâ loci paralleli 1 Par. xviii. 21, וּבְגִתָּה. Etenim, cum nihil unum dicant veteres, ut in mendis fieri solet, et cum ignoretur urbs *Metheg*...locus unus est ex altero corrigendus. Opportune Philistæi dicuntur fracti et humiles, urbe eorum *Geth* à Davide captâ. Nam *Geth* metropolis erat Philistæorum. Propterea David in Cantico super morte Saülis, dixit, nolite hæc annuntiare in *Geth*.

Dathe.—1 *Posthæc a) David victos a se Philistæos sibi subiecit, eisque Gatham cum vicis ejus b) eripuit.*

a) Hoc caput non cohæret cum præcedenti, sed cum cap. v. 17 sqq.

b) Sic verto ex loco parallelo 1 Chron. xviii. 1, in quo pro מֶתֶג וּמֶתֶג legitur מֶתֶג וּמֶתֶג. De variis h. l. explicationibus vide sis *Glossium*, p. 783.

Maurer.—וְגִתָּה וּמֶתֶג, *Et sumsit Davides frenum metropoleos* (מֶתֶג i. q. מֶתֶג xx. 19 ad q. cf.) *a manu Philistæorum*, i. e., metropolin Philistæorum in deditionem recepit. Proverbialis dictio, cui simillima est Arabum: *tradidit capistrum suum alicui*, i. e., arbitrio ejus se permisit. Auctor Paralipomenon pro מֶתֶג וּמֶתֶג dedit וּבְגִתָּה, *Gatham et ejus municipia*, 1 Chron. xviii. 1, quam arbitraryam mutationem non debebat recipere Dathius.

Ver. 2.

וַיִּקַּח מֶתֶג וּמֶתֶג וַיִּמְדָּם בְּחֶבְלֵי הַשֶּׁבֶב
אוֹתָם לְרֶגֶל וַיִּמְדָּם שְׁגִיר־חֲבָלִים

לְהָמִית וּמֶלֶךְ הַחֶבֶל לְהָמִית וַיִּקַּח
מֶתֶג לְרֶגֶל לְעַבְדֵּים נְשָׁאִי מֶתֶג :

καὶ ἐπάταξε Δαυὶδ τὴν Μωάβ, καὶ διεμέτρησεν αὐτοὺς ἐν σχοινίοις, κομίσας αὐτοὺς ἐπὶ τὴν γῆν. καὶ ἐγένετο τὰ δύο σχοινίσματα τοῦ θανατώσαι, καὶ τὰ δύο σχοινίσματα ἐξώγρησε· καὶ ἐγένετο Μωάβ τῷ Δαυὶδ εἰς δούλους φέροντας ξένια.

Au. Ver.—2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

Pool.—With a line, i. e., as with line, the particle *as* being oft understood, as Psal. xi. 1; xxii. 6; xlv. 1. The sense is, having conquered the land, he made an estimate of it, and, as it follows, distributed the towns and people into three parts.

Dr. A. Clarke.—And measured them with a line—even with two lines.] It has been generally conjectured that David, after he had conquered Moab, consigned *two-thirds* of the inhabitants to the sword; but I think the text will bear a meaning much more reputable to that king. The first clause of the verse seems to determine the sense; *he measured them with a line, casting them down to the ground*—to put to death, and with one line to keep alive. Death seems here to be referred to the cities by way of metaphor; and from this view of the subject we may conclude that two-thirds of the cities, that is, the *strong places* of Moab, were erased; and not having strong places to trust to, the text adds, *So the Moabites became David's servants, and brought gifts*, i. e., were obliged to pay tribute. The word *line* may mean the same here as our *rod*, i. e., the instrument by which land is measured. There are various opinions on this verse, with which I shall not trouble the reader. Much may be seen in Calmet and Dodd.

Bp. Horsley.—Casting them down to the ground; rather, laying them along upon the ground.

Ged.—2 He also smote the Moabites: whom, being laid on the ground, he measured with a line. Two line-lengths of them he measured out to be put to death, and one line-length to be kept alive. Thus the Moabites became David's subjects, and brought him presents.

Booth.—2 And he smote the Moabites; whom, being laid on the ground, he measured with a line. He measured two line-lengths; a line-length to put to death, and one full line-length to keep alive. Thus the Moabites became David's servants, and brought gifts.

Ver. 3.

וַיִּהְיֶה דָּוִד אֶת־הַרְדְּדָאִיזִר בְּרִיחָב מֶלֶךְ
צֹבָה בְּלִבְתָּו לְהַשִּׁיב יָדוֹ בְּנָחֵר׃
וְיָ׃ סוּר קִר אֶל־נָחִיר v. 3.

καὶ ἐπάταξε Δαυὶδ τὸν Ἀδρααζάρ υἱὸν Παῦβ βασιλεῖα Σουβὰ, πορευομένου αὐτοῦ ἐπιστήσαι τὴν χεῖρα αὐτοῦ ἐπὶ τὸν ποταμὸν Εὐφράτην.

Au. Ver.—3 David smote also Hadad-ezer [or, Hadarezer, 1 Chron. xviii. 3], the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

Hadad-ezer.

Ged.—Hadarezer, 1 Chron. xviii. 3.

Pool.—*Hadad-ezer*, called *Hadarezer*, 1 Chron. xviii. 3, the Hebrew letters *daleth* and *resch* being alike, and so oft interchanged [so Bochart, *Patrick*]. *As he went.* *Quest.* Who? *Annw.* Either, first, Hadarezer [so Clarke, *Ged.*, *Booth.*, *Dathe*, *Maurer*]; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David [so *Patrick*], who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and establish his dominion as far as Euphrates.

Bp. Patrick.—*As he went to recover his border at the river Euphrates.* That is, as David went to extend the limits of his kingdom (according to the ancient prophecy, Gen. xv. 18) towards the river Euphrates, he smote this king, who came out, perhaps, to oppose him. See 1 Chron. xviii. 3, where it is said, "he went to establish his dominions by the river Euphrates:" which seems to relate to David, not to Hadad-ezer.

Hallet.—3 It is said, *he* (meaning *Hadad-ezer*) *went to recover his border at the river Euphrates.* 1 Chron. xviii. 3, it is, *he* (meaning *David*) *went to stablish his dominion by the river Euphrates.* The difference between the *Hebrew* in these places, is but in one letter. In *Samuel* the word is *וַיִּשָּׁב*, to *recover*, in *Chronicles* it is *וַיִּסְבֵּב*, to *stablish*. The old versions of *Samuel* shew

that they read to *stablish*. Only the *Targum* agrees with the present corruption of the *Hebrew*. The next word *ו*, should, in both places, have been rendered *border*, or in both *dominion*. The transcriber of the Book of *Samuel* carelessly omitted the word, *Euphrates*, at the end of the verse; and the superstitious *Jews* continue to omit the word, only leaving a space for it, and writing, under the line, the points that belong to the word. The word is well retained in *Chronicles*, and from thence well supplied in this place by our translators; as it is retained in all the ancient versions, even in the *Chaldee* itself.

Boothroyd's Heb. Bible.—3 Hallet proposes to read here as in 1 Chron. xviii. 3; but on examining the narrative, I conceive that each account is correct; and that the text in *Chronicles* is synonymous with this; that *בִּלְתָּו* there does not refer to David, but to Hadarezer—*צִיבָה*. This is supposed to be Nesibis. Saul had probably wrested from him, or his predecessor, a part of his territory (see 1 Sam. xiv. 47), which he now attempted to recover. By the re-conquest of his territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Comp. Gen. xv. 18, Deut. i. 7, Josh. i. 4.

Bp. Horsley.—*To recover*; rather, to *establish*. 1 Chron. xviii. 3, LXX, and Vulgate.

Ged.—3 David also smote Hadar-ezer, king of Zoba; who came to re-establish his power by the river Euphrates.

Gesen.—Hiph. *וַיִּשָּׁב*. 7. Seq. *אֵל, אֶל, to turn to, towards, upon any one, e. g. a) אֶל יָדוֹ וַיִּשָּׁב, to turn one's hand upon or against any one, Is. i. 25; Am. i. 8; Ps. lxxxi. 15; seq. 2 id. 2 Sam. viii. 3.*

Dathe—3 Porro profigavit Hadadeserum, Rechobi filium, regem Nesibrensem, qui ultra Euphratem imperii sui limites propagare tentavit.

Hadadeserum. In hujus nominis scriptione codd. Hebræi variant. Kennicottus 25 codd. citavit, in quibus scriptum legatur *Hadareser*. Sic quoque oi ó, Vulg., Syrus, Arabs.

Euphratem. Vocem *אֶל*, quam codd. Masorethici tantum in margine ponunt, legerunt omnes interpretes veteres in suis codd., et Kennicottus in 32 codd. in textu invenit. Sensus idem est, si quoque omit-

tatur, cum constet, $\text{קָרָה קָרָה} \text{'} \epsilon\lambda\phi\chi\eta\text{'}$ in cod. Hebræo de flumine Euphrate dici.

Maurer.—3 $\text{וְיָצַק דָּוִד בְּיָדָא} \text{'}$, *Ut dominium suum ad Euphratem restauraret*, i. e., eam Euphratensis regni partem, quam Saulo rege (cf. 1 Sam. xiv. 47) amiserat, in ditionem suam reciperet. Alii, in his Ros. Archæol. i. 2, p. 249, suffixum in בְּיָדָא et יָדָא non ad Hadadeserum sed ad Davidem referunt, ut sensus prodeat hic: ut eam Euphratensis regni partem, quam Saulo rege Israelitæ occuparant (cf. 1 Sam. xiv. 47), postea vero inclinatis valde Israelitarum rebus (1 Sam. xxxi.) Hadadeserus receperat, iterum in potestatem suam redigeret. Præter necessitatem pro בְּיָדָא Masorethæ legi jubent בְּיָדָא .

Ver. 4.

$\text{וַיִּלְכֹּד דָּוִד מִמֶּנּוּ אֶלֶף וְשֵׁבַע מֵאוֹת וְעָשָׂר וְשָׁמַיִם וְעַשְׂרִים אֶלֶף אִישׁ רֶגֶלִי וַיַּעֲקֹר דָּוִד אֶת־כָּל־הָרֶכֶב וַיִּתֵּר מִמֶּנּוּ בָּמֶה רֶכֶב$

καὶ προκατέλαβeto Δαυὶδ τῶν αὐτοῦ χίλια ἄρματα, καὶ ἑπτὰ χιλιάδας ἰππέων, καὶ εἴκοσι χιλιάδας ἀνδρῶν πεζῶν. καὶ παρέλυσσε Δαυὶδ πάντα τὰ ἄρματα, καὶ ὑπελείπετο ἑαυτῷ ἑκατὸν ἄρματα.

Au. Ver.—4 And David took from him [or, of his] a thousand chariots [as 1 Chron. xviii. 4], and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

Seven hundred horsemen.

Lud. Capellus, Grotius, Houb., Hallet, Ged., Booth.—Seven thousand [LXX, Josephus, and p. 1 Chron. xviii. 4] horsemen.

Pool.—Chariots; which word is fitly supplied out of 1 Chron. xviii. 4, such substantives being oft understood in the Hebrew language, as Gen. xxvi. 30; 2 Sam. xxi. 16. *Seven hundred horsemen*, or *seven hundred companies of horsemen*, i. e., in all *seven thousand*; as it is 1 Chron. xviii. 4; there being ten in each company, and each ten having a ruler or captain, Exod. xviii. 21; Deut. i. 15. Or these *seven hundred* were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders. *Houghed all the chariot horses*, except the following reserve.

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Chariots are here put for *chariot horses*, as they are 1 Sam. xiii. 5; 2 Sam. x. 18; Psal. lxxvi. 6.

Bp. Patrick.—*A thousand chariots.*] The word *chariots* is not in the Hebrew: but it is well supplied by our translators, out of 1 Chron. xvi. 4, in which book many things are explained which are briefly related here.

Seven hundred horsemen.] Here again is an ellipsis, as in the foregoing words: for in 1 Chron. xviii. 4, it is said *seven thousand*. But as after *a thousand* something is to be understood, viz. *chariots*: so after *seven hundred* something is to be understood, viz., *captains* (as Abarbinel explains it), under whom a great many others served, so that commanders and soldiers made in all, *seven thousand*. Such an ellipsis is observed in this very book, v. 8, "Whosoever smites the Jebusites, and the blind, and the lame," &c. It is not said what shall be their reward; which is plainly mentioned 1 Chron. xi. 6, where it is said, *he shall be chief* (see l'Empereur on Bava-kama, cap. 7, sect. 7).

David houghed all the chariot horses.] Here again is the same ellipsis, for there is no word in the Hebrew for *horses*. Yet the meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots, and made them unserviceable hereafter (see Josh. xi. 9). Thus, in x. 18, David is said to have slain *seven hundred chariots*; that is, the horses of so many chariots: and in Psalm lxviii. 18, by "the chariots of the Lord," some understood *horsemen*: and lxxvi. 6, "the chariot and horse," &c.; that is, as well the horses that drew the chariot, as they that rode in it (see Bochartus, in his Hieroz., par. i., lib. ii., cap. 6).

Hallet.—4 And David took from him a thousand chariots, and seven hundred horsemen. Our translators have well noted, that there is no word for *chariots* in this place, in the Hebrew, by causing it to be printed in a different letter. It is well supplied out of 1 Chron. xviii. 4. The Greek and Syriac versions of Samuel retain the word, and there can be no doubt, but it originally belonged to the text of Samuel: since no figure of speech will bear out a writer in saying *a thousand were taken*, when he does not let his readers know whether they were chariots, asses, mules, &c., or 1,700 horsemen. This shows how merry Bishop Patrick's note is on this omission. It is

4 B

supplied, says he, out of Chron., "in which book many things are *explained*, which are *briefly* related here." His next is equally surprising, viz.:

"*And seven hundred horsemen.*] Here again is an *ellipsis*, as in the foregoing words. For in 1 Chron. xviii. 4, it is said, seven thousand." This figure *ellipsis* will, it seems, do wonders. It will excuse a writer when he omits the most essential words of a sentence. I do not see then, why the same excuse should not be made for a transcriber, when he omits a whole sentence, and the omission be called by the soft name of an *ellipsis*, when it is really a blunder. Supposing the transcribers had been guilty of the same *ellipsis* or omission in Chronicles as they have in Samuel, it would not have been possible (if the old versions had been laid aside), to have known what those thousand things were which David took. We might as well have supposed they were *horses* as *chariots*, especially since he next mentions the *horsemen*. The other instances there produced by the Bishop are of the same kind, except that about *David's houghing the chariots*, in this same verse. As to which he says, "The meaning can be nothing else, but that he cut the hamstrings of the horses that drew their chariots." I see no necessity to suppose that horses are here intended. Both Samuel and Chronicles exactly agree in reading יַעַץ מֵאֵל לִי הָרַבָּה which ought to be rendered, *he destroyed all the chariots, or made them useless*. To show the justness of this rendering, it must be observed, that the word יַעַץ is used seven times in the Old Testament. In two places it signifies, *to hough horses*, or to cut their hamstrings, Josh. xi. 6, 9. In both which places the word *horses* is expressly mentioned. In two other places it is rendered, *to pluck up, or root up*; Eccles. iii. 2, *a time to pluck up that which is planted*; Zeph. ii. 4, *Ekrone shall be rooted up*. In the fifth place it is translated, *to dig down*, Gen. xlix. 6, *they digged down a wall*: which the Bishop inclines to think is the true rendering of that place, and not the marginal. The other two places where this word is used are those now under consideration. It appears from this view of the use of the word יַעַץ, that when horses are not mentioned with it, there is no occasion for us to think of them. The general meaning of the word appears to be *spoiling, hurting, destroying, or to that*

purpose. For *houghing, plucking up, rooting up, and digging down*, are various methods of *spoiling or hurting things*. The word may as well be applied to a *chariot*, as it confessedly is to a *plant, a town, or a wall*. It will signify that the chariots were spoiled, or rendered useless; and we may allow that the manner of *spoiling them* was like that of *spoiling the horses*, viz., *cutting the cords or leathers that fastened one part of the chariot to another*.

Ken.—2 Sam. viii. and x., compared with 1 Chron. xviii. and xix.

The very great utility of comparing parallel places may be further ascertained, by a comparison of some parts of the chapters above specified.

Sam. viii. 1 David took Metheg-ammah. Chron. xviii. 1 David took Gath and her
Sam. 3 David smote Hadadezer. Chron. towns. 3 David smote Hadarezer.
Sam. 4 And David took from him 1,000 Chron. 4 And David took from him 1,000
Sam. and 700 horsemen, and Chron. chariots, and 7,000 horsemen, and
Sam. 20,000 foot. 6 Then David put Chron. 20,000 foot. 6 Then David put
Sam. garrisons in Syria. 8 And from Chron. in Syria. 8 And from
Sam. Betah and Berothai cities of Ha- Chron. Tibbath and Chun cities of Ha-
Sam. dadezer. 9 When Toi heard, that Chron. darezer. 9 When Tou heard, that
Sam. David had smitten Hadadezer, Chron. David had smitten Hadarezer,
Sam. 10 Then Toi sent Joram his son. Chron. 10 He sent Hadoram his son.
Sam. 12 Syria and Moab. 13 Syrians, Chron. 11 Edom and Moab. 12 Edomites,
Sam. in the valley of salt, 18,000. Chron. in the valley of salt, 18,000.
Sam. 17 Ahimelech and Seraiah was the Chron. 16 Abimelech and Shavsha was
Sam. scribe. x. 16 Shobach the cap- Chron. scribe. xix. 16 Shophach the cap-
Sam. tain. 17 David passed over Jordan, Chron. tain. 17 David passed over Jordan,
Sam. and came יְהוֹשָׁפָט to Helam. 18 David Chron. and came יְהוֹשָׁפָט upon them. 18 David
Sam. slew 700 chariots of Chron. slew of the Syrians 7,000 chariots
Sam. the Syrians, and 40,000 horsemen; Chron. and 40,000 footmen;
Sam. and smote Shobach, &c. Chron. and killed Shophach, &c.

Without remarking all the differences in these passages, it may be observed in general—that I by no means suppose every variation here to be a corruption, and yet that I cannot suppose these passages uncorrupted. Are we to believe, that the same man is properly called Hadadezer and Hadarezer—or Ahimelech and Abimelech, &c. Are we to say, with Bishop Patrick, that Methegammah in Samuel, is expounded to be Gath and its territories in Chronicles—or, that 700 in Samuel and 7,000 in Chronicles agree in sense, only the number in Samuel is expressed by an ellipsis? Other interrogatories might be put, and the impossibility of supposing the text entire in these passages might be largely insisted on. But as judicious remarks have been made on some of these mistakes by Mr. Hallet, I shall only mention one. The text in Chronicles tells us that “David took 1,000 chariots, and 7,000 horsemen, and 20,000 footmen.” But in Samuel that “David took 1,000 (what?) and 700 horsemen, and 20,000 footmen.” The omission of the word רב, chariots, seems indubitable: LXX, *χίλια ἄρματα*. But, how are we to account for the surprising variation in the numbers; since שבע מאות, 700, and שבע אלפים, 7,000, differ widely in letters and signification? We have here then another confirmation of what was supposed, page 96, &c., that the Jews formerly expressed the Bible numbers by single letters; and then the mistake is easy—י being 7,000, and י 700. The same mistake occurs in 2 Sam. x. 18, 700 י, which in 1 Chron. xix. 18, is 7,000 י. Will any other hypothesis so naturally solve this repeated difficulty?

Bp. Horsley.—A thousand chariots, and seven hundred horsemen, and &c. The word chariots is very properly inserted, upon the authority of the parallel place in Chronicles, and the version of the LXX here. In the parallel place in the book of Chronicles, and in the version of the LXX, the number of horsemen is 7,000, instead of 700, as we read here in the Hebrew text. I am much inclined to think that the true reading in both places is thus, “seven hundred chariots and a thousand horsemen.” If these horsemen were, as I vehemently suspect, men riding astride on the horses that drew the cars, if each car was drawn by a pair of horses, the number of horsemen, if all were taken, should be double the number of the cars. See 1 Sam. xiii. 5. But of 1,400 such

horsemen it may easily be imagined 400 were killed.

Houghed all the chariot-horses; rather, “crippled all the chariots, except that he reserved of them,” &c. “Crippled,” namely by breaking the wheels, or the axles. See LXX, Queen Elizabeth’s Bible, and Parkhurst, פָּרַר.

Dr. A. Clarke.—A thousand chariots.] It is strange that there were a thousand chariots, and only seven hundred horsemen taken, and twenty thousand foot. But as the discomfiture appears complete, we may suppose that the chariots, being less manageable, might be more easily taken, while the horsemen might, in general, make their escape. The infantry also seem to have been surrounded, when twenty thousand of them were taken prisoners.

David houghed all the chariot horses.] If he did so, it was both unreasonable and inhuman; for, as he had so complete a victory, there was no danger of these horses falling into the enemy’s hands; and if he did not choose to keep them, which indeed the law would not permit, he should have killed them outright; and then the poor innocent creatures would have been put out of pain. But does the text speak of houghing horses at all? It does not. Let us hear: וַיִּפֹּץ דָּוִד אֶת כָּל הָרֶכֶת וְאֶת הָאֶרֶץ, And David disjointed all the chariots, except a hundred chariots which he reserved for himself. Now, this destruction of the chariots was a matter of sound policy, and strict piety. God had censured those who trusted in chariots; piety therefore forbade David the use of them: and lest they should fall into the enemy’s hands, and be again used against him, policy induced him to destroy them. The Septuagint render the words nearly as I have done, καὶ παρέλυσεν Δαυὶδ πάντα τὰ ἄρματα.

He kept however one hundred; probably as a sort of baggage or forage wagons.

Gesen.—פָּרַר Piel, to hamstring, to hough, e. g., a horse, i. e., to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. xi. 6, 9; 2 Sam. viii. 4; 1 Chron. xviii. 4; of a bullock, Gen. xlix. 6. Sept., νευροκοπεῖν. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab. عَقَر id.

Houb.—*Omnes autem currus dissolvit, centum servatis.*

Ver. 6.

Au. Ver.—And [1] the LORD preserved David whithersoever he went.

Ged., Booth.—Thus the Lord [*Heb., Booth., Jehovah*] preserved, &c.

Ver. 7.

וַיִּקַּח דָּוִד אֶת שְׁלֹמֹי הַזָּהָב אֲשֶׁר
הָיוּ אֶל עֲבָדָיו תְּדַעְזָר וַיְבַרְכֵם
יְרֵשָׁתָם:

καὶ ἔλαβε Δαυὶδ τοὺς χλιδῶνας τοὺς χρυσοῦς οἱ ἦσαν ἐπὶ τῶν παιδῶν τῶν Ἀδρααζάρ βασιλέως Σουβὰ, καὶ ἤνεγκεν αὐτὰ εἰς Ἱερουσαλὴμ. καὶ ἔλαβεν αὐτὰ Σουσακὶμ βασιλεὺς Αἰγύπτου, ἐν τῷ ἀναβῆναι αὐτὸν εἰς Ἱερουσαλὴμ ἐν ἡμέραις Ῥοβοὰμ υἱοῦ Σολομῶντος.

Au. Ver.—7 And David took the shields of gold that were on the servants of Hadad-ezer, and brought them to Jerusalem.

Bp. Patrick.—The Hebrew particle *el*, which we translate *on*, may better be translated *with*; that is, in the custody of Hadad-ezer's servants, who were officers in his treasury: for it is not likely they brought them into the field of battle. So *Pool*.

Hallet.—7 *The shields of gold that were on the servants.* This is the sense of the place. But it is not easy to suppose this to be the true rendering of the preposition *אֶל*, as Bishop Patrick could not but observe. It should be *עִם*, as it is in 1 Chron. xviii. 7.

Dr. A. Clarke.—*The shields of gold.*] We know not what these were. Some translate *arms*, others *quivers*, others *bracelets*, others *collars*, and others *shields*. They were probably costly ornaments by which the Syrian soldiers were decked and distinguished. And those who are called *servants* here, were probably the *choice troops* or *body-guard* of Hadadezer, as the *argyraspides* were of Alexander the Great. See Quintus Curtius.

Gesen.—שָׁלֹם m. (r. שָׁלַם) only plur. שָׁלֹמִים, *shields*, apparently so called from being *hard* or perhaps *tough*; see the signification of the Arabic root under שָׁלַם, and comp. the noun שָׁלַם. 2 Sam. viii. 7, וַיְהִי שָׁלֹם, *shields of gold*. 2 Kings xi. 10; 2 Chron. xxiii. 9; Cant. iv. 4; Ez. xxvii. 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. li. 11, *sharpen the arrows*, מִלֵּשָׁם הַשָּׁלֹם, *fill out the shields*, i. e., put them on, see in

מִלֵּשָׁם No. 1. a.—Interpreters have long hesitated as to the signification of this word; and some have even rendered it by *quivers*, as (after Jarchi) Jahn Archæol. II. ii.

p. 428; or also *darts*. Comp. سَلَط, arrow.

The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by *shields*, 1 Chron. xviii. 7, 2 Chron. xxiii. 9; and the translator of Jeremiah, cap. xiii. 23, uses the words מִתְּחִלָּה שָׁלֹם to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under מִלֵּשָׁם, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it *quivers*.

Prof. Lee.—שָׁלֹם. A word variously translated and of doubtful import. Arab.

سَلَط, *durus*; سَلِيط, *acutus*. *Arms* of some kind, but whether offensive or defensive, appears uncertain, usually *shields*, 2 Samuel viii. 7; 2 Kings xi. 10; Ezekiel xxvii. 11, &c. LXX. ὅπλα, *pharétras*, *βολίδες*, *χλιδῶνας*, *κλουούς*, *ἐρισσοῦς*. Sym. πανοπλία. Vulg. *arma*, *armatura*, *peltas*, *pharetras*.

Ver. 8.

וַיִּבְרָא בִּמְצָחַי עָבְדֵי תִדְדָעָזָר לְקָח
הַמֶּלֶךְ דָּוִד נְחֹשֶׁת חֲרָבָה מְאֹד:

καὶ ἐκ τῆς Μετεβάκ καὶ ἐκ τῶν ἐκλεκτῶν πόλεων τοῦ Ἀδρααζάρ ἔλαβεν ὁ βασιλεὺς Δαυὶδ χαλκὸν πολλὸν σφόδρα. ἐν αὐτῷ ἐποίησε Σαλομὼν τὴν θάλασσαν τὴν χαλκήν, καὶ τοὺς στύλους, καὶ τοὺς λουτήρας, καὶ πάντα τὰ σκεύη.

Au. Ver.—8 And from Betah [*or, Tibbath*], and from Berothai [*or, Chun*, 1 Chron. xviii. 3], cities of Hadadezer, king David took exceeding much brass.

And from Betah.

Boothroyd.—*And from Tibbath.*] In the parallel place these names are Tibbath and

Chun. I have adopted the first as most probably the true reading here, as it is in the versions mentioned; and I consider that Berothai ought to be restored there for the same reason. 1 Chron. xviii. 8.

Took exceeding much brass.

Ged.—Brought a very great quantity of brass, of which Solomon, *afterward*, made the brazen sea, the columns, the lavers, and all the other utensils of the temple [LXX and Jos.].

Hallet.—8 *And from Beta, and from Berothai, cities of Hadarezer.* In Chron. it is, *likewise from Tibhath, and from Chun, cities of Hadarezer.* Here is a difference between all these three proper names. *Hadarezer* in Chron. is always called *Hadadazer* in Samuel: an easy mistake, ו written for ר. The names of his two cities are written very differently: though we may see somewhat of the occasion of the difference. In Samuel the words are וסנחא וסנחא. In Chronicles the words are וסנחא וסנחא. The first name is plainly the same, only the two first letters are dislocated. In Sam. it is spelt וסנחא, in Chron. it is וסנחא. The other name כן is turned into כנ. The change of כ into כ is not difficult; and the ו is taken from the end of the first name in Chron. וסנחא. To confirm the reader in the reasonableness of the alteration I here propose in Sam., it must be observed that here in Sam. the first name is spelt *Tebah*, in the LXX, Syr., and Arab. But perhaps the other name is spelt right in Sam. and wrong in Chronicles. For in Chron. the Syr. calls this city, *Berothai*, as in Sam. and the LXX in both places render the name of it, *τῶν ἐκλεκτῶν, the chosen*; which shows that they read, *Berothai*, in both places, which they derived from כנ, *he chose*. At the end of this verse the LXX add what we read in the end of the parallel verse in Chron., *Brass, wherewith Solomon made the brazen sea, and the pillars, and the lavers, and all the vessels.* This I suppose, was omitted by the Bishop's figure *ellipsis*.

Ver. 13.

וַיַּעַשׂ דָּוִד בְּשָׁבוֹ מִחַבְּרֹתַי
אֶת־יָאֶרְם בְּנֵי־מֶלֶךְ שְׂמוֹנָה עָשָׂר
אֶלֶף :

καὶ ἐποίησε Δαυὶδ ὄνομα· καὶ ἐν τῷ ἀνα-
κάμπτειν αὐτὸν ἐπάταξε τὴν Ἰδουμαίαν ἐν
Γεβελὲμ εἰς ὀκτωκαίδεκα χιλιάδας.

Au. Ver.—13 And David gat him a name when he returned from smiting [Heb., his smiting, or, slaying] of the Syrians in the valley of salt, *being* eighteen thousand men.

14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David whithersoever he went.

Pool.—13 *Gat him a name*, i. e., much increased his reputation. *The Syrians*, or *Edomites*, as they are said to be, 1 Chron. xviii. 12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army (as the number of the men slain in it sheweth), consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew: *And David gat him a name when he returned from smiting of the Syrians*, in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture) *in the valley of salt eighteen thousand men*, who were *Edomites*, as is sufficiently implied here in the next verse, and expressed 1 Chron. xviii. 12. *The valley of salt*; a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. *Being eighteen thousand men*; as it is also 1 Chron. xviii. 12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason they are said to be smitten by Joab, Psal. lx., title, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6,000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterwards recruited their forces and fought with Joab, and lost other 12,000

men. Nor is it strange if two battles were fought in one place; of which there are divers instances in historians.

Bp. Patrick.—13 *David gat him a name when he returned from smiting of the Syrians.*] His victory over that people (mentioned ver. 5), when they came to succour Hadad-ezer, gained him a great reputation, as a potent prince, and a mighty warrior.

In the valley of salt, being eighteen thousand men.] There is nothing in the Hebrew answering to the word *being*: which therefore should be translated, "in the valley of salt eighteen thousand men." That is, he slew of the Edomites so many, besides the two and twenty thousand of the Syrians. So we read expressly 1 Chron. xviii. 12, and in the title of the sixtieth Psalm it is said, they were Edomites, not Syrians, who were slain in this valley. Only in that place of the Psalms, there is mention of no more than twelve thousand slain: which makes some think it speaks of a distinct battle from this. But Abishai, who began the fight, perhaps, slew six thousand, and then Joab, coming in with his reserve, slew twelve thousand more; which, in all, make eighteen thousand. By the *valley of salt*, Epiphanius understands the Dead Sea, which was formerly a famous valley, or rather it was a valley near that sea. But neither of these opinions has any good foundation, as Salmasius shows: who takes this *valley of salt* to have been in the country of Edom, where this battle was fought; and to be called by this name, either from the salt springs which were therein, or from the salt that was digged up there (see his *Exercit. Plinianæ*, cap. 35, pages 613, 614).

Bishop Horsley.—13 *Syrians.* From the parallel place in Chronicles, namely, 1 Chron. xviii. 12, it is evident that this slaughter in the valley of salt was a slaughter of Edomites. And instead of אֲדָמִים, the LXX in this place read אֲרָמִים. But the passage seems to require further correction. I would read thus, יָצָא דָּוִד שָׁם בְּשָׁנֵי מַלְחָתוֹ אֶת אֲרָם בְּיַד מַאֲדָּם בְּנֵי מִלְּחָה "And David acquired fame upon his return from his defeat of the Syrians. For he smote of Edom, in the valley of salt, eighteen thousand." The similitude of the words אֲרָם and מַאֲדָּם was the occasion that some early transcriber overlooked the two words אֲדָמִים אֲרָם, and thus the word

אֲרָם came into immediate connexion with בְּנֵי מִלְּחָה.

Ged.—13 "And David, on his return from smiting the Syrians, erected a monument. Meanwhile Abishai Ben-Zeruia having slain of the Edomites, in the vale of Melah, eighteen thousand men, he put garrisons throughout all Edom."

A whole line has been dropped out of the original of this verse; which I have supplied from Chronicles. While David was in person carrying on the war against the Syrians, &c. Abishai, one of his generals, subdued the Edomites.

Booth.—13 And David, on his return from smiting the Syrians, erected a monument. Meanwhile Abishai, the son of Zeruiah, slew of the Edomites, in the valley of salt, eighteen thousand men. 14 And he put garrisons in Edom.

Houb.—13 *Præterea David, Syria devicta, cum rediret, bellum gessit cum Idumæis in valle salis, ex iisque decem et octo millia hominum interfecit.*

יָצָא דָּוִד שָׁם. Ecce alteram seriem mancam, nec non vero etiam perturbatam; et fecit David nomen, cum rediret a percutiendo Syriam in valle salis, octodecim millia hominum. 1o. Ordinem talem non esse Hebraicum, facile videt, quisquis Hebraica legere assuevit. 2o. Non intelligitur, quomodo David fecerit sibi nomen, dum ex Syria revertebatur. 3o. Ne stare quidem potest fecit sibi nomen, nisi additur וְ, sibi, quod abest e contextu. Denique nescitur, quorum hostium David ceciderit octodecim millia hominum. Neque enim Syri aguntur, qui jam devicti erant, et apud quos non est *vallis salis*. Nos totum hunc locum, assumpto ex veterum versionibus supplemento, ita sanari posse credimus, יָצָא דָּוִד בְּשָׁנֵי מַלְחָתוֹ אֶת אֲרָם בְּיַד מַאֲדָּם בְּנֵי מִלְּחָה וְ, דָּוִד שָׁם שְׂמִינָה אֶת אֲרָם בְּיַד מַאֲדָּם בְּנֵי מִלְּחָה, et fecit David, cum reverteretur a percutiendo Syriam, cum Edom bellum in valle salis, et percussit ibi octodecim millia. 1o. Verbum שָׁם add postiora rejicimus. 2o. Post אֲרָם, addimus אֲדָמִים, quod ex-cidit, propter utriusque similitudinem, quodque legitur 1 Par. xviii. 12. 3o. Addimus הַמִּלְחָמָה, ante מִלְּחָה, quod Syrus exhibet in verbo אֲדָמִים, bellum, quodque omisum est simili errore, prope verbum satis simile. Denique addimus וְ, et percussit, supposito verbo שָׁם, quod convertimus, ibi, nempe in valle salis. Verbum וְ exhibent Græci Intt. in verbo Græco ἐπάραξε, percussit,

quanquam ordine paulum diverso utuntur. Ita fit locus integer ac sanus, adhibita et veterum Intt. et loci paralleli autoritate.

Dathe.—13 *Postquam ex prælio cum Edomitibus in valle salis commisso, in quo duodeviginti millia ceciderant, redierat tropæum sibi erexit.*

Edomitæ. Pro עֲדָמָה Syrus legendum esse עֲדָמָה, *Edom*, non solum testimoniis τῶν ὁ, Syri, Arabis, et codd. Kennicotti 286 et 201 probatur, sed etiam loco parallelo 1 Chron. xviii. 12 et Ps. lx. 2, atque præterea versu sequenti, in quo occupatio terræ Edomiticæ, quæ illam victoriam excepit, describitur. Cæterum ne sic quidem veram lectionem sibi constare, sed ex 1 Chron. xviii. 12 et Ps. lx. 2 aliam componendam esse, conjectat Michaëlis (in Bibl. Orient., p. xiii., p. 226) in hunc fere modum: *erexit David tropæum, cum rediret ex prælio cum Syris, et Joabus redierat et profugaverat Edomitas in valle salis.*

Maurer.—13 מִן] Post hoc vocabulum nonnulla (fortasse מִן מִן מִן) excidisse videntur. Cf. 1 Chron. xviii. 12; Ps. lx. 2.

14 And the Lord.

Ged., Booth.—Thus the LORD [*Heb., Booth., Jehovah*].

Ver. 16, 17, 18.

16 וַיִּחַבֵּב בְּרָדָרְיָהוּ עַל-חֶמְדָּה
וַיִּיחַלְשֶׁם בְּרָדָחִיל לִד מִזְקִיר : 17 וַיִּצְדֹּק
בְּרָדָחִיטָב וַיִּחַלְשֶׁם בְּרָדָחִיר לְחֶמְדָּה
וַיִּשְׁלַח סוֹפֵר : 18 וּבְנֵיחוֹ בְּרִיחִידָע
וַיִּחְבְּרִי וַיִּשְׁלַחִי וַיִּבְנֶן דָּוָד כְּתֻבִּים
: חֵי :

16 καὶ Ἰωᾶβ υἱὸς Σαρουίας ἐπὶ τῆς στρατίας·
καὶ Ἰωσαφάτ υἱὸς Ἀχιλοῦδ ἐπὶ τῶν ὑπο-
μημητάων· 17 καὶ Σαδὼκ υἱὸς Ἀχιτωβ καὶ
Ἀχιμελεχ υἱὸς Ἀβιάθαρ, ἱερεῖς· καὶ Σασά ὁ
γραμματεὺς· 18 καὶ Βαναίας υἱὸς Ἰωδαὲ σύμ-
βουλος· καὶ ὁ Χελεθὶ καὶ ὁ Φελετὶ καὶ οἱ
υἱοὶ Δαυιδ αὐλάργαι ἦσαν.

Au. Ver.—16 And Joab the son of Zeruiah *was* over the host; and Jehoshaphat the son of Ahilud *was* recorder [*or, remembrancer, or, writer of chronicles*];

17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, *were* the priests; and Seraiah *was* the scribe [*or, secretary*];

18 And Benaiah the son of Jehoiada *was over* both the Cherethites and the Pelethites ;

and David's sons were chief rulers [*or, princes, ch. xx. 26*].

Pool.—Recorder ; either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Ahithophel is called, 2 Sam. xv. 12; 1 Chron. xxvii. 33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1 Kings iv. 3; 2 Kings xviii. 18.

Bp. Patrick.—Recorder.] The Hebrew word *mazkir*, importing something of keeping in memory, or bringing to remembrance, moved our translators to render it *recorder* or *remembrancer*, as if he wrote the acts of every day, which afterward were digested into annals. But this, sure, was not so considerable an employment as to make him that had it the prime civil officer in the kingdom, as Joab was the military. Therefore Victorinus Strigelius takes him to have been the chancellor of the kingdom: which is more likely than their opinion, who take him for the master of requests, who presented petitions, and put the king in mind of them.

Dr. A. Clarke.—מזכיר, *Remembrancer*; one who kept a strict journal of all the proceedings of the king and operations of his army; a chronicler. See the margin.

Gesen.—Part. קָדֵשׁ as subst. a recorder, register, i. q., historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. viii. 16; xx. 24; 1 Kings iv. 3; 2 Kings xviii. 18, 37; 1 Chron. xviii. 15; 2 Chron. xxiv. 8; Is. xxxvi. 3, 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waka' Nuwish*; Hdot. vi. 100; ib. vii. 90; ib. viii. 100; Chardin Voyage en Perse, t. iii., p. 327; T. V., p. 258, ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius under the name of *magister memorie*.

Pool.—The son of *Ahitub*; not of that *Ahitub*, 1 Sam. xxii.; for that was of *Ithamar's* race, but this of *Eleazar*. *Ahimelech* the son of *Abiathar*; so *Abiathar* called his son by the name of his father, 1 Sam. xxii. 20. *The priests*, i. e., the chief priest next under *Abiathar*, who fled to *David*,

1 Sam. xxii. 20, and now was high priest, as may be gathered from 2 Sam. xv. 35; 1 Kings ii. 27, 35: under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See Numb. iii. 32; 1 Chron. xxiv. 3, 4. Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

Bp. Patrick.—Zadok—and Ahimelech—were the priests.] These two were the chief of the family of priests; next to the high-priest, which was Abiathar: called *second priests* in 2 Kings xv. 18. The former was of the family of Eleazar (1 Chron. vi. 5), the other of Ithamar.

Dathe, Ged., Booth.—17 “And Zadock, the son of Ahitub, and Abiathar, the son of Ahimelech [*Syr., Arab.; so Gesen.*], were the priests; and Seraiah was the scribe.”

The text remains a proof either of the negligence or ignorance of the Jewish critics. It is certain from 1 Sam. xxi. 1, and xxii. 9, that Ahimelech was the *father*, not *son*, of Abiathar; yet this error has been suffered to remain in the text both here and in 1 Chron. xviii. The *Syr.* only reads right.

Dathe.—Cum ex 1 Sam. xxi. 1 et xxii. 9 constat, Ebjatharum filium Achimelechi fuisse, et sic quoque 1 Chron. xviii. 16 legatur, vix dubitari potest, nomina hæc h. l. esse transposita, errore tamen peranti-quo in codd. Nam unus Syrus illam lectionem exhibet, *ol 6*, Vulg., Chaldaeus receptam.

Maurer.—[חֲדָק בֶּן־אֶחֱיָמֶלֶךְ וְאַבְיָתָר בֶּן־אֶחֱמֵלֶךְ] Ita etiam legitur 1 Chron. xviii. 16; xxiv. 6. Sed constat ex 1 Sam. xxii. 9, 11, 12, 20, Achimelechum filium Achitubi fuisse, Abjatarum vero Achimelechi. Igitur vix dubitari potest, legendum esse: [חֲדָק בֶּן־אֶחֱיָמֶלֶךְ וְאַבְיָתָר בֶּן־אֶחֱמֵלֶךְ]. Falsa lectio haud dubie hac ratione orta est. Nimirum sciolus quidam quum vidisset, Abjatarum et patrem et avum, Zadoki vero ne patrem quidem commemorari, vitium subesse suspicans, avum, quem non opus fuerat commemorare, Zadoki patrem fecit, Achimelechum vero, ne hic patre careret, in filium Abjatarum vertit.

Bp. Patrick.—Seraiah was the scribe.] Secretary of state, as we now speak; or, as others imagine, clerk of the council, who set down all acts and decrees; others, the

keeper of the public accounts. But the Hebrew word *sopher* (which we translate *scribe*) importing something of learning (as the word *scribe* in the New Testament doth), I take him to have been his prime counsellor in the law, who always attended him. Constantine L'Empereur thinks there were two sorts of scribes, an ecclesiastical and a civil; and here understands the latter; and would have him signify no more than the *muster-master* of the army (see his Annot. on Bertram De Repub. Jud., p. 383, &c.).

Dr. A. Clarke.—The scribe.] Most likely the king's private secretary. See the margin.

Gesen.—סֹפֵר הַמֶּלֶךְ, The king's scribe, secretary, an officer of state who writes the royal edicts, etc. 2 Kings xii. 11; 2 Chron. xxiv. 11; so κατ' ἐξοχήν סֹפֵר, the scribe, 2 Kings xviii. 18; xix. 2; xxii. 3, 8, sq.; 1 Ch. xxiv. 6; Isa. xxxvi. 3; xxxvii. 2; also without article סֹפֵר, 2 Sam. viii. 17; xx. 25; 1 Chron. xviii. 16. Sometimes several scribes are mentioned, 1 Kings iv. 3; Esth. iii. 12; viii. 9; comp. Jer. xxxvi. 23. b) *Military scribe or tribune*, who had charge of the conscription and muster-rolls, *muster-master*, 2 Kings xxv. 19; Jer. lii. 25; 2 Chron. xxvi. 11; Is. xxxiii. 18. So prob. Jer. xxxvii. 15, as having charge of the public prison. Genr. of a military leader, chief, Judg. v. 14. Comp. Arab. كَتَب

to levy a conscription, كَتَبَ an army so

levied. c) In the later books, a *scribe*, γραμματεὺς, one skilled in the sacred books and in the law, 1 Chron. xxvii. 32; Jeremiah viii. 8; Ezra vii. 6, Ezra was a scribe (סֹפֵר) skilled in the law of Moses. So as a title of Ezra, Neh. viii. 1, sq. 12, 26, 36;

Ezra vii. 11. Syr. סֹפֵר, Arab. كَاتِب,

id.

Was over both.

Houb., Horsley, Maurer, Gesen., read as in parallel place in Chronicles, על הסדר [so all the ancient versions except LXX], “was over the Cherethites,” &c.

Maurer.—[בֶּן־חֲדָק וְבֶן־אֶחֱמֵלֶךְ] Hæc sensum non præbent. Pro בֶּן־חֲדָק opinor legendum esse על־הַסֵּדֶר quod exstat in loco parallelo 1 Chron. xviii. 17. Et Benajah, filius Jojada, præfectus fuit custodum corporis Davidis, propr. carnificum et cursorum. בֶּן־חֲדָק tanq. a בֶּן־רָחֵל sc. חֲדָק, 1 Sam.

v. 4; xxxi. 9; לִּפְנֵי tanquam a פְּנֵי = פְּנֵי

citius, celer s. *inus*. פְּנֵי est terminatio *adjectivi*. Nomen sing. articulo definitum *collective* accipitur, ut לְפָנָיו al. sæpissime. Idem valet in לְפָנָיו, *confossores* (= לְפָנָיו) xx. 23. C'tib, 2 Reg. xi. 4, 19, a פָּר r. פָּר, *confodit*. Ita mihi quidem videtur. Sed alii secus statuunt. Ceterum *carnificum* nomine vocantur custodes corporis, quia per hos supplicia de nocentibus sumebantur, et etiamnum sumuntur in oriente. לְפָנָיו Videntur intelligi *sacerdotes domestici*. Cf. xx. 26. Auctor Chronicorum habet לְפָנָיו, *proximi a rege* 1 Chron. xviii. 17, qua emendatione recentiorem hunc scriptorem cavere voluisse dicunt ne Davides sacerdotes alius, quam Leviticæ stirpis, habuisse crederetur.

Pool.—Was over: these words are supplied out of the parallel place, 1 Chron. xviii. 17, and out of 2 Sam. xx. 23, where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from 2 Sam. xv. 18; xx. 7; 1 Kings i. 38, 44; and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either first, from their office, which was, upon the king's command, to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain that they were either a branch of the Philistines, or a people neighbouring to them and confederate with them, as is manifest from 1 Samuel xxx. 14; Ezek. xxv. 16; Zeph. ii. 4, 5. And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c., were given for the same reason. One of their exploits against the Cherethites is in part related 1 Samuel

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xxx. 14. And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one. *Were chief rulers*; had the places of greatest authority and dignity conferred on them.

Bp. Patrick.—18 Benaiah—was over both the Cherethites and the Pelethites; Or, the *Crethites* and the *Plethites*, as some pronounce these words. What they were is variously conjectured. The most idle conceit is that of some of the Jewish doctors who take them for the members of the great Sanhedrin, nay, for *urim* and *thummim* (see Selden, lib. ii. De Synedr. cap. 15, p. 601, and cap. 16, p. 668). Certain it is that they were soldiers, as appears from xv. 18, xx. 7, 1 Kings i. 34, where they are mentioned as present at the proclaiming king Solomon against Adonijah; which could not have been done safely without some armed force; and if they were not the persons, there were none. Yet they were not common soldiers, but the constant guards of David's person: like the prætorian bands among the Romans. So Josephus calls them *σωματοφύλακες*, "keepers of the body," who never departed from the place where the king was: as we may be satisfied by this, that they had a peculiar commander and were not under Joab, the captain of the host; but are distinguished from his soldiers, xx. 6, 7. Some make them men of a gigantic stature, but I know no ground for that; though, no doubt, they were proper men, as we speak, robust and of tried fidelity; who, in the rebellion against David, did not desert David, but stuck close to him (xv. 18). It is further probable, that they were selected out of a certain nation or family. For the Cherethites inhabited part of Palestine, and were indeed the same with the Philistines, as I observed upon 1 Sam. xxx. 14, and see Zeph. ii. 5. The Pelethites, it is likely, were a family in Israel: for we find two of the name of Peleth mentioned in Scripture: one of the tribe of Reuben, Numb. xvi. 1, another of Judah, 1 Chron. ii. 33. Their arms were bows and arrows, and slings, if we may believe the Chaldee interpreter, who calls them archers and slingers: as Procopius Gazæus calls them *jaculatores et sagittarios*. Which may be confirmed by this conjecture, that the Philistines having sorely galled the Israelites, in the fatal battle with Saul, by their archers, David took care not only to have his people

instructed in the use of the bow, but also procured some archers from the Cherethites, who were a part of the Philistines, to be his guard: as some princes now get the Switzers (see my notes upon 1 Sam. xxxi. 3, and upon the first chapter of this book, ver. 18). The number of them may be probably gathered from the targets and shields of gold that Solomon made, which were five hundred (1 Kings x. 16, 17), and were for the use of his guard (2 Chron. xii. 9—11), and kept in the guard chamber.

They that would see more of them, may look into a little treatise of Opitius, which is wholly upon this subject: and Fortunatus Scacchus treats largely of them in his *Myrothecium*, iii., cap. 16—18, where he hath this singular opinion, p. 181, that the Cherethites were inferior to the Pelethites: but, I think, with reason concludes, that they were the king's domestics and lay in his palace, or about it, in the night: which he gathers from 1 Kings i. 33, where David bids Nathan, and Zadok, and Benaiah, take with them the servants of their lord, and make Solomon king; and accordingly they took the Cherethites and the Pelethites with them (ver. 38); and from the story of that brave man Uriah, who would not go to his own house to his wife, when Joab and the host lay in the field; but went and slept at the door of the king's house "with the servants of his lord;" that is, with these Cherethites and Pelethites (ch. xi. of this book, ver. 9).

David's sons were chief rulers.] So the Hebrew word *cohen* often signifies, not only a *priest*, but a *prince*; as many learned men have observed; particularly Hackspan, in his *Miscellanea*, lib. i., cap. 5, sect. 15, but especially Selden, lib. ii. de Synedr., cap. 16, p. 671, &c., where he shows, that the Hebrew word signifies *any minister*, either of God or of man: as in the twentieth chapter of this book (ver. 26), Ira, the Jairite, is said to be a *cohen*, which we translate *chief ruler* about David: and so the Chaldee, and the Spanish Jews, a *principal officer*. But by the law, neither he nor David's sons could be priests. There can be therefore, no doubt of this, that they were the principal officers in the court of David, the prime ministers of his house-hold: such as, among us, are the lord high-chamberlain, steward, treasurer, &c., as appears from 1 Chron. xviii. 17, where this matter is thus

explained, "they were at the hand of the king;" waiting on him, as chief officers in his court, or, as Cornelius Bertram explains it, *publicos et primarios ministros*, "the public and principal ministers of state" (see Bochartus, lib. ii. Canaan, cap. 17). And this was the reason, they say, of Absalom's discontent, that he was not one of these *Ἀυλάρχαι*; or, had not a place according to his mind.

Dr. A. Clarke.—The Cherethites and the Pelethites.] The former supposed to be those who accompanied David when he fled from Saul; the latter, those who came to him at Ziklag. But the Targum translates these two names thus, *the archers and the slingers*; and this is by far the most likely. It is not at all probable that David was without a company both of *archers* and *slingers*. The bow is celebrated in the funeral lamentation over Saul and Jonathan; and the *sling* was renowned as the weapon of the Israelites, and how expert David was in the use of it we learn from the death of Goliath. I take for granted that the Chaldee paraphrast is correct. No weapons then known were equally powerful with these; the spears, swords, and javelins, of other nations were as stubble before them. The bow was the grand weapon of our English ancestors; and even after the invention of fire-arms, they were with difficulty persuaded to prefer them and leave their archery.

Hallet.—I might note more errors in this chapter, but I shall only add, Who can help thinking that in the list of *names* in the two last verses of these parallel chapters, there is an error one where or other?

2 Sam. viii. 17, 18.

Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests: and Seraiah was the scribe. And Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites: and David's sons were chief rulers, כהנים.

1 Chron. xviii. 16, 17.

Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests: and Shavsha was the scribe. And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites: and David's sons were chief about the king, דודאנים.

Certainly the same man was not called Ahimelech and Abimelech. The same man

was not called Seraiah, and Shavsha, and Sheva, chap. xx. 25. Here must be mistakes in spelling. Jehoiada was over the Cherethites and the Pelethites, as it is well expressed in Chron. and 2 Sam. xx. 23. But it is false to say, as the Hebrew scribes have written the passage in 2 Sam. viii. 18, that the Cherethites and Pelethites, together with David's sons too, were chief rulers, as Le Clerc also has observed. And perhaps the transcribers of Sam. have been guilty of another error in calling David's sons כהנים, which word usually signifies *priests*, as it is rendered just before, ver. 17, where Ahi-melech and Abiathar are called, כהנים, *priests*. I very much question whether the word *cohen* ever signifies any other than a priest. Bishop Patrick on this verse, after Grotius and Selden, asserts that *cohen* signifies a *prince*, as well as a priest. Le Clerc says the same. But their authorities weigh nothing with me against a plain fact. These great men quote but two places, all to show that *cohen* signifies a *prince*. One is this under consideration; where it appears from the parallel chapter in the Chronicles, that כהנים is written by mistake instead of דוכנים, which mistake is as easy as many others in the same chapter. The other place cited on this occasion is 2 Sam. xx. 26, "And Ira also the Jairite was a chief ruler (Heb., *cohen*) about David." It must be owned that this was the reading of this place before the time of the making the oldest versions in the Polyglot. For the word is rendered *priest* by the Vulg., LXX, Syr., and Arab. Yet still I cannot help suspecting that this is an error of old transcribers. Others as old as this I have before noted. I cannot find any parallel account to this in Chron., and so cannot correct this error by the help of such a parallel account. But it is very easy to see that there may be an error in writing this word, as well as there certainly is in writing the man's title, Jairite, which is spelt Ithrite, in this very same book, chap. xxiii. 38. It seems strange that the word *cohen*, which in above six hundred places signifies a *priest*, should in two places be used to signify a *prince*. Buxtorf, indeed, in his Lexicon, refers to several other places wherein he thinks *cohen* signifies a *prince*, as Gen. xli. 45; xlvii. 22, where Potiphre is called, "the priest of On;" Exod. ii. 16; iii. 1, where Jethro is called "priest of Midian;" and Job xii. 19,

where our translators, "he leadeth princes away spoiled:" but it may as well be thought Job there speaks of priests, as in the context he does of councillors, judges, kings, the mighty, the trusty, the aged, and princes: among which several sorts of men it was very proper to mention priests.

There is another place not referred to by them, in which the word *cohen* is thought to signify a *prince*, and is accordingly rendered in our Bible, *principal officer*, 1 Kings iv. 5. But I see no necessity for this. For Zabud and his father Nathan might be priests, though not high priests: and the king might think fit to take a good priest for his friend. 1 Chron. xxvii. 5, Benaiah the son of Jehoiada is called, in our translation, a chief priest, and in the margin a principal officer. It is likely enough that Jehoiada was a priest. It is certain there was a priest of this name in David's days, the leader, or head of the family of Aaron, 1 Chron. xii. 27. Benaiah might be his son. His being of Kabzeel, 2 Sam. xxiii. 20, which is not mentioned among the cities given to the Levites, is no argument that he was not a priest. For Nob is not mentioned among those cities, Josh. xxi., nor 1 Chron. vi., and yet it is certain many priests lived there, 1 Sam. xxi. 1; xxii. 11, 19. If Benaiah was a priest, we can have no reason to take the word *cohen* in this place in any other sense. He is not here called, the chief priest. The chief priest was usually called הכהן הגדול, but this man is called הכהן הראש. It must be owned that the high priest, who is called as usual הכהן הגדול, 2 Kings xii. 11, is in the parallel place, where the very same thing is spoken of, called הראש, 2 Chron. xxiv. 11. But it is evident Jehoiada the father of Benaiah was not high priest. I should think, therefore, that the words 1 Chron. xxvii. 5 should be rendered, Benaiah the son of Jehoiada, the priest, the chief, i.e., the chief of the captains. See ver. 3. I conclude then, there is no evidence to prove that *cohen* ever signifies a *prince*, or any other than a *priest*. The only proof that is urged to show that the word *cohen* in the above-mentioned places signifies a prince, and not a priest, is because it is so used in 2 Sam. viii. 18 and xx. 26. But after what has been said on them, perhaps there will not seem to be sufficient reason to be of that opinion.

Gesen.—גִּזְרֵי m. 1. an executioner, see r.

צָרִי No. 1, in 1 Sam. v. 4; xvii. 51; only in the formula הַצָּרִי הַיְּהוּדִי 2 Sam. viii. 18; xv. 18; xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 6; collect. pp. *executioners and runners* or *couriers*, names applied to David's bodyguard (σωματοφύλακες, Jos. Ant. vii. 5, 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers, comp. צָרִי, טָרַח, אָנַח. See 1 Kings ii. 25, 34, 36, coll. Dan. ii. 14.—Some understand here *Cherethites*, i.e., *Philistines*; but it can hardly be supposed that David would choose his own lifeguard from a people at all times so hostile and odious to the Hebrews.

2. *Cherethite*, a Gentile name, i. q., *Philistine*, 1 Sam. xxx. 14; plur. צָרִיִּים, *Cherethites, Philistines*, Ez. xxv. 16; Zeph. ii. 5. Sept. and Syr. render it *Cretans*, from which and the passages, Amos ix. 7; Jer. xlvii. 4; Deut. ii. 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that צָרִי, *Caphtor*, signifies the island *Crete*; see צָרִי.

צָרִי m. (צָרִי) a *public runner, courier*, with art. collect. *public runners, couriers*, everywhere coupled with צָרִי q. v. 2 Sam. viii. 18; xv. 18; xx. 7, 23; 2 Kings xi. 4, 19. Some without good reason hold both צָרִי and צָרִי to be *Philistines*, and regard the latter form as put by paronomasia for צָרִי, but against the analogy of the Hebrew language; so Ewald Heb. Gram., p. 297. See צָרִי.

צָרִי not used in Kal; whence צָרִי, a *priest*.

The etymology is doubtful; Arab. كَهَنَ

and كَهَنَ to *presage, to divine*; كَاهِنَ a *diviner, soothsayer*, often among the pagan Arabs; then, an *internuncio, envoy*; Ethiop. ከህዝ, to be a *priest, to minister*; Syr.

ܥܒܝܐ, to be *ministered, consecrated*; in Bar Ali, to be *rich, opulent, to enjoy*

the comforts of life; حَسْبَدٌ, richness, riches, prosperity, happiness. But all these appear to be *secondary* meanings, derived from the station and power of the *priesthood*, i.e., from צָרִי, *priest*, which is found in the Heb., Chald., Syr., and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture.

Hitzig supposes (ad Is. lxi. 10) that צָרִי is i. q. צָרִי, to *stand*, whence צָרִי, pp. *one who stands by, an assistant*. Maurer regards צָרִי as i. q. צָרִי, צָרִי, to *incline, to bend*, i. e., to bow down, as is done in worship, whence צָרִי pp. *one bowing down*, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic

gloss ٱلْحَاضِرُ تَسْبُحُ, i.e., to bow down oneself sc. in worship. Other conjectures see in Thesaur., p. 661, 662. Hence

צָרִי plur. כְּהֹנִים, m. a *priest*; Chald. כְּהֵן, Syr. כַּהֵן, Arab. كَاهِنٌ, Ethiop. ከህዝ:

id. For the etymology see in r. כְּהֵן. Very freq. in Ex., Lev., Deut. of the priests of Jehovah, as Ex. ii. 16. Among the Hebrews the *high-priest*, ὁ ἀρχιερεύς, was called הַכֹּהֵן הַגָּדוֹל, Lev. xxi. 10, &c., also הַכֹּהֵן הַגָּדוֹל, 2 Kings xxv. 18, &c., הַכֹּהֵן הַגָּדוֹל, Ezra vii. 5; הַכֹּהֵן הַגָּדוֹל, the *anointed priest*, Lev. iv. 3, 5, 16. The next in dignity was called הַכֹּהֵן הַשֵּׁנִי, the *second priest*, Jer. lii. 24; but this phrase in the plur. הַכֹּהֵן הַשֵּׁנִי, 2 Kings xxiii. 4, seems to imply all the priests in opposition to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah, Gen. xiv. 18; Ps. cx. 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon, 1 Kings viii.; comp. Uzziah, 2 Chron. xxvi. 16. So Virg. Æn. iii. 80, "Rex Anius, rex idem hominum Phœbique sacerdos."

Note. It is an ancient opinion of the Hebrew intpp. that צָרִי signifies also *prince*. Not only have the Chaldee translators rendered it in several places by רִצָּא, *prince*, as Gen. xli. 45; Ex. i. c.; Psalm cx. 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. viii. 18, וַיִּבְרָךְ יְהוָה צָרִי דָוִד, giving in his manner a gloss, 1 Chron. xviii. 17, וַיִּבְרָךְ יְהוָה וַיִּבְרָךְ צָרִי דָוִד, and the sons of David, the chiefs, were at the side of the king, i.e., were the chief ministers of the kingdom. The chief passages are 2 Sam. viii. 16; xviii. 20, 23—26; 1 Kings iv. 2—6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author of Chron-

icles seems to have chosen his interpretation from the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur., p. 663.

Gesen. Thesaur.—Atqui plures sunt V. T. loci, in quibus פָּרָשִׁים in amicis et aulicis regis memoratur, et vetusta est opinio, ibi non sacerdotes sed *principes* s. *nobiles* intelligi, quam significationem plures primariam fuisse statuunt atque vel ex commenticia illa *ministrandi* potestate, vel ab *honoris* et *divitiarum* notione apud Syros, de qua supra, ductam existimant (v. Simonis in Lex. Keil Vers. üb. die Chronik, p. 346 Movers krit. Untersuchungen üb. die Chronik, p. 300). Paulo accuratius igitur illos locos pertractare liceat, ut lectoribus nostris persuadeamus, ubique in certa explorataque sacerdotis notione acquiescendum esse. Sunt potissimum tres 2 Sam. viii. 16—18; xx. 23—26; 1 Reg. iv. 2—6, quibus amici et ministri regii Davidis et Salomonis recensentur. Proficiscamur a secundo, qui maximi hac in questione momenti est, quo extremo hæc habentur: וְזָדוֹק וְאֶבְיָתָר פָּרָשִׁים; וְזָדוֹק וְאֶבְיָתָר, *Zadocus et Ebjathar* erant *sacerdotes*: et etiam *Ira Jairita* erat *sacerdos Davidis*. De Zadoco et Ebjatharo quum aliunde constet 2 Sam. xv. 24, sqq. 1 Reg. i. 7, 8, 26 sqq. maxime xxxiv. 39; ii. 35; 1 Par. xxx. 22), veri nominis eos sacerdotes Leviticos eosdemque tamen magnæ in aula regia auctoritatis fuisse, hic autem Iræ mentio annectatur his verbis: et etiam *Ira...erat sacerdos Davidi*, consequitur, hunc simili modo atque illos sacerdotem amicumque regium fuisse, quod quidem posterius significatur dativo, פָּרָשִׁים לְיָדָה coll. lud. xvii. 10: וְהָיָה לִי לֵאמֹר אֲלֵיךָ, xviii. 19. Kimchi: עבדו ובעל עבדו ותשבע אליו בראש כלם. Atque hæc ita se habere, luculenter apparet ex illorum locorum tertio 1 Reg. iv. 2—6, quo Salomonis aulici recensentur. In his verbis Comm. 4 iterum comparent וְזָדוֹק וְאֶבְיָתָר פָּרָשִׁים, quibus Comm. 5 additur: וְזָדוֹק וְאֶבְיָתָר, et Sabud, filius Nathani, erat sacerdos isque amicus regis (non: Sabud sacerdos erat amicus regius, in quam sententiam scribendum fuisset וְזָדוֹק וְאֶבְיָתָר). Itaque efficitur ex duobus his locis, in aula Davidis et Salomonis complures fuisse sacerdotes, qui partim sacris administrandis præessent

(Zadocus et Ebjathar), partim interioris admissionis apud regem essent, quorumque utpote virorum piorum et sapientium consilio et auctoritate reges uti solebant (cf. inter se illud lud. xvii. 10 de Micha sacerdote Danitarum: וְהָיָה לִי לֵאמֹר אֲלֵיךָ, et Gen. xlv. 8 de Josepho: וְהָיָה לִי לֵאמֹר אֲלֵיךָ, quemadmodum iidem ceteroquin prophetas, ex c. Davides Nathanum, in amicorum numero habebant et imperatores regesque Christiani inde a Constantio Chloro et Constantino Magno episcopos in aulicorum amicorumque regionum corona habebant, quod quidem reputare, non omnem rem in scurrile vertere debebat Moversius l. c. qui de loco 2 Sam. viii. disputans p. 303 ita scribit: "Andere machen — wirklich auf possierliche Weise — die Söhne Davids zwar nicht zu Priestern ex professo, sondern nur zu seinen geistlichen Rätthen, oder 'Hofcaplänen,' wobei sie nur vergessen, dass das Alterthum keine Consistorialräthe und Hofcaplänen, sondern nur Opferpriester gehabt habe," quæ non scripsisset vir doctus, nisi ipse eius, quæ sacerdotum in aula Persarum et Ægyptiorum erat, conditionis immemor fuisset. His autem præmissis lucebit etiam illorum locorum primus 2 Sam. viii. 16—18, plurimis ille quidem recentiorum disputationibus vexatus (vide de Wette Beyträge i., p. 81; nostr. Hist. Ling. Hebr., p. 41; Wineri Lex. h. v. Gramberg über die Chronik, p. 143 sqq.; Religionsideen d. A. T. i., p. 252; Maurer ad h. l. et contra Keilium, Moversium ll. cc.), reliquisque sane difficilior. Priorem is continet indicem principum Davidis, in quo postquam Comm. 17 dictum est: et *Zadoc filius Ahitub et Ahimelech filius Ebjathar erant sacerdotes*, additur: וְבִנְיָמִן בְּרִיָּה וְהַפְּתִי וְהַפְּתִי וְהַפְּתִי וְהַפְּתִי פָּרָשִׁים. Quod si sanum esset, explicandum foret: et *Benajas filius Jojada et Crethi Plethique et filii Davidis erant sacerdotes*. Sed dudum viderunt critici (Clericus, Hubigantius, nuper Maurerus), ex locis parallelis 2 Sam. xx. 23; 1 Par. xviii. 17 cum Chald., Vulg., Syr. pro וְהַפְּתִי reponendum esse וְהַפְּתִי, ut sententia sit: et *Benajas...præfectus erat satellitibus regis, et filii Davidis erant sacerdotes*. (Huius indicis scripturam etiam alio in loco laborare, et pro *Ahimelech filius Ebjathar* legendum esse *Ebjathar filius Ahimelech*, ostendit Korbis in Wineri Theol., Journal iv., p. 295). Eodem igitur loco comparent filii Davidis, quo in duobus locis præcedentibus *Ira, sacerdos Davidis et Sabud,*

sacerdos amicus regius, unde non possumus non colligere, et ipsos vere sacerdotes fuisse, fortasse sacra privata administrantes (v. Iudd. l. c.), eosque tamen *patris comites* in aula degentes, ut sacerdotum inagorumque filii apud Ægyptios et Persas. Quod quidem posterius eorum munus priore omisso expressit auctor Paralipomenôn, cui sacerdotes, qui Levitæ non essent, pro sui temporis rationibus non poterant non officiculo esse, pro $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$ ponens: $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, et filii Davidis proximi erant a latere regis. Similem interpretationem etiam dederunt LXX, καὶ οἱ υἱοὶ Δαβὶδ αὐλάρχαι ἦσαν, quamquam hæc fortasse ex Paralipomenis fluxit, Targ. $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$; ex Rabbinis Kimchius, in recentioribus Clericus al. quibus sacerdotum mentio huic loco inepta videtur. Sed etiam h. l. proprium sacerdotis significatum retinendum esse, ex duobus locis parallelis evidens est; filiosque regis vere sacerdotes fuisse, nemini mirum videbitur, qui intimam inter munus regium et sacerdotale apud veteres Hebræos necessitudinem perpenderit (cf. Josephus de vita sua, § 1: ὡς περ παρ' ἐκάστοις ἀλλή τις ἐστὶν εὐγενείας ὑπόθεσις, οὕτως παρ' ἡμῖν ἡ τῆς ἱερωσύνης μετουσία τεκμηρίον ἐστὶ γένους λαμπρότητος). — Reliqui loci, in quibus unus vel alter veterum interpretum, sed sine necessitate et contra linguæ usum, כֹּהֵן , *principis* vel *ministri* significatu accepit, sunt: 2 Reg. x. 11: $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$ (de Ahabi sacerdotibus idolatricis). Kimchi: $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$. Ibid. xi. 9: $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$ LXX, 'ἱερεὺς οὐ συνερός, præterea Gen. xli. 45; Ex. iii. 1; xviii. 1; Ps. cx. 4, ubi Targumista $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$ interpretatus est.

Professor Lee.— $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, masc. plur. $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$. I. Name of a portion of the Philistines, residing on the south-west shore of Judea, derived from the island of Crete, as some think; but without any good foundation, 1 Sam. xxx. 14; Ezek. xxv. 16; Zeph. ii. 5. Comp. with Amos ix. 7; Jer. xlvii. 4; Deut. ii. 23: out of all which we only learn that certain Philistines came from $\text{כַּרְתִּי$; but not a word to identify *Caphtor* with *Crete*. If, moreover, this people was so called, after the name of their country, they would here have been termed, $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, not $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$. No reliance can, therefore, be placed on this reasoning. See, also, Gen. x. 13, 14. LXX, χελεθί, κρήτας, κρητῶν, in these places respectively, and vr. 6, in the last, has κρήτη, for Heb. $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, which clearly evinces the ignorance of the translator.

II. The style and title of certain brave soldiers in David's army, 2 Sam. viii. 18; xv. 18; xx. 7, 23, occurring with $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, according to Gesenius, *executioners* ("carnifices") and *couriers*. Of the first of these interpretations, however, no adequate authority can be adduced, and the second offers no very strong probability. So called, most likely, after the tribes of the Philistines, out of which they may have been hired as mercenary soldiers: a thing always common in the East. See also under $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$.

$\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, m. found with $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, and $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$. Probably, a mercenary soldier of one of the tribes of the Philistines—used collectively—*Pelethites*, 2 Sam. viii. 18; xv. 18; xx. 7, 23.

Gesenius compares the Arab. فَلَتٌ celer equus; فَلْدَانٌ , audax, robustus, celer. See $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$.

$\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, m. pl. $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$, constr. $\text{וְהַכֹּהֲנִים הַלֵּוִיִּם}$. Arabic كاهن , administrator alieni negotii; operam

viro deferens in necessitate. Castell. The primary notion seems to have consisted in doing the business of, or acting as a mediator for, another: whence derived it is impossible now to say. Thence, secondarily, acting as a priest: thirdly, after idolatry had been introduced, as a diviner; Arab., *Ariolus*, i. e., *heathen priests*: and, fourthly, from their wealth and influence, Syr. ܐܪܝܘܠܐ , beatus fuit; magnarum divitiarum (opum) possessor. A priest, or secondary mediator between God and man, both under the patriarchal and Jewish dispensations, Gen. xiv. 18; xli. 45, 50; xlv. 2; Exod. ii. 16; iii. 1; xix. 6; Josh. vi. 4; 1 Sam. xxii. 17; Ps. cx. 4. In 2 Sam. viii. 18. Comp. 1 Chron. xviii. 17; some have supposed the word to signify minister, in a political sense; which would be to take the usage here as grounded on the primary notion noticed above: which to me is more probable than the opinion of Gesenius, who holds that *priests* in the true sense of that term are meant: because in that case, priests, not of the tribe of Levi, would be acknowledged.

CHAP. IX. 2.

וְהַכֹּהֲנִים הַלֵּוִיִּם —

— καὶ εἶπεν, Ἐγὼ δοῦλος σός.

Au. Ver.—2 And there was of the house of Saul a servant whose name was Ziba.

And when they had called him unto David, the king said unto him, *Art thou Ziba?* And he said, *Thy servant is he.*

Thy servant is he.

Houb.—עבד: *Melius*, אני עבד, *ego servus tuus*, ut Græci Intt., ἐγὼ δοῦλος σός: Sic Syrus, אֲנִי, *ego*...vel, ut versu 6 עבד, *he*, *ecce servus tuus*.

Ver. 3.

וַיֹּאמֶר הַמֶּלֶךְ הַחֹסֶם עוֹד אִישׁ לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים וְגו'

καὶ εἶπεν ὁ βασιλεὺς, Εἰ ὑπολείπεται ἐκ τοῦ οἴκου Σαούλ ἔτι ἀνὴρ, καὶ ποιήσω μετ' αὐτοῦ ἔλεος Θεοῦ, κ.τ.λ.

Au. Ver.—3 And the king said, *Is there not yet any of the house of Saul, that I may shew the kindness of God unto him, &c.*

The kindness of God.

Pool.—*The kindness of God*; either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1 Sam. xx. 14, 15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

Booth.—Peculiar kindness.

Houb.—*Ego enim ei cum Deo benigne faciam.*

אֲנִי, *Et faciam cum eo misericordiam Dei.* Non aliam sententiam hæc habere possent, quam, *faciam misericordiam excellentem*, aut *mirificam*, tanquam אֲנִי notaret superlativum gradum. Sed אֲנִי, ubi indicat rei magnitudinem et excellentiam, conjunctum esse solet cum admiratione; neque convenit ut David suam ipse beneficentiam admiretur. Propter hanc causam legimus אֲנִי, *cum Deo*, sive *Deo adjuvante*. Ita legere videtur Syrus, qui, אֲנִי אֲנִי, *propter Deum*, quod etiam significat אֲנִי.

Ver. 6.

וַיֹּאמֶר — וַיֹּאמֶר הַמֶּלֶךְ הַחֹסֶם עוֹד אִישׁ לְבֵית שָׁאוּל וְאֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים

— καὶ εἶπεν αὐτῷ Δαυὶδ, Μεμφιβοσθῆ; καὶ εἶπεν, Ἴδου ὁ δοῦλός σου.

Au. Ver.—6 Now when Mephiboseth [called Merib-baal, 1 Chron. viii. 34], the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did

reverence. And David said, Mephiboseth. And he answered, Behold thy servant!

And David said, Mephiboseth.

Houb.—מִפְּבוֹסֶת: Legendum, מִפְּבוֹסֶת, *num tu Miphiboseth*, ut antea legitur מִפְּבוֹסֶת, *num tu Siba?* Id declarat responsum Miphibosethi, הִנֵּה עַבְדְּךָ, *ecce servus tuus*. Neque enim vocat hic David Miphibosethum, ut Deus Samuelem puerum vocabat dicens, *Samuel*. Aderat enim Miphiboseth, audire paratus, quid sibi a Davide diceretur. Convenit, *num tu Miphiboseth*, quia eum David nondum viderat.

Ver. 8.

Au. Ver.—8 And he bowed himself, &c.

Ged., Booth.—And Mephiboseth [LXX] bowed himself, &c.

Ver. 10.

וְעַבְדְּךָ לֹן אֶת־הָאֲדָמָה אֲחֵרָה וּבְנֵיךָ וְעַבְדֶּיךָ וְהַנְּחָמָה וְהָיָה לְדָרְאֲלֶיךָ לֶחֶם וְאֶכְלוּ וּמִסִּיבֹשֶׁת בְּדָרְאֲלֶיךָ יֵאָכֵל תַּפְּסִיד לֶחֶם עַל־שְׁלַחְנִי וְגו'

καὶ ἐργᾷ αὐτῷ τὴν γῆν σου, καὶ οἱ υἱοὶ σου, καὶ οἱ δοῦλοί σου, καὶ εἰσίοισεις τῷ υἱῷ τοῦ κυρίου σου ἄρτους, καὶ ἔδεται ἄρτους· καὶ Μεμφιβοσθῆ υἱὸς τοῦ κυρίου σου φάγεται διαπαντός ἄρτον ἐπὶ τῆς τραπέζης μου, κ.τ.λ.

Au. Ver.—10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in the fruits, that thy master's son may have food to eat: but Mephiboseth thy master's son shall eat bread alway at my table. Now Ziba had fifteen sons and twenty servants.

Houb.—10 *Tu cum tuis filiis ac servis colito agros. Afferes annonam filio Domini tui, quâ illi vescentur; Miphiboseth autem, filius Domini tui, habebit in mensa mea perpetuum cibum; erant autem Sibæ filii quindecim et servi viginti.*

10 דַּבָּרָא: Series est talis, et adduces, ut sit filio Domini tui panis, quem edant, i. e., ut habeat filius Domini tui, unde suppetit illis cibum. Filii et servi Sibæ alebantur fructibus agrorum quos Siba excolebat, Miphiboseth annonam eis dividente, cum interea ipse Miphiboseth annonâ regiâ utebatur, regis mensæ accumbens. Græci Intt., Syrus, et Vulgatus, omittunt דַּבָּרָא, quod post דַּבָּרָא, legitur; non quod non id legerent, sed quia non convertunt verbum de verbo.

Ver. 11.

וַיֹּאמֶר צִיבָא אֶל־הַמֶּלֶךְ כָּל־יְמֵי
יָצָה אֶלַי הַמֶּלֶךְ אֶת־עַבְדּוֹ בֶּן יִצְחָק
עַבְדְּךָ וּמִפִּיבֹשֶׁת אֶחָד עַל־שְׁלֹחֵי
פָּחַד מִבְּנֵי הַמֶּלֶךְ :

καὶ εἶπε Σιβὰ πρὸς τὸν βασιλέα, Κατὰ πάντα ὅσα ἐντέταλται ὁ κύριός μου ὁ βασιλεὺς τῷ δούλῳ αὐτοῦ, οὕτως ποιήσει ὁ δούλός σου. καὶ Μεμφιβοσθε ἦσθιεν ἐπὶ τῆς τραπέζης Δαυὶδ καθὼς εἰς τῶν υἱῶν αὐτοῦ τοῦ βασιλείως.

Au. Ver.—11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table, as one of the king's sons.

As for Mephibosheth, said the king, he shall eat, &c.

Houb., Horsley, Dathe, Ged.—"So Mephibosheth ate at the king's table," &c. So Syr., Arab., and equivalently LXX, which has *David's*. The rest, my, except one Heb. MS., which has *his*, i. e., David's. —*Ged.*

Commentaries and Essays, Booth.—So Mephibosheth ate at his table, as one of the king's sons. [1 MS., and equivalently LXX.]

Dathe.—Minus apta est h. l. lectio vulgaris ἐπὶ τῇ τράπεζᾳ in mensa mea. Nam non rex loquitur, sed scriptor pergit in historia. Οἱ ὁ habent: *ad mensam Davidis*; Syrus: *in mensa regis*. Tantum Chaldaeus et Vulgatus lectionem receptam exhibent, pro qua *Kennicotti* codex 182. שֹׁלְחֵי habet.

Maurer.—[שֹׁלְחֵי] Hæc cum sint verba scriptoris, non regis, videtur scribendum esse שֹׁלְחֵי, quod exhibet cod. Kennic. 182.

CHAP. X. 6, 7, 8.

6 וַיֵּרָא אֶבְיָן עִמּוֹן בֶּן נִבְאִישׁ בְּדוֹר
וַיִּשְׁלַח בְּנֵי־עִמּוֹן וַיַּשְׁכְּרוּ אֶת־יָמֵם
בֵּית־רְחוֹב וְאֶת־יָמֵם צֹבָא עֲשָׂרִים
אֲלֹף רִגְלֵי וְאֶת־מֶלֶךְ מַצְבָּה אֲלֹף אִישׁ
וְאִישׁ טוֹב שְׁקִים־עֶשְׂרֵה אֲלֹף אִישׁ :
7 וַיִּשְׁמַע דָּגָד וַיִּשְׁלַח אֶת־יִצְחָק וְאֶת
פְּלִי־חָצָבָא חֲנֻבָּרִים : 8 וַיָּצֵא אֶבְיָן עִמּוֹן
וְכוֹ

6 καὶ εἶδον οἱ υἱοὶ Ἀμμὼν ὅτι κατασχύν-
θησαν ὁ λαὸς Δαυὶδ. καὶ ἀπέστειλαν οἱ υἱοὶ
Ἀμμὼν καὶ ἐμισθώσαντο τὴν Συρίαν Βαιθράαμ,

καὶ τὴν Συρίαν Σουβὰ, καὶ Ῥωῶβ, ἑκοσι χιλι-
άδας πεζῶν, καὶ τὸν βασιλέα Ἀμαλὴκ χιλίους
ἀνδρας, καὶ Ἰστώβ δώδεκα χιλιάδας ἀνδρῶν.
7 καὶ ἤκουσε Δαυὶδ, καὶ ἀπέστειλε τὸν Ἰωάβ
καὶ πᾶσαν τὴν δύναμιν τοὺς δυνάτους. 8 καὶ
ἐξῆλθον οἱ υἱοὶ Ἀμμὼν, κ.τ.λ.

Au. Ver.—6 And when the children of Ammon saw that they stank before David, the children of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of Ish-tob twelve thousand men.

7 And when David heard of it, he sent Joab, and all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate : and the Syrians of Zoba, and of Rehob, and of Ish-tob, and Maacah, were by themselves in the field.

Bp. Patrick.—6 *Of Ish-tob.*] Or, of the men of Tob : a country unto which Jephthah fled from his unkind brethren (see Judg. xi. 3).

Bishop Horsley.—6 Upon comparing the parallel places in this chapter and in the nineteenth chapter of the first book of Chronicles, there is much reason to suspect that the numbers are corrupt in both. In this passage, the whole number of the hired troops appears to have been 33,000; in 1 Chron. xix. 7, the chariots alone are 32,000, a number altogether incredible. In the 18th verse of this chapter, David kills only 700 men fighting in the chariots, and 40,000 horsemen. If in these armies there were no horsemen but such as rode (posi-
tion-like) upon the horses which drew the cars, 40,000 of such horsemen is out of all proportion to 700 fighting in the chariots, or even to 7,000, which is the number in 1 Chron. xix. 18. The true numbers were probably these,

Infantry hired of the Syrians.....	32,000
Chariots of Maacah, with their proper appointment of fighters and riders	1,000
Infantry slain by David of the whole army under Shobach, which, with the additions of Syrians from Mesopotamia, was more numerous than the hired army of the Ammonites	40,000
Belonging to the chariots	700

7 *And when David heard of it, &c.*

Booth.—And they went and encamped before Medeba. [1 Chron. xix. 7.] And

1 Chron. 2. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deut. xvii. 16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could. 3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback (as hath been frequently done in like cases), who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.

Dr. A. Clarke.—SEVEN HUNDRED *chariots* —and *forty thousand horsemen*.] In the parallel place, 1 Chron. xix. 18, it is said, *David slew of the Syrians seven thousand men*, which fought in *chariots*. It is difficult to ascertain the right number in this and similar places. It is very probable that, in former times, the Jews expressed, as they often do now, their numbers, not by words at full length, but by numeral letters; and, as many of the letters bear a great similarity to each other, mistakes might easily creep in when the numeral letters came to be expressed by words at full length. This alone will account for the many mistakes which we find in the numbers of these books, and renders a mistake here very probable. The letter *י*, with a dot above, stands for *seven thousand*, *י* for *seven hundred*: the great similarity of these letters might easily cause the one to be mistaken for the other, and so produce an error in this place.

Ged., Booth.—But the Syrians fled before Israel; and David destroyed seven hundred chariots of the Syrians, and seven thousand

horse, and forty thousand foot. He smote also, Shobach, the captain of their host, who died there.

Seven thousand horse. This reading is formed partly from Josephus, and partly from p. p. 1 Chron. xix. 18.—*Ged.*

Houb.—18 *Sed Syri ante Israel terga verterunt, deleuitque David septem millia equitum, septingentos currus et quadraginta millia peditum; simul Sobach exercitus ducem percussit, qui et ibi mortuus est.*

שבע אלפים, *Septingentos currus.* Legitur, 1 Paral. xix. 18 שבע אלפים, *septem millia (curruum)*. Alterutrum in mendo positum. Nos numerum eum, qui minor est, antefereamus. Nam septem mille currus nimis multi sunt pro exercitu Syrorum, qui numerum non excedebat triginta trium millium, ut liquet ex versu 6 ...ששים, (*quadraginta millia*) *equitum*. Locus parallelus, *quadraginta millia*, ארבע אלפים, *peditum*, vera scriptura: nam *equitum*, falsa. Numerus enim quadraginta millium equitum nimis multus est pro utroque exercitu Syrorum et Ammonitarum, non item numerus quadraginta millia *peditum*. Nam Syri erant triginta tria millia; Ammonitæ eundem numerum militum habere poterant; ut non sit incredibile apud utrosque cecidisse pedites quadraginta millia. Perturbationem magnam huc fuisse invectam probat, tum id quod supra diximus, tum vero etiam quod hic omittitur, *quot pedites* in pugna ceciderint, quamquam *quot equites*, non omittitur. Sed equites Syros memorat locus parallelus, *numero septem millium*, quem nos numerum amplectimur. Ut videat lector, ad quas nugas recurrant, qui negant fuisse hic quidquam a librariis peccatum, iuvat nos memorare hæc, quæ adversus Lud. Cappellum respondebat Junior Buxtorfius in *Anticritica* sua. Lud. Cappellus hæc observarat: "David dicitur percussisse ex Syris quadraginta millia pedites. At 2 Sam. x. 18 pro peditibus dicuntur equites: alterutrum videtur mendosum." Cui Buxtorfius sic respondet: "At ipsi soli sic videtur: aut dicat, cui præterea? Codices consentiunt: Interpretes hactenus in utraque lectione acquieverunt. Respondent nonnulli, Davidem percussisse quadraginta millia pedites et totidem equites; in uno loco commemorari *hos*, in altero *illos*. Alii putant fuisse quidem *pedites*, qui percussi fuerunt, sed ob fortitudinem appellari *equites*, sicut hodie quivis strenuus et fortis appellatur *cavalier*. Alii existimant hos quadraginta millia fuisse

equites; sed cum currus prostrarentur et periclitarentur, illos ab equis descendisse, et pedes pugnas. Hinc vocari *pedites*. Sanctius ad locum Samuelis: dicendum est... *neque in Libro Regum, neque in Libro Paralipomenon omnia fuisse numerata. Addidit Liber Paralipomenon, peditum quadraginta millia, quod omiserat in Libris Regum Historiæ Sacra, neque equitum meminit, quia de illorum numero in Libris Regum disertis verbis actum videbat.*" Buxtorfio imprimis hæc placebat Sanctii cavillatio potius, quam interpretatio. Nam cui lectori probaretur Gallicæ historiæ scriptor, qui narraret in pugna quadam quadraginta millia equitum fuisse a Gallis interfecta, neque adderet totidem pedites fuisse a Gallis deletos, quia de peditibus alter scriptor narrasset? Non nesciebat Sanctius multa renarrare Paralipomenon Libros, quæ nunc habemus in Libris Regum. Sed piget nos hæc referre. Nos, *septem millia equitum*, ut locus parallelus: qui numerus quadrat in *septingentos currus*, et in quadraginta millia pedites. Nam equitum numerus solet esse minor, quam peditum; major, quam currum.

Dathe.—18 *In quo Israëlitis terga dederunt. Destruxit David septingentos currus, equitum septem millia occidit, peditum vero quadraginta millia, a) Sobachum quoque, ducem exercitus, ibidem interfecit.*

a) Sic locum restituendum puto ex 1 Chron. xix. 18; cf. Hubigantius ad h. l.

Ver. 19.

Au. Ver.—19 And when all the kings that were servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them. So the Syrians feared to help the children of Ammon any more.

Dr. A. Clarke.—*Made peace with Israel.*] Some copies of the Vulgate add here after the word *Israel*, *Expaverunt et fugerunt quinquaginta et octo millia coram Israel*; "and they were panic-struck, and fled fifty-eight thousand of them before Israel."

CHAP. XI. 1.

וַיְהִי לְהַשְׁבִּיחַ הַשָּׁנָה לְעַתָּה וַיִּשְׁלַח דָּוִד וְיָוִי
הַפְּלִיטִים וַיִּשְׁלַח דָּוִד וְיָוִי
'יָוִי'

καὶ ἐγένετο, ἐπιστρέψαντος τοῦ ἐναντιοῦ εἰς τὸν καιρὸν τῆς ἐξορίας τῶν βασιλείων, καὶ ἀπέ- στανε Δαυὶδ, κ.τ.λ.

Au. Ver.—1 And it came to pass, after

the year was expired [Heb., at the return of the year, 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10], at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.

At the time when kings go forth to battle. So Houb., Pool, Patrick, Horsley, Schulz, Dathe, Ged., Booth.

Bp. Patrick.—*At the time when kings go forth to battle.*] These words to battle, are added for explication's sake: but they are not in the Hebrew; in which language to go forth signifies to go forth to war (see Gen. x. 11; Isa. xliii. 13; Zech. xiv. 3, and other places, mentioned by Bochart, Hieroz., par. ii., lib. iv., cap. 2).

Bishop Horsley.—For הַשָּׁנָה, read, with LXX, Vulgate, the parallel place in Chronicles, and many of the best MSS., הַיָּמִים.

Houb.—1 לְשָׁנָה דְּמִלְחָמָה, *Quo tempore legati proficiscuntur.* Bona hæc sententia; itaque etiam scriptura הַיָּמִים, non aspernanda. Sed quia loco parallelo 1 Paral. xx. 1 legitur מַלְכֵי, *reges*, et quia ita hic legunt veteres, scriptura est potior הַיָּמִים. Imo addendum הַיָּמִים, *ad bellum*, post הַיָּמִים; ita hoc loco Syrus. Arabs, *tempore quo יסבּוּהוּ מִלְחָמָה, potest fieri bellum.* Legere videtur הַיָּמִים, *exitur ad bellum*; vide dicta ad locum parallelum.

Maurer.—הַיָּמִים הַלְלוּ מִלְחָמָה, Mire Schulz, Dathius, alii; *tempore quo solent reges bellum capessere.* Sensus sole clarior hic est: *tempore quo expeditionem fecerant reges isti*, sc. hostes Davidis cap. x. commemorati, הַיָּמִים vs. 19. Forma הַיָּמִים hoc solo loco obvia (E. G. crit., p. 335) pro הַיָּמִים. Sed potest etiam הַיָּמִים legi vertique: *tempore quo profecti erant legati* (x. 2 sqq.). Sensus quoad temporis definitionem fere eodem redit.

Ver. 6.

Au. Ver.—6 And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David.

Houb.—וַיִּשְׁלַח דָּוִד אֶל יוֹאָב שֹׁלֵחַ, *Et misit David ad Joab; mitte.* Nemo non videt omissum fuisse שֹׁלֵחַ, *dicens, mitte*, ut legitur infra vv. 10, 15, et 19. Neque id omittunt Græci Intt., Vulgatus, Arabs, hoc ipso in versu. Syrus, quia id non legebat, supplēvit, וַיִּשְׁלַח, *et mandavit ei.*

Ver. 11.

— חֲנִי נִפְשִׁי אֶם-אֶעֱשֶׂה אֶת-
הַדָּבָר הַזֶּה :

חסר

— πῶς; ὣς ἡ ψυχὴ σου, εἰ ποιήσω τὸ ῥῆμα
τούτου.

Au. Ver.—11 And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing.

Commentaries and Essays.—*As thou livest, and as thy soul liveth.* So Hebrew. This seems mere tautology. The LXX have not this unnecessary repetition; their version is [see above], where it appears, that for חֲנִי, they read חֲנִי, *quomodo*? which I have no doubt is right. The version then will be, "How, as thy soul liveth, can I do this thing?" In Gen. xxxix. 9, we have the like expression, "How (חֲנִי) can I do this great wickedness?"

Houb.—... חֲנִי חֲנִי, *Vivis tu et vivit anima tua.* Sic converti solet, quamvis חֲנִי sit potius *vita tua*, quam *vivis tu*. Insueta Hebræis sacrisque codicibus jurandi hæc formula; nam apud eos *tu idem est ac anima tua.* Mendum antiquum חֲנִי, *quomodo*, habuere Græci Intt. Non dubium quin pro חֲנִי scribendum sit חֲנִי חֲנִי, *vivit Dominus (et vivit anima tua)* jurandi formula consueta.

Ver. 13.

וַיִּהְיֶה-לּוֹ דֹד וַיִּמְכַּל לְפָנָיו וַיִּשְׂכְּרוּ
וַיִּשְׂכְּרוּ וַיִּשְׂכְּרוּ

καὶ ἐκάλεσεν αὐτὸν Δαυὶδ, καὶ ἔφαγεν ἐν-
ώπιον αὐτοῦ, καὶ ἔπιε, καὶ ἐμίθυσεν αὐτὸν,
κ.τ.λ.

Au. Ver.—13 And when David had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

Pool.—*When David had called him*, i. e., being invited by David. *He made him drunk*, or, *he made him merry*, as the word oft signifies. He caused him to drink more than was convenient.

Professor Lee.—חֲנִי, v. חֲנִי, pres. חֲנִי. Constr. abs. it. immed. of the drink. (a) *Drank an exhilarating or intoxicating drink.*

(b) *Was exhilarated with drink.* (c) *Became intoxicated.* (d) *Became giddy with astonishment or sorrow.* (a) Is. xlix. 26. (b) Gen. xliii. 34. (c) Gen. ix. 21. Metaph., Lev. iv. 21; Nah. iii. 11. (d) Is. xxix. 9.

Pih. pres. חֲנִי. Constr. immed. Causat. of Kal, signn. (b), (c), and (d). (b) 2 Sam. xi. 13. (d) Is. lxiii. 6.

Ver. 21—23.

כִּי-יָהָה אֶת-אֲבִימֶלֶךְ בְּנִי-רָפָשָׁה
הָלַךְ אֶתְּהָה הַשְׂלִיכָה עָלָיו פֶּלַח לְכָב
מִנֵּל הַחוּמָה וַיִּבֶת בְּהֶצֶץ לִפְנֵי
גִבְעָתָם אֶל-הַחוּמָה וַיִּמְרָתָם בָּם עֲבָדָה
אֲדִיָּה הַחֲתִי מֵת : וַיִּלָּךְ הַפֶּלַח
וַיִּבֶת לְדָוִד אֶת-פְּלִיאָשָׁר שֶׁלְּחֹ
וַיֹּאב : וַיִּמְרָתָם הַפֶּלַח אֶל-דָּוִד
כִּי-יָהָה עָלָיו הַפֶּלַח וַיִּבֶת אֶל-דָּוִד
הַפֶּלַח וַיִּבֶתָה עָלֵיהֶם עֲרֵפְתָּה
הַשָּׁמַיִם :

21 τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἱερο-
βάαλ υἱοῦ Νῆρ; οὐχὶ γυνὴ ἔρριψε κλάσμα
μύλου ἐπ' αὐτὸν ἀπὸ ἄνωθεν τοῦ τείχους, καὶ
ἀπέθανεν ἐν Θαμασί; ἵνατί προσηγάγετε πρὸς
τὸ τείχος; καὶ ἐρεῖς, καὶ γε ὁ δούλος σου
Οὐρίας ὁ Χετταῖος ἀπέθανε. 22 καὶ ἐπο-
ρεύθη ὁ ἄγγελος Ἰωάβ πρὸς τὸν βασιλεῖα εἰς
Ἱερουσαλὴμ, καὶ παρεγένετο καὶ ἀπήγγειλε τῷ
Δαυὶδ πάντα ὅσα ἀπήγγειλεν αὐτῷ Ἰωάβ πάντα
τὰ ῥήματα τοῦ πολέμου. καὶ ἐθυμώθη Δαυὶδ
πρὸς Ἰωάβ, καὶ εἶπε πρὸς τὸν ἄγγελον. ἵνατί
προσηγάγετε πρὸς τὴν πόλιν τοῦ πολεμῆσαι;
οὐκ ἦδετε ὅτι πληγήσεσθε ἀπὸ τοῦ τείχους;
τίς ἐπάταξε τὸν Ἀβιμέλεχ υἱὸν Ἱεροβάαλ;
οὐχὶ γυνὴ ἔρριψεν ἐπ' αὐτὸν κλάσμα μύλου
ἀπὸ τοῦ τείχους καὶ ἀπέθανεν ἐν Θαμασί;
ἵνατί προσηγάγετε πρὸς τὸ τείχος; 23 καὶ
εἶπεν ὁ ἄγγελος πρὸς Δαυὶδ. ὅτι ἐκραταίωσαν
ἐφ' ἡμᾶς οἱ ἄνδρες καὶ ἐξήλθον ἐφ' ἡμᾶς εἰς
τὸν ἀγρόν, καὶ ἐγενήθημεν ἐπ' αὐτοὺς ἕως τῆς
θύρας τῆς πόλεως.

Au. Ver.—21 Who smote Abimelech the son of Jerubbesheth [Judg. vi. 32, Jerub-
baal]? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant Uriah the Hittite is dead also.

22 So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

21 *Jerubbesheth.*

Pool.—*Jerubbesheth*, called also *Jerubbaal*, Judg. ix. 1. See the notes on 2 Sam. ii. 8.

Ged., Booth.—*Jerubbaal* [LXX].

Commentaries and Essays.—This passage leads me to observe a circumstance, which has not been, I think, sufficiently accounted for,—that in the names of persons, of which Baal makes a part, Bosheth is sometimes used instead of it. Thus Jerubbaal, as he is called in Judges and 1 Sam. xii. 11, is called here Jerubbesheth. Eshbaal and Meribaal in 1 Chron. viii. 33, 34 are in 2 Samuel, Ishbosheth and Mephibosheth. Patrick on 2 Sam. ii. 8 observes, that “Bosheth signifies shame and confusion, and Baal being an infamous idol, the Holy Scripture makes these names end promiscuously in Baal, or Bosheth.” But I am inclined to think, that the persons in question had not originally two names; that Saul and Jonathan would neither of them call their children by a name of infamy, i.e., Bosheth; that they were called but by one name in the original Scripture, i.e., Baal; and that the alteration from Baal to Bosheth has been caused by the superstition of the Jews, who substituted the word Bosheth for Baal, when that name became an object of abhorrence among them after the captivity, when they were perfectly cured of idolatry. Perhaps they might be led to this practice by a too literal interpretation of Hosea ii. 17, and from chap. ix. 10. However, let me observe, that in the Greek version of this verse we have *Jerubbaal*, *Ιεροβααλ*, not *Jerubbesheth*, as in the present Hebrew, which proves that it was not altered in this place in their copies. We have reason to suspect from many instances, besides this, that the Jews were not over-scrupulous about altering their Scriptures on one account or another.

Houb.—*ירבשה*, *Jerobessith*. Nos, cum Vulgato, *Jerobaal*, nihil tamen mutantes. Nam propriis in nominibus *ירבשה* et *באל* interdum commutantur, ut alibi, *Miphiboseth* et *Miphibaal*, *Isboseth* et *Isbaal*.

Hallet.—22, 23, *So the messenger went, and came, and showed David all that Joab had sent him for. And the messenger said*

unto David, Surely the men prevailed against us, &c. There appears to me to be a gap between these two sentences. The LXX reads the text more entire thus:—“So the messenger of Joab *went unto the king at Jerusalem*, and came and showed David all things which Joab had told him, even all the affairs of the war. And David was angry with Joab, and said to the messenger: Why did ye go so near to the city to fight? Did ye not know that ye should be smitten from the wall? Who smote Abimelech the son of Jerubbaal? Did not a woman cast a piece of a millstone from the wall upon him, and he died in Thamas? [called, Thebez, Judg. ix. 50 in the LXX as well as in Heb.] Why did ye go so near to the wall? In the Heb. it is said, “The messenger showed David all that Joab had sent him for,” *ואמר לו כל אשר שלח אליו*. The expression is very abrupt. It might rather be supposed, that for *ואמר* we should read *וסיים* in Piel, and should render it as the LXX do, “all things which Joab had told him.” The long passage that follows in the LXX seems plainly to have been originally part of the text. The instructions which Joab gave his messenger, ver. 19, 20, 21 imply this. Joab instructed his messenger first to relate all matters of the war, or to give, I suppose, an orderly and particular account of all transactions; and when he should have finished the account, without yet mentioning Uriah's death, and thereupon the king should grow angry because Joab exposed himself and the army to so much danger by going too near the wall: then the messenger was to pacify the king by adding, that Uriah was dead too. Upon hearing the relation of the loss of his men, Joab thought the king would be angry, and imagined he would upbraid his leading his army too near to the enemy's wall, with the story of Abimelech, who came too near the wall of Thebez, and was killed by a piece of a millstone cast down from the wall upon him. This was one instance of Joab's sagacity, of which the king spake upon another occasion, chap. xiv. 19. After the mentioning of Joab's conjecture what the king would say, it is natural to think the historian would tell us, that the king *did say it*. The discourse of the messenger, ver. 23, seems plainly to be an *excuse* which he makes for Joab, when the king grew angry. Now he tells of Uriah's death, of which, according to Joab's instructions, he was

to speak *after* the king's anger, but not *before*. The account then of the king's upbraidings should have been inserted before ver. 23, as it is in the LXX. The Hebrew transcribers have here omitted a long sentence, which was originally in their copies, as it was in those from which the Greek translation was made. The occasion of their omitting it at first was, I suppose, that they thought they had written it already, when they looked back on their transcript, and saw the same words there. They did not mind that the words were to be written twice. Or else they passed on, thinking they had written them twice, when really they had written them but once. All that transcribe know how apt men are to be guilty of such errors.

CHAP. XII. 1.

Au. Ver.—Nathan.

Ged., Booth.—The prophet [LXX, Syr., Arab., and four MSS.] Nathan.

Ver. 5.

— חִי־יְהוָה פִּי דְרָמָת הָאִישׁ
הַעֲשֵׂה זֶה :

— ὁ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο.

Au. Ver.—5 And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die [or, is worthy to die].

Shall surely die. So most commentators.

Dr. A. Clarke.—Literally, *he is a son of death*, a very *bad man*, and one who *deserves to die*. But the law did not sentence a sheep-stealer to death; let us hear it: *If a man steal an ox or a sheep, he shall restore five oxen for an ox, and four sheep for a sheep*, Exod. xxii. 1; and hence David immediately says, *He shall restore the lamb fourfold*.

Gesen.—גָּזַח, 1 Sam. xx. 31; xxvi. 16, and אִשְׁמָחָה, *worthy of death, condemned*, 1 Kings ii. 26; 2 Sam. xix. 29.

Ver. 6.

וְאֶת־הַכֶּשֶׁשׁ יִשְׁלַם אַרְבַּע־תַּיִם עֶבֶד
אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַזֶּה וְעַל אֲשֶׁר
לֹא־חָמַל :

καὶ τὴν ἀμνάδα ἀποτίσει ἐπαπλασίονα, ἀνθ' ὧν ὅτι ἐποίησε τὸ ῥῆμα τοῦτο, καὶ περὶ οὗ οὐκ ἐφείσατο.

Au. Ver.—6 And he shall restore the lamb four-fold, because he did this thing, and because he had no pity.

Because he had no pity. So most commentators.

Houb.—6 *Reddet ovem quadruplum, quia hoc fecit, nec pauperi peperit.*

וְעַל אֲשֶׁר לֹא חָמַל. Hæc verba fere omnes sic convertunt, *et eo quod non pepercerit*. Tamen, si *eo quod* diceretur, legeretur עָבַד אֲשֶׁר, *et pro eo, quod*, quoniam antecessit עָבַד אֲשֶׁר, quod adverbium vult, aut iterari, aut esse ἀπὸ κοινοῦ. Alterum vitium est, non addi casum verbo *pepercerit*; quem casum nemo non sentit hic desiderari; cum præsertim verbum Hebraicum חָמַל, nusquam legatur neutra in voce usurpatum, nisi est alteri verbo succenturiatum, vel antecedenti, vel consequenti. Eum igitur casum nos reperimus in vocabulo אֲשֶׁר depravato, quod erat olim scriptum אֲשֶׁר, *pauperi*, ut supra versibus 1 et 4. Digito monstrabat eum casum præpositio עַל, quæ comitari solet verbum חָמַל, quæque male hic adjungitur ad אֲשֶׁר, postquam אֲשֶׁר mox habuit adjunctum עָבַד, non autem עַל.

Ver. 8.

Au. Ver.—8 And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

Thy master's house.

Ged., Booth.—Thy master's daughter [Syr., Arab.].

Ver. 11.

Au. Ver.—11 Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

Houb.—לְרֵעֶךָ, *proximo tuo*. Legendum לְרֵעֶךָ, sine 'i, ut, lib. i., cap. 15, ver. 28 et alibi passim. Nam oratio numero indiget singulari, ut liquet ex verbo יִשְׁכַּב, *et dormiet*, mox sequente; nec לְרֵעֶךָ potest esse numeri, nisi pluralis.

Ver. 13.

וַיֵּאמֶר דָּוִד אֶל־נָתָן חֲטָאתִי לַיהוָה
וַיֵּאמֶר נָתָן אֶל־דָּוִד בְּמִיתָהּ הָעֶבֶר
חֲטָאתָהּ לֹא תָמִיד :

סמך באמצע סמך

καὶ εἶπε Δαυὶδ τῷ Νάθαν, Ἡμάρτηκα τῷ Κυρίῳ· καὶ εἶπε Νάθαν πρὸς Δαυὶδ, Καὶ Κύριος παρεβίβασε τὸ ἁμάρτημά σου· οὐ μὴ ἀποθῶνῃς.

Au. Ver.—13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die.

Dr. Adam Clarke.—*The Lord—hath put away thy sin.*] Many have supposed that David's sin was now actually pardoned, but this is perfectly erroneous; David, as an adulterer, was condemned to death by the law of God; and he had according to that law passed sentence of death upon himself. God alone, whose law that was, could revoke that sentence, or dispense with its execution; therefore Nathan, who had charged the guilt home upon his conscience, is authorized to give him the assurance that he should not die a temporal death for it: *The Lord hath put away thy sin; thou shalt not die.* This is all that is contained in the assurance given by Nathan: Thou shalt not die that temporal death; thou shalt be preserved alive, that thou mayest have time to repent, turn to God, and find mercy. If the fifty-first Psalm, as is generally supposed, was written on this occasion, then it is evident (as the psalm must have been written after this interview) that David had not received pardon for his sin from God at the time he composed it; for in it he confesses the crime in order to find mercy.

There is something very remarkable in the words of Nathan: *The Lord also hath put away thy sin; thou shalt not die;* כִּי מוֹת לֹא תָמוּת, *Also Jehovah hath caused thy sin to pass over, or transferred thy sin; thou shalt not die.* God has transferred the legal punishment of this sin to the child; he shall die, thou shalt not die; and this is the very point on which the prophet gives him the most direct information: *The child that is born unto thee shall surely die; מוֹת יָמוּת, dying he shall die—* he shall be in a dying state seven days, and then he shall die. So God immediately struck the child, and it was very sick.

Gesen.—Hiph. הִעָבֵר. 3. Causat. of Kal No. 3, to make or let pass by or beyond; 1 Sam. xvi. 9, 10; xx. 36, he shot an arrow הִעָבֵר, so that it passed by him, i. e., beyond him. Metaph. הִעָבֵר הַחַטָּא, to let a sin pass by, i. e., to remit, to forgive, comp. Kal

No. 3 d. 2 Sam. xii. 13; xxiv. 10; Job vii. 21.

Professor Lee.—Hiph. הִעָבֵר, pres. הִעָבֵר, apoc. הִעָבֵר. Causat. of Kal. (a) Caused or allowed to pass. (b) Allowed a period to pass. (c) Removed, took, or put away. (d) Destroyed. (e) Removed guilt, reproach, &c. (f) Removed from one place to another. (g) Brought across. (h) Caused to go through a country. (i) Transferred. (k) Offered, presented. (l) Passed a razor over the beard. (a) Gen. viii. 1; 2 Kings xvi. 3; Ezek. xx. 37, &c. (b) Jer. xlvi. 17. (c) Jon. iii. 6; Esth. viii. 2. (d) 1 Kings xv. 12; 2 Chron. xv. 8. (e) 2 Sam. xii. 13; Job vii. 21; Zech. iii. 4, &c. (f) Gen. xlvii. 21; Jer. xv. 14. (g) Num. xxxii. 5; Josh. vii. 7; 2 Kings xix. 21, &c. (h) Lev. xxv. 9; Ezra i. 1; Neh. viii. 15, &c. (i) Num. xxvii. 7, 8. (k) Exod. xiii. 12. (l) Ezek. v. 1.

Houb.—הִעָבֵר חַטָּאת, *Transtulit peccatum tuum.* Recte id transtulit Vulgatus. Nam pœna peccati agitur, eaque ipsa, de qua sanxerat David dicens, qui hoc fecit morte dignus est. Declarat Nathan non moriturum Davidem, sed puerum ex adulterio natum, in quem pœna mortis transfertur.

Ver. 18.

וַיְהִי בַיּוֹם הַשְּׁבִיעִי וַיָּמָת הַיֶּלֶד וַיָּרֶם עַבְדֵי דָוִד לְהַגִּידָלוֹ בְּיָמָת הַיֶּלֶד כִּי אָמְרוּ הִנֵּה בָהִיּוֹת הַיֶּלֶד הִי דֹבְרָנָה אֵלָיו וְלֹא־שָׁמַע בְּקוֹלָנָה וַאֲשֶׁר נֹאמַר אֵלָיו מָת הַיֶּלֶד וְעַתָּה רָקָה :

καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ ἀπέθανε τὸ παιδάριον. καὶ ἐφοβήθησαν οἱ δούλοι Δαυὶδ ἀναγγεῖλαι αὐτῷ, ὅτι τέθνηκε τὸ παιδάριον, ὅτι εἶπον, ἰδοὺ ἐν τῷ τὸ παιδάριον ἐστὶ ζῆν ἐλαλήσαμεν πρὸς αὐτὸν, καὶ οὐκ εἰσῆκουσε τῆς φωνῆς ἡμῶν, καὶ πῶς εἰπωμεν πρὸς αὐτὸν ὅτι τέθνηκε τὸ παιδάριον, καὶ ποιήσει κακά;

Au. Ver.—18 And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then vex himself [Heb., do hurt], if we tell him that the child is dead?

Pool.—*On the seventh day;* either, 1. From the beginning of the distemper. Or rather, 2. From the day of his birth, which

is the most usual way of computation of men's days or years; for it is apparent that this happened during the time of David's fasting and lying upon the earth, ver. 20, which it is not probable that it lasted for seven days.

How will he then vex himself, if we tell him that the child is dead? So *Ged.*, *Booth.*, and most commentators.

Bp. Horsley.—*How will he then, &c.*; rather, with Houbigant, "How shall we tell him that the child is dead, and that the evil is complete?"

Houb.—*Quid ergo erit, si dicemus ei, puer mortuus est, et completum est malum.*

יחא, Et timebant. Melius *יחא*, duo Codices Orat. ne tollatur illud י, quod est radicis.... *וְעַתָּה נֶעֱשֶׂה*: Nos, *et completum est malum*; i. e., id quod timebas, re completum est, nec spes ulla est super. Est *עַתָּה*, *Paoul*, pro *עַתָּה*. Pertinent duo verba *עַתָּה*, ad ea quæ antecedunt, nempe ad *mortuus est puer*, quæ servi David loquuntur, ita ut continuent sermonem, cum addunt, *et completum est malum*; quasi dicerent, *morte pueri, completum...* Sed adverbium *יחא*, *quomodo autem*, pertinet tantum ad *נֶעֱשֶׂה*, *dicemus*. Non recte igitur Vulgatus, *quanto magis... se affliget*, tanquam *יחא* adjungeretur ad *עַתָּה*.

Ver. 22.

Au. Ver.—22 And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live?

22 *יֵדַע יְהוָה מִי יוֹדַע דִּינִי*, *Quis scit, miserebitur mei.* Omissum fuit *אִם*, *si*, vel *an*, post *יֵדַע*, *quis scit an...* Ita omnes veteres. Masora vult *יֵדַע*, quanquam vix habet subjectam sententiam. Natum fuerit illud *יֵדַע*, quod Judæi in quibusdam suis codicibus legebant, ex *יֵדַע*, *num misereatur mei*, quod aliis extaret in codicibus.

Ver. 24.

— וַתֵּלֶךְ בִּן יִשְׁכָּרְיָא אֶת־שָׂבוֹן שְׁלֹמֹה יְיָהוָה אֱהָיָה :

וְהָיָה

— καὶ συνέλαβε καὶ ἔτεκεν υἱόν, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Σαλωμών· καὶ κύριος ἠγάπησεν αὐτόν.

Au. Ver.—24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him.

And she bare a son.

Ged., *Booth.*—And she conceived [LXX, Arab.], and bare a son.

And he called.

Houb.—*וְהָיָה, Et vocatum est.* Nihil mendi est, etsi Masoretæ adducunt *וְהָיָה*, *et vocavit illa (Bathsabee)* quia sic Chaldæus legit et interpretatur.

Solomon.

Gesen.—שָׁלוֹם (pacific, from שָׁלַם with the syll. ה i. q. י, י, comp. 1 Chr. xxii. 9) pr. n. *Solomon.*

Ver. 25.

וַיִּשְׁלַח בִּן־נָתָן הַכֹּהֵן יִשְׁכָּרְיָא אֶת־שָׂבוֹן יְיָהוָה בְּעֶבְרֵי יְהוָה :
καὶ ἀπέστειλεν ἐν χειρὶ Νάθαν τοῦ προφήτου, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰεθδεδὶ ἐνεκεν κυρίου.

Au. Ver.—25 And he sent by the hand of Nathan the prophet; and he called his name Jedidiah [*that is*, beloved of the Lord], because of the Lord.

Because of the Lord.

Houb., *Ged.*, *Booth.*—Because the Lord [*Heb.*, *Booth.*, Jehovah] loved him [Syr., Vulg., Arab.].

Houb.—*בְּעֶבְרֵי יְהוָה (et vocavit nomen ejus dilectus Domino) propter Dominum.* Hæc nihil dicunt. Melius Codex Ald. ἐν λόγῳ, in verbo (Domini). Sed Syrus, Vulgatus, et Arabs sic habent, *eo quod diligeret eum Dominus*, et legunt, *בְּעֶבְרֵי יְהוָה*, quæ scriptio sanior est, et originationem nominis effert significantius. Facile erat ut post *יְהוָה* omitteretur fere simile verbum *יְהוָה*.

Maurer.—*בְּעֶבְרֵי יְהוָה, Propter Jovam*, i. e., quod Jova peccato patris condonato, hunc puerum dilexit. Cf. *יְהוָה אֱהָיָה* cum vs. 13

—15. Eundem sensum expresserunt Vulg., Syr., Arab.

Ver. 27.

וַיִּשְׁלַח יוֹאָב מַלְאָכָיו אֶל־דָּוִד וַיֹּאמֶר לְנַחֲמָתִי בְּרַבָּה גַם־לְכַדְתִּי אֶת־צִיר הַמָּיִם :

27 καὶ ἀπέστειλεν Ἰωάβ ἀγγέλους πρὸς Δαυὶδ, καὶ εἶπεν, ἐπολέμησα ἐν Ῥαββὰθ, καὶ καταλαβόμεν τὴν πόλιν τῶν ὑδάτων.

Au. Ver.—27 And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters.

And have taken the city of waters. So *Ged.*, *Booth.*

Pool.—The same royal city so called, because it either stood beside the river, or

was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus, *I have taken*, or *intercepted*, or *cut off water from the city*; which well agrees, both with the words, *eth* being here put for *meeth*, which is frequent; as Gen. iv. 1; xlv. 4; Exod. ix. 29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

Bp. Patrick.—That part of this city which lay upon the water; the other part, which was the heart of the city, being yet untaken. But it being supplied with water from this part, of which Joab had got possession, it could not hold out long, but would be forced to surrender, because Joab cut off their water from them. So Josephus understood it, τῶν ὑδάτων αὐτοὺς ἀποτεμνόμενος, lib. vii., cap. 7. And thus some learned men translate the last words of this verse, by adding the particle *mem* before *eth*, "He took from the city the waters."

Dr. Adam Clarke.—*And have taken the city of waters.*] The city where the tank or reservoir was that supplied the city and suburbs with water. Some think that the original should be translated, *I have intercepted, or cut off, the waters of the city*: and Houbigant translates the place, *et aquas ab urbe jam derivavi*; "And I have already drawn off the waters from the city." This perfectly agrees with the account in *Josephus*, who says, τῶν τε ὑδάτων αὐτοὺς ἀποτεμνόμενος, *having cut off their waters*, Antiq., lib. vii., cap. 7. This was the reason why David should come speedily, as the citadel, *deprived of water*, could not long hold out.

Gesen.—Spec. דָּר is also put.

(a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις, see Passow, Engl. Old city, New city. So דָּר דָּוִד, *city of David*, i. e., the citadel on Zion, a part of Jerusalem, ἡ ἄνω πόλις, 2 Sam. v. 7, 9; vi. 10, 12. [Later the name *city of David* seems to have sometimes included the whole of Jerusalem; see Biblioth. Sac. i., p. 97, sq.] דָּר הַמִּיָּתֶנֶת, *the middle city*, the middle part of Jerusalem, 2 Kings xx. 4, Cheth. where Keri has דָּר הַיָּמִינִית, *the water-city*, part of the city Rabbah, 2 Sam. xii. 27.

VOL. II.

Houb.—*Aquas ab urbe jam derivavi.*

לדרכו את עיר המים, *Cepi urbem aquarum*. Quid sit *urbs aquarum*, omnes ignorant, nec aliam urbem convenit intelligere, quam eam ipsam *Rabbath*, de qua Joab ad Davidem scribebat. Itaque scripturam nos eam sequimur, quam exhibebant Græci Codices, quibus utebatur Josephus, cum narraret Joabum, *ab urbe Rabbath aquas interceptisse*, ut legatur עיר המים, *ab urbe*. Chaldæus et Syrus pro המים, exhibent מלכות, *regiam*, tanquam legerent המלכה, ut versu superiore; quam eorum scriptionem non amplectimur, quia pugnat cum sequentibus rebus: vide versus 28 and 29.

Dathe.—27 Tunc Davidi per nuncios indicavit, se in oppugnatione Rabbæ jam eo pervenisse, ut partem oppidi eam, in qua aqua esset, cepisset.

Ver. 30.

וַיִּקַּח אֶת-עֲמֻת-מִלְכָּם מֵעַל רֹאשׁוֹ
וּמִשְׁקָלָהּ כֶּבֶד וַחֵב וַאֲבָן יָהֳרָה בְּתֹהֵי
עַל-רֹאשׁ דָּוִד וּשְׁקַל הָעִיר הָעִיר הַזֵּאת
הָרַבָּה מְאֹד :

καὶ ἔλαβε τὸν στέφανον Μολχὸν τοῦ βασιλέως αὐτῶν ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ὁ σταθμὸς αὐτοῦ τάλαντον χρυσοῦ, καὶ λίθον τιμίον, καὶ ἦν ἐπὶ τῆς κεφαλῆς Δαυὶδ, καὶ σκύλα τῆς πόλεως ἐξήνεγκε πολλὰ σφόδρα.

Au. Ver.—30 And he took their king's crown from off his head, the weight whereof was a talent of gold with the precious stones: and it was set on David's head. And he brought forth the spoil of the city in great [Heb., very great] abundance.

The weight whereof was a talent of gold. So *Houb.*, *Dathe*, *Ged.*, *Booth*.

Pool.—*The weight whereof was a talent of gold*, or rather, *the price whereof* [so *Patrick*, *Clarke*], &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *mishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of *precious stones*, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were

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meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

Dr. A. Clarke.—*The weight whereof was a talent of gold.*] If this talent was only seven pounds, as Whiston says, David might have carried it on his head with little difficulty; but this weight, according to common computation, would amount to more than one hundred pounds!

If, however, *מסכה* be taken for the *value*, not the *weight*, then all is plain, as the worth of the crown will be about £5,075 15s. 7d. Now this seems to be the true sense, because of the added words *with the precious stones*, i. e., the *gold* of the crown, and the *jewels* with which it was adorned, were equal in *value* to a talent of gold.

Bishop Horsley.—“*A talent of gold.*” In value 785*l.* 15*s.* 3*d.* according to the weight of the Mosaic talent, but not more than 471*l.* 9*s.* 2*d.* if the royal standard was now in use, which was probably the case.

Ver. 31.

וַתִּתֵּיחֶם אֶשְׂרָפָה הַזַּיִת וַיִּשְׂא
בְּמִנְיָהּ וּבְחֶרֶץ חֲבָרֹתַי וּבְאַזְעֵי
חֲבָרֹתַי וַהֲעִבִיר אֹתָם בְּמִלְכֹן וְגו'
וַעֲשָׂה לְכָל עָרֵי בְנֵי־עַמּוֹן וַיִּשָּׂב דָּוִד
וְכָל־הָעָם וַיִּרְשְׁלֻם:
במלנ ק'

καὶ τὸν λαὸν τὸν ὄντα ἐν αὐτῇ ἐξήγαγε, καὶ ἔθηκεν ἐν τῷ πρίονι καὶ ἐν τοῖς τριβόλοις τοῖς σιδηροῖς, καὶ ἵππομεῦσι σιδηροῖς, καὶ διήγαγεν αὐτοὺς διὰ τοῦ πλινθίου· καὶ οὕτως ἐποίησε πάσαις ταῖς πόλεσιν υἱῶν Ἀμμών. καὶ ἐπίστρεψε Δαυὶδ καὶ πᾶς ὁ λαὸς εἰς Ἱερουσαλὴμ.

Au. Ver.—31 And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

Pool.—*The people that were therein*: the words are indefinite, and therefore not ne-

cessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villanous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation. *Put them under saws*: he sawed them to death; of which punishment we have examples, both in Scripture, Heb. xi. 37, and in other authors. *Under harrows of iron, and under axes of iron*; he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. *Made them pass through the brick-kiln*, i. e., to be burnt in brick-kilns. Or, *made them to pass through the furnace of Malchan*, i. e., of *Moloch*, called also *Milchoni*, and here *Malchen*; punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2 Kings xvi. 3; xxiii. 10; Lev. xviii. 21; xx. 2; Deut. xviii. 10.

Bp. Patrick.—31 *Put them under saws, &c.*] Some of the inhabitants he caused to be sawn in sunder; over others horses drew harrows with great iron teeth; others were drawn over sharp sickles, or sharp stones, which perhaps he means by *brick-kilns*: for so some interpreters understand it, that he dragged them through the place where bricks were made; and there grated their flesh upon the ragged pieces of broken bricks. Though some will have this word *malcken* to signify the place where the Ammonites offered their sacrifices to their god Moloch, or Malcom (as he is often called), and made the people there to pass through

the fire. So the Vulgar translates it *for-nacem Moloch*, "the furnace of Moloch." This dreadful punishment was to terrify other countries from violating the right of nations, by abusing public ambassadors. Though many have thought it too severe, and looked upon it as an argument, that David did this in the state of his impenitence: when the mild and gentle Spirit of God was departed from him, and he was become cruel and furious, as well as lustful.

Thus did he unto all the cities.] This will not let us think that he punished so cruelly only those who advised the using of his ambassadors shamefully, or applauded it (as many it is likely did, that lived in Rabbah), for he treated all the cities in the country in the same rigorous manner.

Ken.—*And put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln.* If it is a duty of humanity to vindicate every man's character, when charged wrongfully; this is the more necessary, in proportion as the character is more exalted. David was a prince truly eminent and illustrious. And though it is certain that he was guilty of some great crimes, yet it is as certain that he ought not to be charged with crimes or cruelties of which he was really innocent. One heavy charge has been urged against him from this part of the sacred history; as if it represented him *sawing*, and *harrowing*, and *chopping*, and *burning* all the Ammonites: a savage representation which has raised much clamour among the enemies of revelation. But a charge so severe as this, and so very unlikely to be true, should be examined into with great care: and if the original records are consulted accurately, they will, I humbly apprehend, set the matter in a different light. Here in Samuel, the two first words signify *et posuit in serra*, as in the interlinear Latin version: which words are a true key to the following, and fairly show that David *put them to the saw*, and sentenced them to the other hard works of slavery. The whole mistake seems to have arisen from an error in the Hebrew text of the *parallel* place in Chronicles, by the omission of one small part of one letter: for the word instead of *וַיִּסַּר*, *et posuit*, is now *וַיִּסַּר*, *et serravit*, in 1 Chron. xx. 3. This corruption was probably very ancient, because expressed in the Greek version. But still there can be little

doubt that the two words were at first the same: and if so, the context requires the word in Samuel, especially as that reading is confirmed by five Heb. MSS. in Chronicles.

Dr. A. Clarke.—*He brought forth the people.*] And put them *under saws*. From this representation a great cry has been raised against "David's unparalleled, if not diabolic, cruelty." I believe this interpretation was chiefly taken from the *parallel* place, 1 Chron. xx. 3, where it is said, *he cut them with saws, and with axes, &c.* Instead of *וַיִּסַּר*, *he sawed*, we have here (in Samuel) *וַיִּסַּר*, *he put them*; and these two words differ from each other only in a *part of a single letter*, *ר* for *ס*. And it is worthy of remark, that, instead of *וַיִּסַּר*, *he sawed*, in 1 Chron. xx. 3, six or seven MSS. collated by Dr. Kennicott have *וַיִּסַּר*, *he put them*; nor is there found any various reading in all the MSS. yet collated for the text in this chapter, that favours the common reading in Chronicles. The meaning therefore is, He made the people *slaves*, and employed them in *sawing*, *making iron harrows*, or *mining* (for the word means both), and in *hewing of wood*, and *making of brick*. *Sawing* asunder, *hacking*, *chopping*, and *hewing* human beings, have no place in this text, no more than they had in David's conduct towards the Ammonites.

It is surprising, and a thing to be deplored, that in this and similar cases our translators had not been more careful to sift the sense of the original words, by which they would have avoided a profusion of exceptionable meanings with which they have clothed many passages of the sacred writings. Though I believe our translation to be by far the best in any language, ancient or modern, yet I am satisfied it stands much in need of revision. Most of the advantages which our unbelievers have appeared to have over certain passages of Scripture, have arisen from an inaccurate or false translation of the terms in the original; and an appeal to this has generally silenced the gainsayers. But in the time in which our translation was made, Biblical criticism was in its infancy, if indeed it did exist; and we may rather wonder that we find things so well, than be surprised that they are no better.

Brick-kiln.

Prof. Lee.—*כִּלְנֵי*, masc.—pl. non occ., *ר. לֵנִי*. Lit. brick-place; and may signify either a *brick-yard* or *brick-kiln* [so *Gesen.*].

The former seems most likely, 2 Sam. xii. 31; Jer. xliii. 9; Nah. iii. 14. LXX, *διὰ τοῦ πλινθίου*.

Houb.—במלך: Masora, במלך, *per laterariam*. Huic sententiæ obstat pronomen *אמ*, *eos*, quod de iisdem effertur, quos David subiecit serris ac tribulis ferreis; neque enim eosdem David tribulis ac serris humi prostratos laniaverit, et in laterariam coniecerit; ut necesse sit in verbis *אמ*, *דעביר* במלך, narrari, quomodo eorumdem hominum, quos David sub serris ac tribulis prosterni jusserat, supplicium absolveretur, significari- que verbo במלך, vel *aculeos*, vel *dentes*, per quos illi homines humi strati laniarentur. Nos conjecturæ indulgemus, ne sententia pereat; et credimus olim scriptum fuisse במלך, non מלך. Nam מלך, quod de *stimulo* bovis usurpatur, possit etiam notare *aculeos* tribulorum, vel *dentes* serrarum.

CHAP. XIII. 2.

וַיִּצֹר לְאַמְנוֹן לְהַתְחַלּוֹת בַּעֲבֹדָה
תָּמַר אֲחֹתוֹ כִּי בְתוּלָה הִיא וַיִּפְלֵא
בְּעֵינָיו אֲמֹנוֹן לַעֲשׂוֹת לָהּ מֵאוֹמֶה :

καὶ ἐβλήβετο Ἀμνὼν ὥστε ἀρρώσκειν διὰ
Θημάρ τὴν ἀδελφὴν αὐτοῦ, ὅτι παρθένος ἦν
αὐτῇ, καὶ ὑπέρογκον ἐν ὀφθαλμοῖς Ἀμνὼν τοῦ
ποιῆσαι τὴ αὐτῇ.

Au. Ver.—2 And Ammon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Ammon thought it hard for him to do any thing to her [Heb., it was marvellous, or, hidden in the eyes of Ammon.]

And Ammon was so vexed that he fell sick. So most commentators.

Maurer.—מֵאוֹמֶה לְהַתְחַלּוֹת, *Et angustum fuit Ammoni* (צָר=צָר) i. e., mœruit Ammon: *ad ægrotum se faciendum, ad ægrescendum* (er grämte sich zum Krankwerden) i. e., adeo mœruit, ut paulum abesset, quin morbum contraheret. Vulgo vertunt: *mœruit, ita ut, adeo mœruit, ut morbum contraheret*. Sed si reapse in morbum incidit Ammon, qui fit, ut infra vs. 5, 6 morbum *simulet*? Neque magis placet Hitzigius, vertens: "*es wurde von Ammon ersonnen*," venit Ammoni in mentem morbum *simulare*. Nam צָר, *formavit, finxit* neque intransitive usquam nec impersonaliter usurpatur. וַיִּפְלֵא וּ, *et difficile visum est Ammoni, illi aliquid facere*.

Ver. 8.

Houb.—8 וַיִּפְלֵא. *Et depseuit, vel subegit.*

Perperam Masora וַיִּפְלֵא, sine ו. Sic male versu 5 וַיִּפְלֵא, cum scribendum fuisset וַיִּפְלֵא, *et venit*. Etiam male versu 4 וַיִּפְלֵא, pro וַיִּפְלֵא, *Absalom*, ut legitur ver. 1.

Ver. 9.

וַתֵּקַח אֶת־הַמִּשְׁחָה וַתִּצֹק לְפָנָיו
וַיִּמָּן לְאַכּוֹל וּ

καὶ ἔλαβε τὸ τήγανον καὶ κατεκύνωσεν ἐν-
ώπιον αὐτοῦ, καὶ οὐκ ἠθέλησε φαγεῖν, κ.τ.λ.

Au. Ver.—9 And she took a pan, and poured them out before him: but he refused to eat.

And she took a pan, and poured them out before him. So Pool, Patrick, Ged., Booth.

Bp. Horsley.—Rather, "And she took what she had dressed, and set it out before him." רִא, *quod coxerat*, Vulg.

Gesenius.—מִשְׁחָה, a *frying-pan*, 2 Sam. xiii. 9. Chald. מִשְׁחָה, מִשְׁחָה, id. The etymology is uncertain, and it is even doubtful whether מ is radical or servile. But probably it is servile, and then the root may be שָׁח (שָׁחַ) i. q. שָׁרַ, to shine, to glitter; whence then שָׁחַ, and מִשְׁחָה a metal pan, so called from being kept bright.

Professor Lee.—מִשְׁחָה, m. once, 2 Sam. xiii. 9. Probably, a *frying-pan*. LXX, τὸ τήγανον. But Vulg., *quod coxerat*, &c. Syr.

ܡܫܚܐ. Etymology uncertain.

Houb.—*Et patellam sumens fudit eique apposuit, &c.*

מִשְׁחָה, *Et fudit*, ex sartagine videlicet in patellam. *Vulgatus, effudit et posuit coram eo*. Forsan legebatur מִשְׁחָה מִשְׁחָה, vel מִשְׁחָה, ut infra ver. 11, *fudit et apposuit*. Nos *Vulgatus* sequimur, quia verbum *fudit*, sine addito verbo, *et posuit*, non satis significat, cibum fuisse appositum.

Ver. 10.

Au. Ver.—Chamber.

Ged.—Alcove.

Booth.—Inner chamber.

Ver. 12.

Au. Ver.—Folly—one of the fools.

Ged.—Flagitiousness—a flagitious man.

Boothroyd.—Base deed—one of the profligates.

Ver. 16.

וַתִּתֵּן לּוֹ אֶת־אֲזִיזוֹת הַדָּגָה וְהַדּוֹלָה
וְהָאֵת מֵאֲחֵרֵת אֲשֶׁר־עָשְׂתָה עִמִּי
לְשִׁלְחִי וְלֹא אָהָה לְשִׁמְעָה לָהּ :

בְּנֵי מִיָּה

καὶ εἶπεν αὐτῇ Θημάρ περὶ τῆς κακίας τῆς
μεγάλης ταύτης ὑπὲρ ἑτέραν, ἣν ἐποίησας μετ'
ἐμοῦ, τοῦ ἐξαποστεῖλαι με. καὶ οὐκ ἠβέλησεν
Ἀμὼν ἀκοῦσαι τῆς φωνῆς αὐτῆς.

Au. Ver.—16 And she said unto him,
*There is no cause: this evil in sending me
away is greater than the other that thou
didst unto me. But he would not hearken
unto her.*

Bp. Horsley.—16 Might not this verse be
thus rendered? "And she said unto him,
There is no motive for this outrageous
injury, after what thou hast done with me, to
turn me out of doors," &c.

Houb.—16 *Illa ei respondit; ne sit ita, mi
frater. Nam magnum hoc nefas minus est
eo, quod nunc admittis, ut me ejicias. Ille
eam noluit audire.*

וְתָמָר אֵת הַמִּלִּין הַנֶּאֱמָרִים, *nequaquam
frater mi, quia...* Nam ille Int. habet מִן
אֲדֵלְפֵי, *ne frater...* Sic Thamar fratrem
suum allocuta est versu 12. Lector ex
scriptione ipsa monebatur, latere aliquid
erroris. Etenim תָּמָר אֵת הַמִּלִּין non præ-
figitur על, nusquam verò אֵת. Sed scriptor ex
similitudine על et אֵת, postquam scripserat אֵת,
saltum fecit ad תָּמָר, omissis in medio verbis
duobus על תָּמָר. Clericus credebatur subaudiend-
um תָּמָר; ut esset תָּמָר אֵת, *ne des, תָּמָר, occa-
sionem*; etsi neque תָּמָר, *occasio* est, nec
solet Hebr. lingua verbum תָּמָר relinquere lec-
tori subaudiendum; et cum convertit hoc
modo: *ne causam præbeas huic malo majori
eo, quo me affecisti, dimittendo me*, ne ipse
quidem, opinor, quid diceret, intelligebat.
Est וְתָמָר אֵת ipsum stuprum, quo deterius
malum est, dimitti contumeliose. Ita vide-
batur sorori Amnon.

Maurer.—וְתָמָר אֵת הַמִּלִּין Hoc וְתָמָר אֵת e
duabus lectionibus conflatum volunt, altera
וְתָמָר אֵת, quam pauciores libri exhibent,
altera וְתָמָר על, quæ in multis codd. exstat.
Illa placuit Gesenio, Winero, aliis, hæc
Hitzigio Begriff, p. 123. Quam vellem hi
critici textu ita constituto etiam sensum con-
stituissent! Quid quæso hoc est: *propter
hoc malum majus altero, quo me affecisti, me
dimittenda*? Nihil muto. Sensus hic est:
*ne ansa detur, ne sis auctor hujus mali
majoris eo, quo me affecisti, me dimittenda*,
i. e., noli rem pessimam pejorem adhuc
facere me dimittenda.

Ver. 18.

וְעַלֶּיהָ כְּתֹנֶת צִבְיֹן בְּיָדָהּ וְהָיָה
בְּנוֹת־הַמֶּלֶךְ הַכְּתֹנֶת מְעִילִים וְצִבְיֹן
וְהָיָה וְהָיָה

καὶ ἐπ' αὐτῆς ἦν χιτὼν καρπωτὸς, ὅτι οὕτως
ἐνεδιδύσκοντο αἱ θυγατέρες τοῦ βασιλείως αἱ
παρθέναι τοὺς ἐπενδύτας αὐτῶν. καὶ ἐξήγαγεν
αὐτήν, κ.τ.λ.

Au. Ver.—18 And she had a garment of
divers colours upon her: for with such robes
were the king's daughters that were virgins
apparelled. Then his servant brought her
out, and bolted the door after her.

Ged., Booth.—18 Now Tamar had on her
a garment of various colours: for such robes
the king's virgin daughters anciently wore.
Then, &c.

Anciently. So Josephus, from a reading
much more probable than that of the present
text: which has been variously corrected
and amended, to make it speak something
like sense. The best of these seems to be
that of Michaëlis, viz., *from the age of
puberty.*

Houb.—18 *Illa autem tunica polymita in-
duta erat: nam virgines filiae regum sic a
teneris induebantur. Ille igitur qui minis-
trabat, eduxit eam foras, et ostium post eam
clausit.*

סָבִילִים: Exploratum mendum, cujus loco
scribendum fuerat סָבִילִים, a teneris, seu a
prima juventute (sic induebantur filiae regum.)
Nam סָבִילִים, tunicis, supervacaneum est,
postquam dictum fuit, sic vestiuntur, aut
iterandum fuerat tunicis, nam tunica agitur,
non pallium, quæ duæ res nunquam pro-
miscue usurpantur; et versu inferiori Tha-
mar scindit tunicam, non pallium, quod satis
significat non fuisse antea memoratum
pallium. Itaque male occultabat mendum
Clericus interpretans, ad stolas superiores
quod attinet, cum constet tunicam, de qua
mox, esse stolam interiorem, non superiorem.

Dathe.—18 (*Induta autem erat tunica
variegata; sic enim solebant regis filiae vir-
gines inde a pubertatis annis vestiri.*)

a) In textu legitur: סָבִילִים, pallia. Sed
quid pallia hoc loco sibi volunt, cum de
tunica sermo sit? Pro illis igitur סָבִילִים scri-
bendum fuisset, si post verba תָּמָר אֵת ves-
timentum genus iterum nominari debebat.
Atque in sequenti versu narratur quoque,
Tamar tunicam, non pallium, scidisse, quæ
vestes fuerunt apud Hebræos perquam

diversæ. Suboluit jam Hubigantius vitium, quod emendavit מַעֲלָה, a teneris s. a prima juventute. Michaëlis propius ad verum videtur accessisse, dum legi vult מַעֲלָה, a pubertate ab גַּלְמ, coëundi cupidus fuit.

Gesen., Thes.—מַעֲלָה m. vestimenti genus (a tegendo, v. rad. No. 1), tunica longior et amplior, qualem gestabant puellæ (ac regis quidem filiæ præter consuetudinem manicatam: sic enim explicanda sunt verba 2 Sam. xiii. 18: *gestabat ea מַעֲלָה*, tunicam manicatam: מַעֲלָה גְּבוּלָהּ הָיְתָה, sic enim sc. manicatas filiæ regis, dum virginis erant, solebant gestare tunicas), reges et principes 1 Sam. xviii. 4; xxiv. 5, 12; 1 Par. xv. 27; Ez. xxvi. 16, alique viri nobiliores, Iob. i. 20; ii. 12, sacerdotes, velut Samuel, 1 Samuel xv. 27; xxviii. 14; Esras, Esr. ix. 3, 5, &c.

Prof. Lee.—מַעֲלָה, m. pl. מַעֲלָה, r. מַעֲלָה. Comp. מַעֲלָה. Long and full upper garment, worn by persons of dignity (men or women), robe, mantle, or the like. See Braun. de Vest. Sacerd. ii. 5; Schrœd. de Vest. Mulierum, p. 269. It appears to have had a mouth, or neck hole, in the middle, Exod. xxxix. 23, and four corners, מַעֲלָה, LXX, πτέρυγες, Deut. xxii. 12;—1 Sam. xv. 27; xviii. 4; xxiv. 5, 12. Also by the prophets and priests, Ib. xxviii. 14:—but under the ephod; thence termed, מַעֲלָה, Exod. xxviii. 31; xxxix. 22:—by women, 2 Sam. xiii. 18. Metaph. Is. lxi. 10; lix. 17. Aff. מַעֲלָה, &c.

Ver. 20.

Houb.—מַעֲלָה, male, pro מַעֲלָה, [M. MSS.], Amnon.

Ver. 21.

Au. Ver.—21 But when king David heard of all these things, he was very wroth.

Dr. Adam Clarke.—To this verse the Septuagint add the following words: Καὶ οὐκ ἐλυπησε τὸ πνεῦμα Ἀμνὼν τοῦ υἱοῦ αὐτοῦ, οὐ γὰρ ἀγαπᾷ αὐτὸν, ὅτι πρωτοτοκος αὐτοῦ ἦν. "But he would not grieve the soul of Amnon his son, for he loved him, because he was his first-born." [So *Houb., Ged., Booth.*] The same addition is found in the Vulgate and in Josephus, and it is possible that this once made a part of the Hebrew text.

Houb.—21 וַיִּדָּן ה' כֹּחַ, et graviter doluit. Post hæc verba hæc addimus, quæ non

omittunt Vulgatus et Græci Intt. et noluit contristare spiritum filii sui Amnon...quæque etiam legebat in suo Codice Græco Josephus, rerum scriptor Judaicarum. Hæc autem omissa fuerunt a Scribis Codicum Hodiernorum, ex occasione verborum sequentium וַיִּדָּן, quia similiter incipiebant per וַיִּדָּן, quæ omissa sunt. Nempe et noluit, est Hebraicè וַיִּדָּן, quomodo infra, ver. 25. Nimium jejune diceretur, Davidem de stupro filiæ suæ oblato graviter doluisse, nisi adderetur, vel Amnon, stupri autorem, non impune tulisse, vel si scelus impune fuit, cur David meritas a filio suo pœnas non reposeret. Aiunt quidam, id, quod habent Græci et Vulgatus, fuisse olim in margine scriptum, deinde ex margine in Contextum allatum. Sed causam probabilem non afferunt, cur ad marginem scripta ea fuerint, quæ ad contextum intelligendum necessaria non essent, nec vero ex ullo alio scripturæ loco desumpta; nos vero causam maxime probabilem damus eam, quam mox diximus, cur hæc omissa fuerint. Nam simili ex causa permulta omittuntur, codicibus describendis.

Ver. 22.

וְלֹא־דָבָר אֶבְשָׁלוֹם עִם־אֲמֹנֹן לְמַעַן וְעַד־מָוֶת קִישָׁרָא אֶבְשָׁלוֹם אֶת־אֲמֹנֹן עַל־דִּבְכֵּי אֲשֶׁר עָשָׂה אֵת תָּמָר חֹתָנֹהּ :

καὶ οὐκ ἐλάλησεν Ἀβεσσαλώμ μετὰ Ἀμνὼν ἀπὸ πονηροῦ ἕως ἀγαθοῦ, ὅτι ἐμίσηε Ἀβεσσαλώμ τὸν Ἀμνὼν ἐπὶ λόγου, οὗ ἐταπεινώσε Θεμάρ τὴν ἀδελφὴν αὐτοῦ.

Au. Ver.—22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Pool.—For Absalom hated Amnon; or rather, but [so *Dathe*], or though [so *Patrick, Ged., Booth.*] Absalom, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

Bp. Patrick.—Though he hated him in his heart, yet he never expressed the least resentment. So the particle *ki* should be translated, not *for*, but *though*. By this means Amnon was lulled asleep into a belief that Absalom would not trouble him for what he had done, because he did not

threaten, nor so much as expostulate with him, nor take any notice of what had passed.

Houb.—*Quippe illi infensus erat.*

Ver. 26.

וַיֹּאמֶר אֲבִישָׁלוֹם לְדָוִד יְלֹדֶיךָ אֶתְּנָה אֲתָנָה
אֲמִנֵּן אֲחִי וְנִי

καὶ εἶπεν Ἀβессαλώμ πρὸς αὐτόν, καὶ εἰ μὴ, πορευθήτω δὴ μεθ' ἡμῶν Ἀμνὼν ὁ ἀδελφός μου, κ.τ.λ.

Au. Ver.—26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

If not, I pray thee, &c.

Booth.—26 Then said Absalom, If thou wilt not go [Syr.], I pray thee, let my brother Amnon go with us.

Houb.—26 *Tum Absalom regi; quando quidem ait, rex non venturus est, veniat, quæso, Amnon frater meus, &c.*

סָנַן אֲחִי וְנִי אֲמִנֵּן אֲחִי וְנִי: Clericus sic convertit, an non, quæso, nobiscum veniet Amnon; quæ interrogatio, postquam de Amnon nondum sermo fuit, quam incommode huc inferatur, vident lectores, qui quid deceat, sentire assueverunt. Multo commodius Syrus et Vulgatus, quod si tu non venis, veniat, quæso, Amnon, seu legunt אֲחִי וְנִי אֲמִנֵּן אֲחִי וְנִי, seu contextum supplent, quem sentiunt esse lacunosum. Sed quoniam Absalom regem, tertia persona utens, compellat ver. 24 hoc modo, veniat, quæso, rex, melius sic legatur, אֲחִי וְנִי אֲמִנֵּן אֲחִי וְנִי, quod si non venit rex, veniat quæso, Amnon. Non mirum, quia לך bis legebatur, ex uno ad alterum saltum fecisse scribam.

Ver. 28.

Au. Ver.—28 Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have not I commanded you [or, will you not, since I have commanded you, Josh. i. 9]? be courageous, and be valiant [Heb., sons of valour].

Ged., Booth.—28 Absalom made a feast like the feast of a king [LXX, Vulg.]; And Absalom commanded his servants, saying, &c.

Ver. 33, 34.

וַיֹּאמֶר אֲבִישָׁלוֹם לְדָוִד יְלֹדֶיךָ אֶתְּנָה אֲתָנָה — 33

וַיִּבְרַח אֲבִישָׁלוֹם וַיֵּלֶךְ חֲמֵשׁ יָמִים

v. 33. וְנִי אֲחִי וְנִי

33 — οτι ἀλλ' ἢ Ἀμνὼν μονώτατος ἀπέθανε. 34 καὶ ἀπέδρα Ἀβессαλώμ. καὶ ἤρε τὸ παι δάριον, κ.τ.λ.

Au. Ver.—33 Now therefore let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.

34 But Absalom fled. And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way.

For Amnon only is dead. 34 But Absalom fled. So Houb.

Ged., Booth.—34 For Amnon only is dead; and Absalom will have fled.

Dathe.—Amnon tantum mortuus est, 34 et Absalomus fuga evasit, &c.

Ver. 37.

וַיִּתְּנָה אֲבִישָׁלוֹם עַל-יָדֵיכֶם פְּלִיִּתִימִים :

— καὶ ἐπένθησεν ὁ βασιλεὺς Δαυὶδ ἐπὶ τὸν υἱὸν αὐτοῦ πάσας τὰς ἡμέρας.

Au. Ver.—And David mourned for his son every day.

Ged., Booth.—And David [versions, so *Dathe*] mourned for his son many days. [So Syr., Arab., and four MSS., with several copies of Vulg. The rest "every day." *Ged.*]

Houb.—... וְנִי אֲחִי וְנִי, et plorabat. Omnes, præter Chaldæum, supplent David; Græci autem, rex David, ex scriptura דָּוִד, quæ eadem recurrit versu inferiori, quæque est hoc versu non minus necessaria: nam דָּוִד, nimis longo intervallo est, quam ut id sacra pagina omiserit, præsertim cum verba ea, quæ antecedunt, non ad David, sed ad Absalom pertineant.

Ver. 39.

וַיִּתְּנָה אֲבִישָׁלוֹם עַל-יָדֵיכֶם פְּלִיִּתִימִים : וַיִּבְרַח אֲבִישָׁלוֹם וַיֵּלֶךְ חֲמֵשׁ יָמִים

καὶ ἐκόπασεν ὁ βασιλεὺς Δαυὶδ τοῦ ἐξελθεῖν πρὸς Ἀβессαλώμ, οτι παρεκλήθη ἐπὶ Ἀμνὼν, οτι ἀπέθανε.

Au. Ver.—38 So Absalom fled, and went to Geshur, and was there three years.

39 And the soul of king David longed [or, was consumed] to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

Pool.—To go forth unto Absalom, to wit, to visit him, or to send for him. And thus this word the soul is here understood, partly from the Hebrew verb, which being of the

feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and *the soul* expressed, as Psalm lxxxiv. 2; cxix. 81. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom*; for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is often used. Gen. xiv. 18; 2 Sam. xi. 1) *against* (for so the Hebrew particle *el* is often used, as Jer. xxxiv. 7; Ezek. xiii. 9, 20; Amos vii. 15) *Absalom*; i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1 Kings iii. 1, he *made an end of building*. It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David, which is masculine. It may be answered, that enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exod. i. 21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

Bp. Patrick.—*The soul of king David longed to go forth unto Absalom.*] He had a vehement desire to see him. Though some, even of the ancients, translate the words, "he ceased to pursue after Absalom:" as if he had at first endeavoured to seize him, either in his flight to Geshur, or afterward, when at any time he went abroad. But ours appears to be a true translation, from the beginning of the next chapter; where David's heart is said to be *towards Absalom*.

Bp. Horsley.—Perhaps, for *וַיֵּחַל*, the true reading may have been *וַיִּחַל*. "And David the king restrained himself from pursuing Absalom." To this effect the Vulgate.

Ged., Booth.—38 But when Absalom,

who had fled and gone to Geshur, had been there three years, (39) king David longed for Absalom; for he was comforted concerning Amnon, seeing he was dead.

Houb.—39 וַיֵּחַל דָּוִד: Nos, *interea cessavit David*, quia cum Vulgato, legimus וַיִּחַל, ne sit solecismus. Sed dubitamus, an sit legendum cum Chaldaeo דָּוִד נִסָּח, *et desiderabat anima David (exire ad Absalom)* vel וַיֵּחַל, genere fem. Hæc sententia melius quadrat in id, quod sequitur. Et recte additur נִסָּח, quo verbum נִסָּח semper nititur, ubi habet significatum *desiderandi*.

Maurer.—וַיֵּחַל דָּוִד וְנִסָּח Hunc locum Hitzigius Begriff, p. 139, negans, lectionem receptam tolerabilem sensum præbere, ita restituendum putat: וַיֵּחַל דָּוִד, *et constituit Davides rex* (propr. *es wurde* [von] dem K. David beschlossen, cf. 1 Sam. xx. 7, 9, 33, et quoad formam Ex. xxxix. 32) *egredi*, i. e., sanguinis vindices emittere *adversus Absalomum*, *mærebat enim Amnonis mortem*. Illud quidem verissimum est, verba recepta significare non posse: *desiit Davides rex egredi contra Absalomum* (sensu supra notato), *erat enim de morte Amnonis consolatus*. Ita enim leges grammaticæ pro וַיֵּחַל poscerent וַיִּחַל. Præterea nusquam legitur, Davidem sanguinis vindices adversus Absalomum emisisse. Denique tantum abest, ut Davides de morte Amnonis fuerit consolatus, ut vs. 37 contrarium dicatur. Sed vide, an non vulgaris lectio alium eumque satis commodum sensum fundat. Scilicet inter omnes constat, verbum נִסָּח notionem suam interdum mutuari a נִסָּח. Hoc autem inter alia significat *continuit, cohibuit*. Quo significato si sumas nostrum וַיֵּחַל, facillimus hic sensus prodibit: *neque a se impetrare potuit Davides rex, ut exiret ad Absalomum* sc. ejus videndi causa (propr. *und es hielt ihn zu rück*, h. e., dolor, quo mors filii Davidem affecerat [cf. seqq.] eum cohibuit cet.); *dolebat enim mortem Amnonis*.

CHAP. XIV. 1.

Houb.—1 בֶּן צָרָה, *filius Sarviæ*. Lapsus est scriba, cum omitteret י; nam scribi solet צָרָה, *Sarviæ*. Sic sæpe antea, et lib. i. xxvi. 6. Sic infra ver. 4 fuerat scribendum תַּעֲצִיט, *Thecuitis*, non תַּעֲצִיט, sine י.

Ver. 4.

וְהָאָמָר הָאֵשֶׁת הַתְּלָוִיָּה אֶל-הַכֶּלֶךְ
וְהָאָמָר הָאֵשֶׁת הַתְּלָוִיָּה אֶל-הַכֶּלֶךְ
וְהָאָמָר הָאֵשֶׁת הַתְּלָוִיָּה אֶל-הַכֶּלֶךְ

καὶ εἰσῆλθεν ἡ γυνὴ ἡ Θεκωΐτις πρὸς τὸν βασιλέα, κ.τ.λ.

Au. Ver.—4 And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, Help [Heb., save], O king.

Spake to the king.

Houb., Ged., Booth.—Went [LXX, Syr., Vulg., Arab., and forty-five MSS.] to the king.

Houb.—חבא, *Et dixit.* Lege חבא, *et venit, ut legunt omnes veteres, præter unum Chaldæum.* Scriba de linea erravit, cum legeret in linea inferiore hæc verba, חבא, דהשה, quæ satis similia sunt istis... דהשה, חבא, חבא, *salvum fac, vel fer opem.* Legendum חבא, in Hiphil, ut legitur in tribus Codicibus Orat. Nam חבא, esset, *salus sit regi, cum contra oratio dicat, salus sit a rege.*

Ver. 9.

והאמר האשה התקוצרת אליהם עליו
אדני הבלה חסון ועלגית אבי
והבלה וכסאיו נקי :

καὶ εἶπεν ἡ γυνὴ ἡ Θεκωΐτις πρὸς τὸν βασιλέα, ἐπ' ἐμὲ κύριέ μου βασιλεῦ, ἡ ἀνομία καὶ ἐπὶ τὸν οἶκον τοῦ πατρός μου, καὶ ὁ βασιλεὺς καὶ ὁ θρόνος αὐτοῦ ἀθώος.

Au. Ver.—9 And the woman of Tekoah said unto the king, My lord, O king, the iniquity *be* on me, and on my father's house: and the king and his throne *be* guiltless.

Pool.—The sense is, either, first, If I do not inform thee aright, and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God and men; I acknowledge thou art wholly innocent in the case. Compare Gen. xxvii. 13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted thereby. Whereby she both insinuates her great esteem of and affection for the king, thereby winning upon him to compass her design; and withal implies that such an omission of the king's will bring guilt upon him; and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. Comp. Exod. v. 16; 2 Sam. xx. 16. This sense seems best to agree with David's answer,

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which shows that she desired some further assurance of the king's care and justice in her concern.

Houb.—9 *Tum mulier Thecuitis regi; mihi vero, inquit, Domine mi rex, familieque meæ noxa hæc inferatur, sed a rege et a throno ejus longe removeatur.*

על...העץ, *contra me sit iniquitas, nempe cognatorum, qui postulant ad necem filium meum: ומלך וכסא נקי, sed rex et thronus ejus sit innoxius; i. e. ne damnum familie regis inferatur: nam his verbis aperit mulier, quid in mente habeat, et significat se non tam curare filium eum, de quo in fabula narravit, quam filium ipsum regis, etsi hanc ejus mentem nondum rex assequeretur.*

Ver. 11—17.

והאמר יזכרנא חסוןך את-יהוה
אלהיך מהרצות גאל הדם לשחת
ולא תשמידו את-בני ויאמר חיי-יהוה
אם-יפל משערת בנה ארצה :
והאמר האשה תדברנא שפחהך
אליהם הבלה דבר ויאמר דברי :
והאמר האשה ולמה חשבתה
פזאת על-עם מלחים ומדבר הבלה
תדבר הנה פאלם לבלתי השב
חסוןך את-יהוה : 14 קרמות בנות
וכמים חננים ארצה אשר לא יאספו
ולא-ישא מלחים נפש וחשב מחשבות
לבלתי ידח משנה נדח : 15 ועתה
אשר-באתי לנבר אליהם אדני את-
תדבר הנה כי יראני העם והאמר
שפחהך מדברתא אליהם אדני
ועלך הבלה את-דבר אמתו : 16 כי
ישמע הבלה להציל את-אמתו מנה
האיש לחסדי אמי ואתי-בני יחד
מפחלת מלחים : 17 והאמר שפחהך
יהיה-נא דבר-אדני הבלה למנה
כי פלאת מלחים בן אדני הבלה
לשמע השוב ותרע ירוח מלחיה
יהי עמה :

v. 11. "ק"ד

11 καὶ εἶπε, Μνημονευσάτω δὴ ὁ βασιλεὺς τὸν Κύριον Θεὸν αὐτοῦ πληθυνθῆναι ἀγχαστία τοῦ αἵματος τοῦ διαφθεῖραι, καὶ οὐ μὴ ἐξάρωσι τὸν υἱόν μου· καὶ εἶπε, Ζῇ Κύριος, εἰ πεσεῖται

4 P

ἀπὸ τῆς τριχὸς τοῦ υἱοῦ σου ἐπὶ τὴν γῆν. 12 καὶ εἶπεν ἡ γυνή, Δαλησάτω δὴ ἡ δούλη σου πρὸς τὸν κύριόν μου βασιλέα ῥῆμα· καὶ εἶπε, Δάλησον. 13 καὶ εἶπεν ἡ γυνή, Ἵνατί ἐλογίσατο τοιοῦτο ἐπὶ λαὸν Θεοῦ; ἡ ἐκ στόματος τοῦ βασιλέως ὁ λόγος οὗτος ὡς πλημμέλεια, τοῦ μὴ ἐπιστρέψαι τὸν βασιλέα τὸν ἐξωσμένον αὐτοῦ; 14 ὅτι θανάτῳ ἀποθανούμεθα, καὶ ὥσπερ τοῦδωρ τὸ καταφερόμενον ἐπὶ τῆς γῆς, ὃ οὐ συναχθήσεται, καὶ λήψεται ὁ Θεὸς ψυχὴν, καὶ λογιζόμενος τοῦ ἐξῶσαι ἀπ' αὐτοῦ ἐξωσμένον. 15 καὶ νῦν ὃ ἦλθον λαλῆσαι πρὸς τὸν βασιλέα τὸν κύριόν μου τὸ ῥῆμα τοῦτο, ὅτι ὀφείτω με ὁ λαὸς, καὶ ἐρεῖ ἡ δούλη σου, Δαλησάτω δὴ πρὸς τὸν κύριόν μου τὸν βασιλέα, εἰπως ποιήσει ὁ βασιλεὺς τὸ ῥῆμα τῆς δούλης αὐτοῦ, 16 ὅτι ἀκούσει ὁ βασιλεὺς· ῥυσάσθω τὴν δούλην αὐτοῦ ἐκ χειρὸς τοῦ ἀνδρὸς τοῦ ζητούντος ἐξῆραι με καὶ τὸν υἱόν μου ἀπὸ κληρονομίας Θεοῦ. 17 καὶ εἶπεν ἡ γυνή, Εἰ ᾔδῃ ὁ λόγος τοῦ κυρίου μου τοῦ βασιλέως εἰς θυσίας· ὅτι καθὼς ἄγγελος Θεοῦ, οὕτως ὁ κύριός μου ὁ βασιλεὺς, τοῦ ἀκούειν τὸ ἀγαθὸν καὶ τὸ πονηρὸν· καὶ Κύριος ὁ Θεός σου ἔσται μετὰ σοῦ.

Au. Ver.—11 Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more [Heb., that the revenger of blood do not multiply to destroy], lest they destroy my son. And he said, *As* the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: neither doth God respect *any* person: yet doth he devise means [*or*, because God hath not taken away *his* life, he hath also devised means, &c.], that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that*

would destroy me and my son together out of the inheritance of God.

17 Then thine handmaid said, The word of my lord the king shall now be comfortable [Heb., for rest]: for as an angel of God, so *is* my lord the king to discern [Heb., to hear] good and bad: therefore the Lord thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

Pool.—11 *Let the king remember the Lord thy God*: the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the Lord thy God, to wit, in an oath, i. e. swear to me by God [so Patrick, Horsley], that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from Numb. xxxv., and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, thirdly, this, Remember the Lord, in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it. *That thou wouldest not suffer the revengers of blood to destroy any more*, Heb. *lest the avenger of blood multiply to destroy*, i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy*, i. e. lest by thy connivance at their

cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders. *Lest they destroy my son ; or and let them not destroy my son ;* the future tense being put for the imperative mood, as is frequent.

12 Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case [so *Patrick*].

13 If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons ; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished ! *The king doth speak this thing as one which is faulty ;* by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son. *His banished,* to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices ; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do.

14 *We must needs die,* Heb., *in dying we shall die,* i. e., we shall certainly and suddenly die all of us ; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom ; and Absalom, who, if he do not die by the hand of justice, must shortly die by the necessity of nature ; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land. *Neither doth God respect any person,* to wit, so far as to exempt him from this common law of dying. But this version

seems not to agree with the Scripture phrase ; for the *accepting of a person* is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panim*, everywhere. The words therefore may be rendered either thus, *yet God will not take away,* or *doth not use to take away* (the future tense oft noting a continued act, as Hebricians observe), *the soul,* or *souls,* or *lives* of men, to wit, by violence. God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature ; and therefore so shouldst thou do too. Or rather thus, *yet God hath not taken away his soul or life ;* the pronoun *his* being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected ; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach ; but hath hitherto preserved him even in a heathenish land ; all which are intimations that God would have him spared. *Yet doth he devise means, that his banished be not expelled from him ;* or, *but hath devised means, &c.,* i. e., hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city ; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts,* or, *but hath designed,* or, *therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled or banished from him,* i. e., from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

15 *It is because the people have made me afraid ;* the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears ; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor ; or lest, in the mean

time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should, by continual and familiar conversation with heathens, be insnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded. *And thy handmaid said, or, therefore thy handmaid said; either within myself, i. e., I intended; or to the people, to quiet them.*

16 For I know the king is so wise and just, that I assure myself of audience and acceptance.

Out of the inheritance of God, i. e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

17 *The word of my lord the king shall now be comfortable;* I doubt not the king will give a gracious and satisfactory answer to my petition. *As an angel of God,* to wit, in wisdom, and justice, and goodness. *To discern good and bad;* to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. *Therefore;* because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment. *The Lord thy God will be with thee;* God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.

Bp. Patrick.—11 *Let the king remember the Lord thy God.*] She seems to desire him to confirm what he had said by an oath. For men swore by *remembering* (or making mention of) the name of the Lord. Others think she only prays him to remember how merciful and gracious God is, and had been to himself, even in pardoning the murder of Uriah.

The revengers of blood to destroy.] In the Hebrew, *to multiply to destroy*: that is, after

she had lost one son, to take away the life of the other, as the next words explain it.

Lest they destroy my son.] Or, "let them not destroy my son," which remains.

13 *Against the people of God.*] Who were in danger to lose Absalom, the heir of the crown; which was far worse than the private loss of her son.

For the king doth speak this thing as one which is faulty.] In the sentence he had pronounced for her, he had condemned himself, because he had not called Absalom from his exile. This looks like too bold a speech: but the sense is no more than this; Do not judge otherwise in thy own case, than thou hast done in mine.

14 *For we must needs die, and are as water spilt on the ground.*] She pleads for further pity towards him, from the consideration of our common mortality; and represents that death comes on apace, and we need not hasten it: and when we are dead, we can no more be recovered, than water when it is spilt on the ground, which is presently sucked up and seen no more. Some apply this to his mourning for Amnon; as if she had said, Dost thou still weep for thy other son? he must have died; and now he is gone, thy tears cannot call him to life again. But this is not probable, because it is said in the conclusion of the foregoing chapter, "He was comforted concerning Ammon, seeing he was dead."

Neither doth God respect any person.] If this be a right translation, the meaning is, that David himself was mortal, though a great king. But I think the Hebrew words, *issa nephesh*, never signify respect to persons; but the word *panim* is used in that sense, not *nephesh*, which signifies the *soul*, as the other doth the *face* or countenance. Therefore these words should be translated, "God doth not take away the soul, or life." She argues from the sparing mercy of God, who doth not presently inflict the punishment of death when men have deserved it. And perhaps she had in this a particular respect to Absalom, whom God had not cut off; but let him live; and therefore she desires David to imitate God.

Yet doth he devise means, that his banished be not expelled from him.] Or, according to the foregoing words, "But he doth devise means," &c. God provided many cities of refuge, she means, to which he that slew another unawares might flee: where, though

he was banished from his habitation for a time, he was not quite expelled, but might return again after the death of the high priest. From whence she argues, that kings being the images of God, nothing could more become them than clemency and mercy; in mitigating the punishment of offenders, though there was just cause of anger against them. Which still was short of the present case; for God was not so merciful as to provide for the safety of a wilful murderer. But such specious arguments are good enough, when men are willing to be persuaded: and nothing more moving than the example of God, who doth not delight in the death of a sinner.

15 *It is because the people have made me afraid.*] This sounds as if the people talked so discontentedly about Absalom's banishment, that it was another motive to her to make this address to the king. But it doth not seem to me to be likely that the people were dissatisfied, because he was not recalled: but rather David was afraid the people would be dissatisfied if he did recall him. I said indeed before (ver. 13), that David imagined by her speech that they were desirous of his return from banishment; but he did not think so before: and whatsoever their desires might be, they did not express any discontent because he was not; for then there would not have been any need of this woman to bring that about which he desired more than they. Therefore I think the last words should be translated, not *because*, but "though the people made me afraid." That is, those she advised withal told her it was too bold an attempt: but this did not discourage her; because she presumed the king would be so good as to give her a favourable audience, and not be angry with her, since what she said was well intended. So the next word is to be translated *but*, not *and*.

I will now speak unto the king.] This is, notwithstanding the fears which some put into her, she resolved to make this petition; and she gives her reason for it in the next verse.

16 Clemency and kindness are the properties of good kings; and such she saith she knew the king to be, who would take pity upon her and her son, in whose preservation her life was bound up. And when she calls the land of Israel the *inheritance of God*, who dwelt among them there, she

secretly puts the king in mind how dangerous it was to let Absalom (unto whom she had adventured to apply her case) to continue in an idolatrous country; where God was not worshipped, as he was in the land of Israel.

To discern good and bad.] To discern between just and unreasonable petitions, as well as patiently to hear both those things which are grateful, and those which are less acceptable. And therefore she doubted not of such a kind answer as the angels bring, who are messengers of Divine mercy.

The Lord thy God will be with thee.] To direct him to judge aright and to show mercy.

Dr. A. Clarke.—12 The argument contained in this 14th verse is very elegant, and powerfully persuasive; but one clause of it has been variously understood, *Neither doth God respect any person*; the Hebrew is, וְלֹא יִשָּׁא אֱלֹהִים נָפֶשׁ, "And God doth not take away the soul." The Sept. [Alex.] has it, *Καὶ ληψεται ὁ Θεὸς τὴν ψυχὴν, And God will receive the soul.* This intimates that, after human life is ended, the soul has a state of separate existence with God. This was certainly the opinion of these translators, and was the opinion of the ancient Jews, at least *three hundred years* before the incarnation; about which time this translation was made. The Vulgate has, *Nec vult Deus perire animam*, "Nor does God will the destruction of the soul." God is not the author of death; neither hath he pleasure in the destruction of the living; imitate him; pardon and recall thy son.

God.—11 "I pray thee, then," said she, "let the king remember, for the Lord thy God's sake; not to suffer those numerous blood-avengers to destroy my son." "As the Lord liveth," said the king [Arab., and one MS.], "not one hair of thy son's head [Chald., Syr., Arab., and one MS.] shall fall to the ground." (12) The woman then said: "Let thine handmaid speak a word *more* to my lord-king." "Speak!" said he. (13) The woman said: "On what ground hast thou thus decided, with respect to God's people? From this decision, the king himself is not guiltless; in as far as he bringeth not home his own exiled son. (14) Since die we must, and are as water spilled upon the earth, which cannot be gathered up again (for God excepteth no person); *let the king* devise such measures, as that his exiled

son be not longer an exile. (15) If I have now come to speak in this manner to the king, it is because people so advised me; and thine handmaid said: 'I will speak to the king: perhaps the king will grant the request of his handmaid.' (16) For thine handmaid thought, if the king will but listen to my first request, to preserve his handmaid out of the hands of the man, who would exterminate me and my son together, from God's inheritance; (17) that then the king's determination, with regard to his own son, would also be favourable. For like an angel of God is my lord-king, in discerning good and bad; and the Lord, thy God, is with thee."

Bp. Horsley.—11 "Let the king remember the Lord thy God, that thou would not suffer the revengers," &c. —"let the king swear by Jehovah thy God, not to give authority to the revengers."

"Not to give authority." מִדְּבָרָהּ, "not to make them great."

15—17 These three verses seem to be misplaced. They should intervene between the 7th and the 8th verses; for they are evidently part of the woman's speech about her own pretended affair; and the 18th verse should follow the 14th immediately.

Booth.—11 Then said she, I pray thee, let the king remember, for the sake of Jehovah, not to suffer the multitude of blood-avengers to destroy any more, lest they destroy my son. 15 Now therefore I am come to speak of this thing to my lord the king, because the people have made me afraid: and thy handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. 16 For the king may so hear as to deliver his handmaid out of the hand of every one, who would destroy me and my son together out of the inheritance of God. 17 Thy handmaid also said, The word of my lord the king may now be comfortable: for as an angel of God is my lord the king, to discern good and bad: and may Jehovah thy God be with thee. And he said, As Jehovah liveth, there shall not one hair of thy son fall to the earth. 12 Then the woman said, Let thy handmaid, I pray thee, speak one word to my lord the king. 13 And he said, Say on. And the woman said, On what ground then hast thou thus decided concerning one of the people of God? From the word the king speaketh, he is guilty, in as

far as the king bringeth not home his banished son. 14 For we must needs die, and become as water spilt on the ground, which cannot be gathered up again; (for God excepteth no person;) let the king devise means, so that his banished son may no longer be banished from him. 18 Then the king answered and said to the woman, Hide not from me, I pray thee, the thing that I am about to ask thee. And the woman said, Let my lord the king now speak.

Houbigant.—11 *Tum mulier; recordetur, quæso, rex Domini Dei sui, ne multi sint sanguinis ad necem ultores, et ne filium meum interimant.* [15 *Nam quod veni, ut cum Domino meo rege hæc loquerer, dum me populus videt, hoc eo fecit ancilla tua, quod speravit, si cum rege loqueretur, eum facturum esse, ut ancilla ejus nunc loquitur.* 16 *Assentietur rex ancillæ suæ, ut eam liberet de manu ejus, qui meditatur me et filium meum de Dei hæreditate delere.* 17 *Nam sperat ancilla tua, verbum Domini mei regis ad pacem fore. Dominus enim meus rex sicut angelus Dei est, de quibuscunque rebus audiat, et Dominus Deus tuus est tecum.*] *Rex vero; vivit Dominus, ne capillus quidem filii tui cadet in terram.* 12 *Deinde dixit mulier; loquatur, quæso, ancilla tua Domino meo regi unum verbum; dixit ei rex; loquere.* 13 *Tum mulier; quale, inquit, consilium cepisti adversus populum Dei? Nam quasi delictum est illud propositum regis, ut ne revocet exulem suum.* 14 *Enimvero nos morti debiti sumus, et similes sumus aquis, quæ in terram dilabuntur, nec amplius colliguntur. Verum Deus non aufert animam. Imo consilium ejus est, ut qui ab eo exulat, non penitus abjiciatur.* 18 *Tum rex mulieri hæc locutus est, &c.*

11 מִדְּבָרָהּ Recte Masora מִדְּבָרָהּ, ne multi sint in voce Hophal. Sic etiam lego in duobus Codicibus Orat. Redit nunc mulier ad filium suum, ceptam fabulam persequens, et aliam captans occasionem fabulæ suæ explicandæ, quia videt nondum se a rege intelligi.

15 וְעַתָּה, Nunc autem (quod veni ut loquerer Domino meo regi...) Si quis orationis seriem diligenter considerabit, videbit versus tres 15, 16, et 17 fuisse male ac præpostere hic collocatos. Nam quis non videt præpostere facturam fuisse hanc mulierem, si postquam Davidi aperte significaverat, ver. 13 se fabulam narrare de consilio regis

et de *exsule* Absalom, nunc rediisset ad
filium suum, quem nullum esse jam David
intelligebat? Ergo hæc, quæ sequuntur,
antecedere debebant, ut mulier de filio
quodam suo non amplius loquatur, postquam
fabulæ suæ nodum pene jam solvit. Ordo
erit legitimus, si post hæc verba, כִּי כֵן, quæ
jacent versu 11 pergat mulier hæc dicens,
quæ versibus 15, 16, et 17 continentur, et si
post versum 17 reditur ad finem versus 11,
ubi David ait, *Vivit Dominus, non peribit
capillus de capite filii*, ut postea mulier
vss. 12, 13, et 14 aperte declararet id, quod
tacite significatum non intellexerat David:
et ut denique David ver. 18 ex muliere
quærat, an non hæc fecerit, Joab impulsore.
Quonam pacto fuerit ordo mutatus, non opis
est nostræ divinare: sed ordinem fuisse
mutatum arguebat error quorundam inter-
pretum, qui cum viderent mulierem hanc
filii sui salutem a rege adhuc petere, post-
quam palam significarat se Absalom exulem
loqui, crediderunt narratam fuisse a muliere
veram filii sui historiam; quamquam ne ita
sentirent, deterrebat ipsa hæc mulier, cum
Davidi confiteretur, se, Joab autore, fecisse,
ut *verteret figuram sermonis hujus*. Nam
his verbis aperte declarat, fabulam fictam,
non rem veram, fuisse narratam.

16 תוסד: Hoc infinitum a nullo verbo
pendet, quod antecesserit. Itaque hiat
series, quæ quidem suppletur ex Codice
Græcorum Intt. ubi scriptum erat תוסד
תוסד, *hominis querentis perdere*. Saltum
fecit scriba ex eo ת in quod desinit תוסד, ad
תוסד, omittens תוסד, quod similiter in ת
desinit.

Dathe.—11 *Tunc illa: Recordetur rex Jovæ, Dei sui, ne tot sanguinis vindices nocere parati filium meum perdant. Et rex: Per Jovam immortalem! ne pilum quidem amittet filius tuus.* 12 *Tunc mulier: Liceat mihi, pauca apud te, rex, loqui. Loquere sane, inquit rex.* 13 *Et mulier: Cur vero sic status in causa ad populum Dei pertinente? Hac enim sententia te ipsum damnas, dum propter te profugum non revocas.* 14 *Mortales sumus, similes aquæ in terram effusæ, quæ non colligitur. Nec tamen Deus e medio tollit hujusmodi homicidam, sed legem sanxit, quæ ezulem a se non repellit.* 15 *Jam igitur ingenue fateor, me hoc consilio venisse, ut tecum, mi domine rex, hac de re tecte loquerer, nam deterruerunt me a) homines; propterea tulius existimavi, si tecum simulate loquerer, fortasse*

precibus meis locum dares. 16 Si rex promiserit, me defendere ab eo, qui me et filium meum ejicere vult e terra patria: b) 17 equidem existimabam, regem quoque mitiorem sententiam pronunciaturum esse. c) Rex enim est instar angeli Dei sapientissimus, ut statim possit bonum a malo discernere. Jova, Deus tuus, tibi adsit.

a) Sc. fore, ut irascereris propter audaciam meam.

b) Hebr. *ex possessione Dei*. Sic sæpe terra Israëlita vocatur.

c) Scilicet in causa Absalomi.

Maurer.—15 וְעַתָּה הֵלֵךְ אֵלַי — *Verba Gesenius in Thes. vertit: und nun so bin ich gekommen, vereor ut recte. Sententia hæc esse videtur: jam, quod ego veni — causa hæc est, quod me terruerunt homines.*

Ver. 19.

— ותצו האשה וּתְאָמַר הִי נִשְׁחָף
מֵדְנִי הַבָּלֶה אֲמֹנֶשׁ | לְהַכִּין וּלְהַשְׂמִיל
מִכָּל אֲשֶׁר-דָּגַר מֵדְנִי הַבָּלֶה וּגו'
^{ז'}

— καὶ εἶπεν ἡ γυνὴ τῷ βασιλεῖ, Ζῇ ἡ ψυχὴ σου, κύριέ μου βασιλεῦ, εἴ ἔστιν εἰς τὰ δεξιὰ ἢ εἰς τὰ ἀριστερὰ ἐκ πάντων ὧν ἐλάβησεν ὁ κύριός μου ὁ βασιλεὺς, κ.τ.λ.

Au. Ver.—19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken : for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid.

Houb.—**אם וא דמך**: *Lege, cum veteribus.*
... וא ש, *si est ad dexteram (aut ad sinistram)*
מסרה hoc loco **ל בצ**, hoc est **דמך דמך**
sic necesse esse, quia nolebant Judei confiteri
 culpam suorum scribarum. Nihil enim
 minus necesse erat, quam ut scribæ **וא**, pro
ש, ponerent. Sed sæpe litteras **א** et **ש** scribæ
 permiscebant, quia similiter pronuntiabantur.
 Nescio quid meditans Clericus hoc loco in-
 terpretebatur, *sic fas est nemini deflectere*
ad dextram, aut ad sinistram, supplens **יכ**,
fas est, et habens **וא** pro **א**: utrumque per
 fas et nefas, et tam obscure, ut nihil esse
 possit obscurius.

Maurer.—19 וְכִי תֵּן לָהֶם מַחְסֵר Per vitam tuam, si est, licet, i.e., non est, non licet dextrorsum vel sinistrorsum discedere, h. e., rem acu tetigisti. וְכִי pro וְ (cf. וְכִי).

1 Chron. ii. 13, pro ψ). Præter hunc locum semel tantum legitur Mich. vi. 10. Multi libri utroque hoc loco ψ exhibent, quam scripturam Masorethæ jure merito reprobarunt. Cf. E. § 117.

Ver. 20.

Au. Ver.—20 To fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.

To fetch about this form of speech.

Ged., Booth.—To give this turn to the discourse.

In the earth.

Pool.—In the earth, or, in this land, in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.

Ver. 21.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־יֹאב הַחֹדֶת־בָּא
עֲשֵׂי־מִי אֶת־הַדָּבָר הַזֶּה וְגו'
פס' ק"י

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ἰωάβ, Ἰδοὺ δὴ ἐποίησά σοι κατὰ τὸν λόγον σου τοῦτον κ.τ.λ.

Au. Ver.—21 And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

I have done this thing.

Ged., Booth.—I grant this request.

Maurer.—Non audiendi sunt Masorethæ, pro ψ legi jubentes ψ . Bene Lutherus: siehe, ich habe solches gethan, i. e., precibus tuis pro mulierem propositis indulsi.

Ver. 26.

וּבְכִנְיָהוּ אֶת־רֹאשׁוֹ וְהָיָה כְּמֶנֶס
לְיָמִים וְלַיָּמִים אֲשֶׁר יִנְלָח בְּרִירָבָד עָלָיו
וְנִלְחָו וְשָׁהָל אֶת־שָׁעָרָא רִאשׁוֹ מֵאַחֲרָם
שָׁהָלִים בְּמִנְיָהוּ הַמֶּלֶךְ :

καὶ ἐν τῷ κείρεσθαι αὐτὸν τὴν κεφαλὴν αὐτοῦ, καὶ ἐγένετο ἀπ' ἀρχῆς ἡμερῶν εἰς ἡμέρας ὡς ἂν ἐκείρετο, ὅτι κατεβαρύνετο ἐπ' αὐτὸν, καὶ κειρόμενος αὐτὴν ἔστυγε τὴν τρίχα τῆς κεφαλῆς αὐτοῦ διακοσίους σίκλους ἐν τῷ σίκλῳ τῷ βασιλικῷ.

Au. Ver.—26 And when he polled his head (for it was at every year's end that he polled it: because the hair was heavy on him, therefore he polled it:) he weighed the

hair of his head at two hundred shekels after the king's weight.

Pool.—Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

Bp. Patrick.—26 For it was at every year's end that he polled it.] It is not certain that he cut his hair once a year, for the words in the Hebrew are, "from the end of days to days," without any particular designation of the time. And therefore the Targum translates it, at stated times; that is, when it grew too heavy, which might be once in two years, more or less, as Bochartus observes.

He weighed the hair of his head at two hundred shekels.] In those days hair was accounted a great ornament, and the longer it was the more it was esteemed. And therefore no wonder Absalom nourished his with much care, and let it grow to a great length, which made him look more like a goodly person. Inasmuch that, in after ages, they were wont to use art (as perhaps they did now) to make the hair grow, and grow thick and strong (as the same Bochartus hath shown), and they anointed their hair also with fragrant oils, of myrrh, cinnamon, and such like; and after that powdered it with the dust of gold: all which made it very ponderous. So that Absalom's hair weighed, when it was cut off, two hundred shekels: which he demonstrates was no more than three pounds and two ounces of our weight. This is not at all incredible, considering that he let it grow as long as he was able to bear the weight of it; which was increased, it is likely, by such additions as I have mentioned: for a king's son would not want any thing that had add to his splendour. Josephus also informs us, that such ostentation was in use among the Jews in those days; for, speaking of the noble guard which attended king Solomon, with long hair flowing about their shoulders, he saith that they scattered in their hair every day ψ ηγματα τοῦ χρυσίου, "little particles of gold," which made their hair shine and sparkle by the reflection of the sun's rays upon the gold. As for their interpretation, who think that Absalom's hair did not weigh

thus much, but was sold for two hundred shekels, Bochartus shows how absurd it is to imagine a king's son would sell his hair, or that any one would buy it, especially at that rate, there being no perukes worn in those days. And besides, the text confutes it, "he weighed the hair of his head," &c., whereas, if it had been sold, the buyer would have weighed the money, not Absalom; as Abraham did when he bought the field of Ephron (Gen. xxiii. 16), and Jeremiah when he bought the field in Anathoth, xxxiii. 9 (see his epistle to Michael Faulkellius, at the end of the third edition of his *Geographia Sacra*).

Bishop Horsley.—At every year's end; rather, at stated times.

Two hundred shekels after the king's weight, equal to 12 oz. 80 grs. Troy.

Dr. A. Clarke.—"And at every year's end, he (Absalom) polled his head; and he weighed the hair at two hundred shekels."

The very learned Bochart has written a dissertation on this subject (vide *Bocharti Opera*, vol. iii., coll. 883, edit. Lugd. 1692), in a letter to his friend M. Faulkell. I shall give the substance in what follows.

There is nothing more likely than that corruptions in the Scripture numerals have taken place. Budæus de Asse (lib. ii., p. 49 and 51, also lib. iii., p. 67, &c.) complains loudly of this.

This might easily have happened, as in former times the numbers in the sacred writings appear to have been expressed by single letters. The letter γ stands for *two hundred*, and might in this place be easily mistaken for τ , which signifies *four*; but this may be thought to be too little, as it would not amount to more than a quarter of a pound; yet if the *two hundred* shekels be taken in, the amount will be utterly incredible; for Josephus says (Antiq., lib. vii., cap. 8), *Σικλους διακοσious, οἱτοι δε εἰσι πεντε μναι*, i. e., "Two hundred shekels make five minæ:" and in lib. xiv., cap. 12, he says, *Ἡ δε μνα παρ' ἡμιν ισχει λιτρας β' και ἡμισυ*; "And a mina with us (i. e., the Jews) weighs two pounds and a half." This calculation makes Absalom's hair weigh *twelve pounds and a half*! *Credat Judæus Apella!*

Indeed, the same person tells us that the hair of Absalom was so thick, &c., *ὥς μολις αὐτην ἡμεῖς αποκερειν οκτω*, "that eight

days were scarcely sufficient to cut it off in!" This is rabbinism, with a witness.

Epiphanius, in his treatise *De Ponderibus et Mensuris*, casts much more light on this place, where he says, *Σικλος ὁ λεγεται και κοδραντης τεταρτον μεν εστι της ουγκιας, ἡμισυ δε του στατηρος, δυο δραχμας εχων*. "A shekel (i. e., a common or king's shekel, equal to half a shekel of the sanctuary), which is called also a quarter, is the fourth part of an ounce, or half a stater; which is about two drachms." This computation seems very just, as the half-shekel (i. e., of the sanctuary), Exod. xxx. 13, which the Lord commanded the children of Israel to give as an offering for their souls, is expressly called in Matt. xvii. 24, *τα διδραχμα*, "two drachms;" and our Lord wrought a miracle to pay this, which the Romans then exacted by way of tribute: and Peter took out of the fish's mouth a *stater*, which contained exactly four drachms or one shekel (of the sanctuary), the tribute money for our Lord and himself.

The king's shekel was about the fourth part of an ounce, according to what Epiphanius says above; and Hesychius says the same, *Δυναται δε ο σικλος δυο δραχμας Αττικας*. "A shekel is equal to, or worth, two Attic drachms." The whole amount, therefore, of the *two hundred* shekels is about *fifty ounces*, which make *four pounds, two ounces*, Troy weight, or *three pounds two ounces*, Avoirdupois. This need not, says my learned author, be accounted incredible, especially as abundance of oil and ointments were used by the ancients in dressing their heads; as is evident, not only from many places in the Greek and Roman writers, but also from several places in the sacred writings. See Ps. xxiii. 5; Eccles. ix. 8; Matt. vi. 17.

Josephus also informs us that the Jews not only used ointments, but that they put *gold dust* in their hair, that it might flame in the sun; and this they might do in considerable quantities, as gold was so plentiful among them. I must own I have known an instance that makes much for Bochart's argument: an officer, who had upwards of *two pounds* of powder and ointments put on his head daily, whose hair did not weigh a fourth part of that weight. And Absalom, being exceedingly vain, might be supposed to make a very extensive use of these things. There are some, however, who endeavour to

solve the difficulty by understanding שָׁל to mean rather the *value* than the *weight*.

Bochart concludes this elaborate dissertation, in which he appears to have ransacked all the Hebrew, Greek, and Roman authors for proofs of his opinion, by exhorting his friend in these words of Horace :

—Si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

To me the above is quite unsatisfactory; and, with due deference to so great a character, I think I have found out *something better*.

I believe the text is not here in its original form; and that a mistake has crept into the numeral letters. I imagine that ל, *thirty*, was first written; which, in process of time, became changed for ר, *two hundred*, which might easily have happened from the similarity of the letters. But if this be supposed to be *too little* (which I think it is not), being only *seven ounces and a half* in the course of a year; let it be observed that the sacred text does not limit it to that quantity of time, for שָׁל ימים לִימים signifies literally, "From the end of days to days;" which Jonathan properly renders, כִּמְעַן יָמִין, "at proper or convenient times," viz., when it grew too long or weighty, which it might be several times in the year. Beside, this was not all his hair; for his head was not *shaved*, but *polled*, i. e., the redundancy cut off.

But how was it probable that these two numerals should be interchanged? Thus; if the upper stroke of the ל were but a little impaired, as it frequently is both in MSS. and printed books, it might be very easily taken for ר, and the remains of the upper part of the *lamed* might be mistaken for the stroke over the ר, which makes it the character of *two hundred*.

But how could שָׁל, *two hundred*, in the text, be put in the place of שְׁלֹשִׁים, *thirty*? Very easily, when the numbers became expressed by words *at length* instead of *numeral letters*.

The common reading of the text appears to me irreconcilable with truth; and I humbly hope that what I have offered above solves every difficulty, and fully accounts for all that the sacred historian speaks of this vain-comely lad.

Ged.—When he polled *the hair* of his head, which he did from time to time, because it burthened him, the weight of the

hair of his head was two hundred shekels, according to the royal standard.

Booth.—26 And when he polled his head, which he did from time to time, because it burthened him; and when he polled it the hair of his head weighed two hundred shekels, according to the king's standard.

Houb.—26 Quando autem caput ejus tondebatur (nam certa tempora erant cum tondebatur, ut onere se sublevaret) quando igitur tondebatur, erat pondus capillorum capitis ejus siclorum ducentorum, regio pondere.

מִכָּן יָמִים לִימים, post finem dierum in dies; i. e., certo tempore revertente. Qui credunt ימים esse annum, refelluntur ex versu 28, ubi legitur שְׁנַיִם יָמִים, annos duos dierum, sive tolos; in quibus verbis appendix est ימים vocabuli שְׁנַיִם antecedentis, nec solitarie usurpatur, ut significet annum; quem errorem Grammaticorum jam sæpe confutavi-mus.

Dathe.—26 Quando caput tondebat, quod quotannis facere solebat, capilli gravitate sic cogente, pendebat ejus cæsaries ducentos siclos pondere regio.

Ver. 27.

— תָּמָר הָיְתָה אִשָּׁה יָפֶת מַרְאֶה :

— αὕτη ἦν γυνή καλὴ καὶ σφόδρα καὶ γίνεται γυνή 'Ροβοὰμ υἱὸς Σαλωμών, καὶ τίκτει αὐτὴ τὸν Ἀβιά.

Au. Ver.—27 And unto Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a fair countenance.

She was, &c.

Ged—She was a beautiful woman, and became the wife of Rehoboam, the son of Solomon. [LXX. Jos.]

Bp. Patrick.—How the LXX, in the Vatican edition came to add here, that Tamar was afterward the wife of Rehoboam, and bare him Abijah, I cannot tell, but I suppose it was from some Jewish tradition.

Ver. 30.

וַיֵּאמֶר אֶל-עֲבָדָיו רָא הֲלָקַת יוֹאָב אֶל-יָדָי וְלֹא-שָׁם שְׂעָרַי לְבִי וְהוֹצֵאתִיהָ בָּאֵשׁ וַיֵּצֵאתִי עֲבָדִי מִבְּשָׁלוֹם אֶת-הַחֲלָקָה בָּאֵשׁ :

ἡμετέρας

καὶ εἶπεν Ἀβισσαλώμ πρὸς τοὺς παῖδας αὐτοῦ, ἴδετε ἡ μερίς ἐν ἀγρῷ τοῦ Ἰωάβ ἐχόμενά μου, καὶ αὐτὸς ἐκεῖ κριθαί, πορεύεσθε καὶ ἐμ-

πρήσατε αὐτὴν ἐν πυρί. καὶ ἐνέπησαν οἱ παῖδες Ἀβессαλὼμ τὴν μερίδα. καὶ παραγίνονται οἱ δοῦλοι Ἰωάβ πρὸς αὐτὸν διεβρῆχότες τὰ ἱμάτι αὐτῶν, καὶ εἶπον, ἐνεπύρισαν οἱ δοῦλοι Ἀβессαλὼμ τὴν μερίδα ἐν πυρί.

Au. Ver.—30 Therefore he said unto his servants, See, Joab's field is near mine [Heb., near my place], and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire.

He said.

Geddes, Booth.—Absalom [LXX, Syr., Arab.] said.

See, Joab's field is near mine, and he hath barley there.

Ged.—Lo! nigh to my monument there is a field of Joab which hath barley.

And Absalom's servants set the field on fire.

Houb., Ged., Booth.—And Absalom's servants set the field on fire. And the servants of Joab came to him, with their garments rent, and said, The servants of Absalom have set fire to thy field. [LXX].

Houb.—Addimus hoc versu, quæ legebant Græci et Vulgatus, tum ex eorum autoritate, tum quia causa maxime probabilis apparet, cur hæc omitterentur. Nempe quæ omissa sunt hod. in Codicibus, initium habebant in verbo וַיָּבֵא, *et venerunt*, ut versus sequens in וַיָּבֵא, *et venit*; finem vero, in vocabulo וַיָּבֵא, *igne*; quomodo etiam versus subsequens, ut facile scribæ ex similibus verbis ad similia saltum facerent.

CHAP. XV. 1.

Houb.—וַיָּבֵא, pro וַיָּבֵא, *equi*, non ferendum esset, ne in codice quidem punctato, quanquam codices omnes sic haberent. Sed melioris notæ codices litteram י, quæ radicis est, non omittunt.

Ver. 2.

Au. Ver.—2 And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came [Heb., to come] to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

Pool.—Beside the way of the gate; either, first, Of the king's palace. Or rather, secondly, Of the city; for that was the place of judicature or judgment, for which these men came.

Bp. Patrick.—Stood beside the way of the

gate.] Not of the king's palace, some think, but of the city, where was the seat of judgment. But since he speaks of coming to the king for judgment, it is likely he sat in his own palace at the gate of which Absalom was wont to stand.

Dathe, Ged., Booth.—Palace-gate.

Of one of the tribes of Israel.

Ged., Booth.—Of such, or such a tribe of Israel.

Ver. 7.

וַיָּחִי מֶלֶךְ אֲרָבָעִים שָׁנָה וַיָּמָת וַיָּחִי אֲבִשָׁלוֹם אֶל־הַפֶּלֶא אֲלֶכָה נָא וַיִּשְׁלָם אֶת־יָדָיו אֲשֶׁר־בָּרַחְתִּי לַיהוָה בְּחֶבְרוֹן :

καὶ ἐγένετο ἀπὸ τέλους τεσσαράκοντα ἐτῶν, καὶ εἶπεν Ἀβессαλὼμ πρὸς τὸν πατέρα αὐτοῦ, Πορεύσομαι δὴ, καὶ ἀποτίσω τὰς ἐσχάς μου, ἃς ἠύξάμην τῷ Κυρίῳ ἐν Χεβρών.

Au. Ver.—7 And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

Forty years.

Cap., Grot., Houb., Mich., Schulz, Ken., Horsley, Clarke, Ged., Booth.—After four years [Syr., Arab., four Greek, and four Latin MSS.].

Pool.—After forty years. *Quest.* Whence are these to be computed? *Ans.* Not from Absalom's birth; for he was born in Hebron some considerable time after David had begun his reign, 2 Sam. iii. 3, much less from the time of his vow made, or of his return from banishment; but either, first, From the time of David's election or designation to the kingdom, 1 Sam. xvi. 13. Or, secondly, from the beginning of Saul's reign; which being a solemn time, and observable for the change of the government in Israel, might very fitly be made an epocha, from which the computation or account of times begin; as the Greeks and Roman's began their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years; and so the words may be rendered, *about or towards the end of forty years*, i. e., in the beginning of the fortieth year. And so this very phrase is used Deut. xv. 1, *At the end of every seven years*, i. e. in the seventh year, even from the beginning of it, as is manifested and confessed. So in a like ex-

pression, *After three days will I rise again*, Mark viii. 31, i. e. on the beginning of the third day, when Christ did rise; the number of three days being then completed when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor. Against this opinion two things are objected: first, that David was in the time of this rebellion a strong man, for he marched on foot, ver. 30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2 Sam. xxi. 1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, ver. 30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and vigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related ch. xxi., &c., though they be placed after this rebellion, yet indeed were done before it; the proof of which see on chap. xxi. 1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur prius et posterius in sacris literis*; that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transplacing of this history, which is allowed in other like cases, that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel

will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years*; and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures.

Bp. Patrick.—7 *After forty years.*] One would think, that in the copy which Josephus used, it was written *arba*, four, not *arbaim*, forty years: for his words are, *μετὰ δὲ τὴν τοῦ πατρὸς καταλλαγὴν τεττάρων ἐτῶν ᾗδῃ παρεληλυθότων*, "four years after his father was reconciled to him." But there are no warrants now for this reading: but the forty years here mentioned are not to be understood, as if this happened after David had reigned forty years, that is, in the last year of his reign: for he was now very vigorous, which he was not a little before he died; but, as our great Primate of Ireland in his *Annals* understands it, forty years after David was anointed by Samuel. That is, when he was threescore years old, ten years before he died. Then his son conspired against him between the feast of the Passover and Pentecost; as some gather from Barzillai's presenting him with parched corn and new fruits, when he fled from Absalom (xvii. 28). And so Strigelius. But the Talmudists in *Seder Olam*, and other books, will have these forty years to commence from the time that the Israelites asked a king to reign over them. And after all, Abarbanel is of opinion, that the plainest sense is after forty years of David's reign; so that it was about the latter end of his life, when this great calamity befell him, though not in the very last year of it. For it is not said "in the fortieth year," but "about the end of forty years" (see Buxtorf. *Anticritica*, p. 1,004).

Ken.—*After forty years.* There being no *æra*, from which these forty years are to be computed; it can scarce be doubted, but the true number here is four: for when Absalom fled to Geshur, he was there three years (xiii. 38), and this event was soon after his return. In my Second *Dissertation on the Hebrew Text*, p. 357, I observed, that this number four is confirmed by the Syr. version, by Josephus, Theodore, the famous Vulg. of Sixtus, with the Gothic Latin MS., and some others. To these may be now added four Latin MSS. in my own pos-

ὅτι εὐχὴν ᾗξατο ὁ δοῦλός σου ἐν τῷ οἰκεῖν
 με ἐν Γεδσοῦρ ἐν Συρίᾳ, κ.τ.λ.

Au. Ver.—8 For thy servant vowed a
 vow while I abode at Geshur in Syria, say-
 ing, If the LORD shall bring me again indeed
 to Jerusalem, then I will serve the LORD.

In Syria. So Houb., Pool, Patrick, Dathe,
Ged., Booth.

Ken.—Instances have been already given,
 in which the similar words סַרְיָא, *Syria*, and
 אֶדוֹם (or אֶדֻם) *Edom*, have been exchanged by
 mistake: and another plain proof occurs
 here. For that Geshur, the country of
 Talmi, to whom Absalom fled, lay on the
 south of Canaan, and in or near Edom, is
 certain from Judg. i. 10; 2 Sam. xiii. 37;
 and 1 Sam. xxvii. 8.

Dr. A. Clarke.—While I abode at Geshur
 in Syria.] Geshur, the country of Talmi,
 was certainly not in Syria, but lay on the
 south of Canaan, in or near Edom, as is
 evident from Judg. i. 10; 1 Sam. xxvii. 8;
 chap. xiii. 37. Hence it is probable that
 סַרְיָא, *Aram, Syria*, is a mistake for אֶדֻם,
Edom; ס and ר being easily interchangeable.
 Edom is the reading both of the Syriac and
 Arabic.

Ver. 10.

וַיִּשְׁלַח אֶבְשָׁלוֹם מְרַגְלִים בְּכָל־
 שְׁבָטֵי יִשְׂרָאֵל לֵאמֹר כִּשְׁמַעְכֶּם אֶת־
 קוֹל הַשֹּׁפָר וַאֲמַרְתֶּם סָלַח אֶבְשָׁלוֹם
 בְּחֶבְרוֹן :

καὶ ἀπέστειλεν Ἀβессαλώμ κατασκόπους ἐν
 πάσαις φυλαῖς Ἰσραὴλ, λέγων, Ἐν τῷ ἀκούσαι
 ὑμᾶς τὴν φωνὴν τῆς κερατίνης, καὶ ἐρεῖτε,
 Βεβασιλευκε βασιλεὺς Ἀβессαλώμ ἐν Χεβρών.

Au. Ver.—10 But Absalom sent spies
 throughout all the tribes of Israel, saying,
 As soon as ye hear the sound of the trumpet,
 then ye shall say, Absalom reigneth in
 Hebron.

Pool.—Absalom sent from Hebron; or,
 had sent [so Dathe, Ged., Booth.] from Je-
 rusalem; that when he went to Hebron, they
 should go into the several tribes to sift the
 people, and to dispose them to Absalom's
 party, and acquaint them with his success.
As soon as ye hear the sound of the trumpet;
 which I shall take care to have sounded in
 several parts by other persons; and when
 that is done, you shall inform them of the
 reason of it. Or, as soon as you understand
 that the trumpet was sounded at Hebron;

partly to call the people together for my
 assistance; and partly to celebrate my in-
 auguration to the kingdom, which you shall
 speedily know by messengers whom I shall
 send to you to that end.

Houb.—10, 11, 12, &c. וְשָׁמַע: Lege וְשָׁמַע,
 plene, *tubæ*, ut lego in codicibus tribus.
 Similiter plene וְשָׁמַע, *vocati*, ver. 11, ut
 unus codex; ver. 13 וְגִלְנִי, *Gilonitem*, plene,
 ut duo codices, et ut Chaldæus ac Syrus,
 ver. 14 etiam plene וְאַבְשָׁלוֹם, *Absalom*, duo
 codices; et וְשָׁמַע, *et assequatur nos*, duo
 codices, non sine '.

Ver. 15.

וַיֹּאמְרוּ עַבְדֵּי-הַמֶּלֶךְ אֶל-הַמֶּלֶךְ בְּכָל־
 אֲשֶׁר-יֹאמַר אֲדָנִי הַמֶּלֶךְ הִנֵּה עַבְדֶּיךָ :

καὶ εἶπον, οἱ παῖδες τοῦ βασιλέως πρὸς τὸν
 βασιλέα, κατὰ πάντα ὅσα αἰρεῖται ὁ κύριος
 ἡμῶν ὁ βασιλεὺς, ἰδοὺ, οἱ παῖδές σου.

Au. Ver.—15 And the king's servants
 said unto the king, Behold thy servants *are*
ready to do whatsoever my lord the king
shall appoint [Heb., choose].

Houb.—15 והנה עבדך, *Ecce servi tui*.
 Syrus עבדך עבדך...*facient servi tui*, quasi le-
 geret עבדים ante עבדך, quomodo etiam legere
 videtur Vulgatus; non contemnenda scriptio,
 quia *servi tui faciemus*, commode jungitur
 cum וְשָׁמַע, *secundum omnia quæ...* quod
 antecessit. Facile omissum fuerit *quod* prope
 עבדך, ante inventas litteras finales.

Ver. 16.

וַיֵּצֵא הַמֶּלֶךְ וְכָל-בֵּיתוֹ בְּרַגְלָיו וּגו'
 καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πᾶς ὁ οἶκος
 αὐτοῦ τοῖς ποσὶν αὐτῶν.

Au. Ver.—16 And the king went forth,
 and all his household after him [Heb., at his
 feet].

Pool.—After him, or, on foot, by com-
 paring ver. 30.

Ver. 17.

וַיֵּצֵא הַמֶּלֶךְ וְכָל-יְהוָה וְכָל-יִשְׂרָאֵל
 וַיֵּצְמְדוּ בֵּית הַמֶּלֶךְ :

καὶ ἐξῆλθεν ὁ βασιλεὺς καὶ πάντες οἱ παῖδες
 αὐτοῦ πεζῇ, καὶ ἐσθησαν ἐν οἴκῳ τῷ μακρῷ.

Au. Ver.—17 And the king went forth,
 and all the people after him, and tarried
 in a place that was far off.

All the people.

Ged.—All the rest of his household.

Booth.—All his servants [LXX, three
 MSS.].

In a place that was far off.

Dathe, Ged., Booth.—At Beth-amerhak.

Bp. Horsley.—"And halted at Beth-merchach." See Houbigant.

Houb.—17 וַיִּסְדּוּ בֵּית מֶרְכָּח, *Et constiterunt in Beth-merchach.* Nomine proprio interpretamur, quia non aliter constare potest grammatica ratio et ipsa sententia. Nam male Clericus, *ad domum remotam constiterunt*, ubi non est præpositio ante בֵּית, et ubi ה demonstrans, ante מֶרְכָּח.

Ver. 18.

Au. Ver.—Cherethites and Pelethites. See notes on viii. 18.

Ver. 19.

— וְשָׁב וְשָׁב עִם-חֶפְזֶךָ קִרְנָקִי
אֲמָה וְנִסְגְּלָה אִתָּה לְמִקְוָמָה :

— ἐπιστρέψε, καὶ οἶκει μετὰ τοῦ βασιλέως, ὅτι ξένος εἶ σὺ καὶ ὅτι μετέκρηκας σὺ ἐκ τοῦ τόπου σου.

Au. Ver.—19 Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile.

Pool.—Return to thy place: either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is. And abide, or, or abide; for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus, Return (to wit, to Jerusalem) and abide with the king (there); for thou art a stranger and exile from thy own place; or, in respect of thy own place, or, as concerning thy place, i. e. in regard of the place of thy birth and former habitation. With the king; with Absalom, who is now made king by the choice of the people, and therefore is able to give that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended.

Ver. 20.

תָּמָל וּ בֹאֲךָ וְהָיִים אֲנִי צֶדֶק עֲלֵי
לְלֶכֶת וְאֲנִי הוֹלֶה עַל אֲשֶׁר-אֲנִי הוֹלֶה
וְשָׁב וְשָׁב אֶת-אֲחֵיךָ עִמָּךְ חָסֵד
וְאֲמָה :

ו. 20. אֲנִי צֶדֶק

εἰ ἐχθὲς παραγίγονας, καὶ σήμερον κινήσω σε μεθ' ἡμῶν; καὶ γε μεταναστήσεις τὸν τόπον σου· χθὲς ἢ ἐξελυσίς σου, καὶ σήμερον μετακινήσω σε μεθ' ἡμῶν τοῦ πορευθῆναι; καὶ ἐγὼ πορεύσομαι οὐ ἂν ἐγὼ πορευθῶ· ἐπιστρέφου καὶ ἐπιστρέψον τοὺς ἀδελφούς σου μετὰ σοῦ, καὶ κύριος ποιήσει μετὰ σοῦ ἔλεος καὶ ἀλήθειαν.

Au. Ver.—20 Whereas thou camest but yesterday, should I this day make thee go up and down [*Heb.*, make thee wander in going] with us? seeing I go whither I may, return thou, and take back thy brethren: mercy and truth be with thee.

Mercy and truth be with thee. [*So Booth.*]

Bp. Patrick.—In the Hebrew the words are, "with thee mercy and truth." Which some take to signify, "thou art a right honest and good man." But our translation seems better, which makes them a form of a blessing, or prayer to God, that he would requite the kindness and fidelity of Ittai, by showing mercy to him, and faithfully fulfilling his promises made to those who came to put their trust in him.

Ged.—Return thou, and take back with thee thy brethren: and may the Lord show thee true kindness, for thy true kindness to me [*LXX, Vulg.*].

Houb.—*Et reduc fratres tuos tecum: Dominus autem tibi justam mercedem retribuet.*

אֲנִי צֶדֶק; Errare faciam. Recte Masora אֲנִי צֶדֶק, in Hiphil. Sed חֶסֶד, heri, melius sit וְחֶסֶד, an heri, ut legunt Græci Intt. qui εἰ ἐχθὲς, si heri, vel num heri (venisti) ut postea in אֲנִי צֶדֶק nexus ὁ cœptam interrogationem continuat. ... עֲכָר וְחֶסֶד אֲנִי צֶדֶק: Mutilus contextus, quem supplent veteres alii alio modo. Chaldæus, et fac cum eis misericordiam et veritatem, sententia non bona, et nulla, opinor, ex certa scriptura. Græci Intt., reduc fratres tuos tecum, et Dominus faciet tecum misericordiam et veritatem, optima sententia, et ex scriptura tali, וְחֶסֶד אֲנִי צֶדֶק. Scribæ, ex priori עֲכָר ad posterius saltum fecerunt, omisis iis, quæ in medio erant; qui error fuit frequentissimus. Sunt qui sic interpungant, reduc fratres tuos: tecum misericordia et veritas. Supplent sit, frustra. Nusquam enim hæc scribendi formula usurpatur sine verbo עֲשֵׂה.

Dathe.—Revertere igitur cum popularibus tuis. Te virum bonum esse, jam satis probasti. a).

a) Verba textus sunt וְחֶסֶד אֲנִי צֶדֶק, quæ

Amos vii. 12. And such he may be called, either, because he really had the gift of prophecy; or because as the name of *prophets* is sometimes given to those who had not prophetic gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1 Sam. x. 5, &c.; 1 Kings xviii. 4, 13; compare 1 Chron. xxv. 1—3; so it is reasonable that the name of *seers* be extended to the same latitude; and therefore he may properly and fitly be called a *seer*, as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or, 2. *A seeing*, or *discerning*, or *observing* man; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy. *In peace*; as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

Ged.—To Zadok, the priest, the king moreover said: "Markest thou? Return quietly into the city," &c.

Booth.—The king also said to Zadok, the priest, Observe thou? Return in peace to the city, &c.

Dathe.—27 *Tum porro rex Sadoko sacerdoti dixit: Attende, redi in urbem quiete, &c.*

Houb.—27 *Hæc etiam rex ad Sadoc sacerdotem: Tu es videns: redi cum pace in civitatem; simul Achimaas filius tuus et Jonathas filius Abiathar, duo filii vestri vobiscum.*

דודא איהו: Melius Codices tres Orat. דודא איהו, sine י: sic alibi scribitur. *Tu es videns*, non autem, *O videns*. Nam איהו, pronomen personæ secundæ, vicem gerit ejusdem personæ *es* verbi substantivi. Significat David sacerdoti, hæc non sine Dei numine advenire, nec sine adumbratione rerum futurarum. ...שבח: Unus codex, שבה, *revertere*, quod melius.

Ver. 29.

Au. Ver.—The ark of God.

Geddes.—The ark of the LORD [Chald., Arab.].

Ver. 31.

וַיִּדְּרֵהוּ הַיָּד לְאַחִיחֶפֶל בְּקִשְׁתָּיו
עַם־אֲשָׁרָיו וַיֹּאמֶר הָיָה סֶכְלִי נָא אִתִּי
עֲצַת אֲחִיחֶפֶל יְהוָה :

καὶ ἀπηγγέλει Δαυὶδ, λέγοντες, Καὶ Ἀχιτόφελ ἐν τοῖς συστρεφόμενοις μετὰ Ἀβессαλώμ. καὶ εἶπε Δαυὶδ, Διασκεδάσον δὴ τὴν βουλὴν Ἀχιτόφελ, Κύριε ὁ Θεός μου.

Au. Ver.—31 And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray thee, turn the counsel of Ahithophel into foolishness.

And one told David. So *Ged.*, *Booth.*, *Maurer.*

Pool.—One told David, or, David told, i. e., David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him, *Turn the counsel of Ahithophel into foolishness*; either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

Bp. Horsley.—And one told David. For דוד, read ידוד; And it was told unto David.

Houb.—דוד הנד, duplici mendo, pro ידוד, דוד *Davidi autem nuntiatum est.* Sic Syrus, דוד ידוד, *et nuntiatum fuit Davidi.*

Dathe.—31 *Cum deinde Davidi esset indicatum, a) Ahithophelem quoque esse inter eos, qui cum Absalomo conjurassent, &c.*

a) *Lectio textus recepta est ידוד הנד, et David declaravit, etc.* Sed omnes interpretes antiqui passive vertunt: *Davidi indicatum est.* Præterea duo Kennicotti codd. 155 et 246 habent ידוד הנד, quæ est illa ipsa antiquarum verss. lectio, et alius sub num. 254 habet דוד הנד passive: *David certior factus est.* Qui testium consensus ex regulis criticis, quas in aliis locis viri docti sequendas præcipiunt, in h. l. non contemnendus videtur. Igitur non possum assentiri Ill. Michaëli, qui lectionem vulgarem defendit ex ratione, quæ nulli interpretum, quod ipse ait, neque antiquorum neque recentiorum in mentem venit, quam vero ipse pro ἀγχινοία sua indagavit. Nempe Davidem jam antea novisse, Ahithophelem conjurationis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri calliditate sibi quisque timuisset. Jam vero, *cum alea jacta esset*, Davidem, quid factum esset, declarare. —

Quoniam iudicium de eo, quod probabile sit, quod minus, varium esse solet, fateor, nec mihi valde probabile videri, Davidem prius certiore factum esse de Ahithophelis perfidia, quam alios; neque eum tam parum virtuti et constantiæ suorum fidere potuisse, ut sibi verendum fuisset, ne se desererent, aut animos prorsus desponderent, si audirent, Ahithophelem participem esse conjurationis.

Maurer.—31 תָּחִי הַיָּד לְאַסָּלוֹן Hæc Michael., Schulz., Gesenius alique explicant: *et Davides indicavit, Achithophelem esse inter eos, qui cum Absalom conjurassent.* Nempe Davidem jam antea novisse, Achithophelem conjurationis esse participem, sed noluisse id declarare, ne omnium animos terrore impleret, quoniam ab hujus viri caliditate sibi quisque timuisset. Jam vero, cum alea jacta esset, Davidem, quid factum esset, declarare. At enim vero ex verbis *ego morabor in planitie solitudinis* יָד בְּיָד vs. 28 clarissime patet, non a Davide aliis, sed ab aliis Davidi hic aliquid indicari. Itaque plerique interpretes, in his nuper Fäsius, pro הַיָּד לְאַסָּלוֹן legendum existimarunt תָּחִי הַיָּד לְאַסָּלוֹן: *et Davidi indicavit* sc. הַיָּד, i. e., *indicarunt, indicatum est.* Quid vero, si lectio recepta eundem hunc sensum fundit? Meminerint lectores, הַיָּד non solum cum dativo, verum etiam cum *accusativo* pers. (*certiorem facere aliquem*) construi, ut Ezech. xliii. 10: הַיָּד לְאַסָּלוֹן cf. ib. xl. 4: הַיָּד לְבֵית יִשְׂרָאֵל; Job xxvii. 4: הַיָּד לְבֵית יִשְׂרָאֵל. Igitur etiam veteres interpretes, quorum alii habent: *et Davidi nunciarunt*, alii: *et Davidi nunciatum est*, nullam aliam quam receptam scripturam legisse, et codicum varias lectiones: קָדָד K. 155, 246, R. 679, תָּחִי Tharg. cod. R. 737, הַיָּד K. 154 ex illis demum natas esse crediderim.

Ver. 32.

Au. Ver.—God.

Ged.—The Lord [Chald., and some copies of LXX].

Ver. 34.

וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה
וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה
וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה וְאַחֲרָיו עָבְדָה

καὶ ἐὰν ἐπιστρέψῃς ἐπὶ τὴν πόλιν, καὶ ἔρῃς τῷ Ἀβεσσαλὼμ, Διελήλυθαι οἱ ἀδελφοί σου, καὶ ὁ βασιλεὺς κατόπισθε μὲν διελήλυθεν ὁ πατήρ σου· καὶ νῦν παῖς σου εἰμὶ, βασιλεῦ,

ἔασόν με ζῆσαι παῖς τοῦ πατρὸς σου ἡμῶν τότε καὶ ἀρτίως, καὶ νῦν ἐγὼ δούλος σός· καὶ διασκεδάσεις μοι τὴν βουλὴν Ἀχιτόφελ.

Au. Ver.—34 But if thou return to the city, and say unto Absalom, I will be thy servant, O king; *as I have been* thy father's servant hitherto, so *will I* now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel.

Houb.—34 אָנִי הַיָּד: Post interpungendum minori puncto, ut sequatur וְאַחֲרָיו, *eram autem (servus tui patris) ego autem deinceps et nunc servus tuus.* אָנִי עַבְדְּךָ, sine ו ante id alterum אָנִי. Series non potest aliter expediri. Significat כִּמָּא, *ab hoc tempore*, praesenti videlicet, וְאַחֲרָיו vero tempus deinceps futurum, ut alibi saepe. ...וְאַחֲרָיו, *et dissipabis.* Duo Codices Orat. וְאַחֲרָיו, sine illo הַיָּד supervacaneo, ut alibi saepe melioris notæ codices.

Maurer.—34 אָנִי הַיָּד וְאַחֲרָיו אָנִי הַיָּד *Patri tuo quidem antehac deditus fui, jam vero tuus ero, propr. Sklav deines Vaters, so war ich das vordem, und jetzt, so bin ich dein Sklav.* Cf. E. § 593.

CHAP. XVI. 1.

וְהָיָה הַיָּד וְהָיָה

— καὶ ἑκατὸν φοῖνικες, κ.τ.λ.

Au. Ver.—1 And when David was a little past the top of the hill, behold, Ziba, the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine.

Summer fruits. So *Prof. Lee.*

Ged., Booth.—A hundred clusters of figs.

Gesen.—פֶּרֶז m. (r. פֶּרֶז III. to cut off) *harvest of fruits, fruit-harvest*, not of grain which is פֶּרֶז; pp. *the cutting off* of fruit, Is. xvi. 9; Jer. viii. 20; xlviii. 32. Spec. *harvest of figs*, which in Palestine takes place in August; although *early figs* (פֶּרֶז) ripen at the summer solstice; Is. xxviii. 4, *as the early fig before the harvest*, Mic. vii. 1. Hence

a) *Harvest-time of figs*, i. e., *summer*, especially mid-summer, the hottest season;

Arab. ^{سُور} قَرْظ or ^{سُور} قَرْظ mid-summer. Chald.

פֶּרֶז, Syr. ^{سُور} صَمْلَا, id.—Ps. xxxii. 4 וְהָיָה פֶּרֶז, *into the droughts of summer.* Prov. vi. 8; x. 5: xxvi. 1; xxx. 35. פֶּרֶז מִיָּה,

summer-house, Am. iii. 15. Sometimes it seems to include *the spring*, as *הַיָּרְדֵּן* also includes autumn and winter; see in *הַיָּרְדֵּן*.

b) *Fruit*, spec. *figs*, Am. viii. 1, 2; comp. Jer. xxiv. 1 sq. Jerome, *poma*, which is a general word including *figs*; see the lexicons. 2 Sam. xvi. 1 *מֵצֵה רֶצֶף*, ellipt. for *מֵצֵה רֶצֶף*, a hundred cakes of figs.

Prof. Lee.—*רֶצֶף*, m. aff. *רֶצֶף*. Arab.

قَات, r. *قَيْظ*, *admodum ferbuit*, uti *mediā*

æstate dies; *æstiva habuit*; *قَيْظ* *media*

æstas. Syr. *صَمْلَا*, *æstas*, *æstus*. (a)

Summer. (b) *Summer fruits*. (a) Genesis viii. 22, &c. (b) 2 Sam. xvi. 1, 2; Isaiah xvi. 9; Jer. xl. 10, 12, &c.

Ver. 2.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־צִיבָא מַח־הַלֵּה לְךָ וַיֹּאמֶר צִיבָא הַחֲמוּרִים לְהִיתָ הַמֶּלֶךְ לִרְכֹּב וְלֵהֲלַחַם וְהַקִּיץ וְנוֹ

καὶ εἶπεν ὁ βασιλεὺς πρὸς Σιβά, τί ταῦτά σοι; καὶ εἶπε Σιβά, τὰ ὑποζύγια τῆ οἰκίᾳ τοῦ βασιλέως τοῦ ἐπικαθῆσθαι, καὶ οἱ ἄρτοι καὶ οἱ φοίνικες, κ.τ.λ.

Au. Ver.—2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses *be* for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as *be* faint in the wilderness may drink.

To ride on. So *Ged.*, *Booth*.

Houb.—*Pro domo regis ad vecturam*, sive ad onera supportanda. Nam *רכב*, *equitare*, latissime patet, nec minus in onera dorso imposita convenit, quam in sessorem. Non videtur Sibam dixisse, *asinus duos esse pro domo regis ad equitandum*. Qui si hoc dixisset, responderi ei poterat, *quid hæc inter tantos?*

Dathe.—Asini inserviant familiæ regis ad vehendum, panes et palathæ militibus, &c.

Summer fruits. See notes on ver. 1.

Ver. 4.

וַיֹּאמֶר צִיבָא הַשְׂתַּחֲוִי לַיהוָה

כִּן בְּעֵינָיו אֲדֹנִי הַמֶּלֶךְ :

— καὶ εἶπε Σιβά προσκυνήσας, Εὐροίμη χάριν ἐν ὀφθαλμοῖς σου κύριέ μου βασιλεῦ.

Au. Ver.—4 Then said the king to Ziba, Behold thine *are* all that *pertained* to Me-

phibosheth. And Ziba said, I humbly beseech thee [*Heb.*, I do obeisance] *that* I may find grace in thy sight, my lord, O king.

And Ziba said, I humbly beseech thee that I may find favour in thy sight, &c.

Ged., *Booth.*—And Ziba, making obeisance, said, May I find favour in thine eyes, my lord the king.

Making obeisance.—I have followed a reading which seems to have been that of Sept. and Chald. The present text runs thus: "Ziba said, 'I make obeisance; may I,'" &c. And so Jerom appears to have read in his copy.

Houb.—*Tum Siba; ego minor sum beneficentia ista Domini mei regis.*

הַשְׂתַּחֲוִי מִמֶּנִּי. Non cohærent hæc duo verba, nisi aut particula nectantur, aut posterius sit Modi Infiniti, ut legatur *Syrus*, *quam ut inveniam (gratiam) vel legatur* *כי*, eadem in sententia. In verbo autem *הַשְׂתַּחֲוִי*, sequimur potestatem *abjectum esse, minorem esse*, quam exhibet *Syrus*, qui convertit, *multum mihi est*, quomodo, Gen. xxxii. 10, קִסְנִי מִכָּל הַחַסִּדִּים, *minor sum omnibus misericordiis.*

Ver. 7.

וַיֹּאמֶר שִׁמְעִי וְגִבְיָה

— ἔξελεθε ἔξελεθε, κ.τ.λ.

Au. Ver.—7 And thus said Shimei when he cursed, Come out, come out, thou bloody man [*Heb.*, man of blood], and thou man of Belial.

Come out, come out.

Ged., *Booth.*—Get off, get off.

Bp. Patrick.—*Come out, come out.*] As much as if he had said, Get thee out of the kingdom, from whence thou deservest to be expelled. So the words are in the Hebrew, "Go out, go out."

Ver. 8.

Au. Ver.—Hath returned.

Ged., *Booth.*—Now returneth [*so Houb.*, *Dathe*].

Hath delivered. So *Dathe*.

Houb., *Ged.*, *Booth.*, delivereth.

Ver. 10.

וַיֹּאמֶר הַמֶּלֶךְ מַח־לִּי וְלָכֶם בְּנֵי צִיבָא כִּן וְקָלָל וְכִן יְהוָה אֱמַר לוֹ קָלָל אֶת־דָּוִד וְכִן יֹאמֶר מְדוּעַ עָשִׂיתָ :

כִּי

כִּי

καὶ εἶπεν ὁ βασιλεὺς, τί ἐμοὶ καὶ ὑμῖν υἱοὶ
Σαρουίας; καὶ ἄφετε αὐτὸν, καὶ οὕτως κατα-
ράσθω, ὅτι κύριος εἶπεν αὐτῷ καταράσθαι τὸν
Δαυὶδ· καὶ τίς ἐρεῖ, ὥς τί ἐποίησας οὕτως;

Au. Ver.—10 And the king said, What
have I to do with you, ye sons of Zeruiah?
so let him curse, because the Lord hath said
unto him, Curse David. Who shall then
say, Wherefore hast thou done so?

So let him curse, because, &c.

Dr. A. Clarke.—The particle *כי* should be
translated for *if*, not *because*. For *if the*
Lord had said unto him, Curse David, who
shall then say, Wherefore hast thou done so?

Ged., Booth.—Thus let him revile on; if
Jehovah hath said to him, Revile David, who
shall then say, Why hast thou done so?

Houb.—*Sinite eum maledicere. Si enim,*
Deo jubente, mihi maledicit, quis dicit, &c.

כי קל: Vult Masora קל, *sic maledicat,*
ut legere videntur Græci et Chaldæus.
Cæteri hic legunt *לך קל*, ut versu in-
feriori, *dimittite eum, ut maledicat,* quam nos
scripturam hodiernæ antetulimus, quæ qui-
dem trunca videtur, et parum Hebraica.
... *כי:* Masora tollit *י* sine necessitate. Nam
י hoc loco nexus est legitimus cum sub-
sequentibus ante-dictorum.

Maurer.—10 Pro *כי* K'ri et nonnulli libri:
וְהָיָה, pro *כי* alii *כי* ommissa copula, alii *וְהָיָה*.
Sed vulgaris lectio commodum sensum fun-
dere videtur, nempe hunc: *quando male-*
dixerit, et quando Jova eum jusserit Davidi
maledicere: quis tum (hanc vim apodosi
addit copula) *dicat: cur ita facis, i. e.,*
quando jubente Jova mihi maledixerit: quis
eum propterea in jus vocet?

Ver. 12.

אֲבִי יִרְאַה יְהוָה בְּעֹנִי וְהָשִׁיב
וְגו'

בְּעִי ק'

εἶπὼς ἰδοὶ κύριος ἐν τῇ ταπεινώσει μου, καὶ
ἐπιστρέψει, κ.τ.λ.

Au. Ver.—12 It may be that the Lord
will look on mine affliction [*or, tears; Heb.,*
eye], and that the Lord will requite me
good for his cursing this day.

Houb.—12 בעני: (*si Dominus respicit*)
iniquitatem meam. Nemo Veterum legit
בעני: omnes interpretantur, vel humilitatem
meam, ex scriptura bona, vel afflictionem
meam, ex בעני. Utraque scriptio bona.
Pessime omnium Masora בעני, in oculum
meum, ut convertit Arias, Masoræ pedisse-

quus, nec non Chaldæi, qui cum legeret
בעני, nec mendum corrigere auderet, posuit
יָנַח עָיִן, *lacrymam oculi mei*, sententiam ex
mendo qualemcunque eliciens. ... *לְהַלֵּךְ:*
Recte Masora וְהָשִׁיב, *maledicta ejus*, nec aliter
lego in omnibus codicibus.

Ver. 14.

וַיָּבֹא חַמְלֵךְ וְכָל־הָעָם וַיִּבְרָכּוּ
עֲיָתָיִם וַיִּבְרָכּוּ שָׁם:

καὶ ἦλθεν ὁ βασιλεὺς καὶ πᾶς ὁ λαὸς με-
αὐτοῦ ἐκκλησούμενοι, καὶ ἀνέψυχον ἐκεῖ.

Au. Ver.—14 And the king, and all the
people that were with him, came weary, and
refreshed themselves there.

Came weary.

Houb., Horsley, Dathe, Ged., Booth.—
Came to Ephim.

Houb.—עֲיָתָיִם: Nos, in Ephim, nomine
proprio interpretantes. Nam diserte declaratur in adverbio עָם, *ibi*, locum quemdam
mox fuisse nominatum. Parum sapienter
Clericus, *pervenerunt fessi quo tendebant*,
addens contra fas, *quo tendebant*, ut postea
locum habeat adverbium illic.

Dathe.—עָם. Interpretes antiqui omnes
fessi ex significatione, quam עָם alias habet.
Sed quoniam עָם sequitur, videtur esse
nomen proprium loci.

Ver. 15.

Au. Ver.—15 And Absalom, and all the
people the men of Israel, came to Jeru-
salem, and Ahithophel with him.

Dr. A. Clarke.—*The men of Israel.*]
These words are wanting in the Chaldee,
Septuagint, Syriac, Vulgate, and Arabic,
and in two of Kennicott's and De Rossi's
MSS.

Ver. 16.

Au. Ver.—God save the king. See note
on 1 Sam. x. 24, p. 389.

CHAP. XVII. 2, 3.

וַיָּבֹאוּ עָלָיו וְהָמָא וְגַלְעָד וְרַחֵם
וְהַחֲרָדָתִי אֹתוֹ וְנָס בְּלִהְעָם אֲשֶׁר-
אֹתוֹ וְהַיְתִי אֶת־חַמְלֵךְ לְבָדֹד:
וְהָשִׁיבָה בְּלִהְעָם אֶל־יָדוֹ פְּשׁוֹב חָפְלָה
הָאִשׁ אֲשֶׁר־אֹתָהּ מִבְּקָשׁ בְּלִהְעָם יְהוָה
שָׁלוֹם:

2 καὶ ἐπελεύσομαι ἐπ' αὐτὸν καὶ αὐτὸς κοπιῶν
καὶ ἐκκλησούμενος χειρὶ, καὶ ἐκστήσω αὐτὸν, καὶ
φεύξεται πᾶς ὁ λαὸς ὁ μετ' αὐτοῦ, καὶ πατάξω,

τὸν βασιλέα μονώτατον· 3 καὶ ἐπιστρέψω πάντα τὸν λαὸν πρὸς σέ, ὃν τρόπον ἐπιστρέφει ἡ νύμφη πρὸς τὸν ἄνδρα αὐτῆς. πλὴν ψυχὴν ἀνδρὸς ἐνὸς σὺ ζητεῖς, καὶ παντὶ τῷ λαῷ ἔσται εἰρήνη.

Au. Ver.—2 And I will come upon him while he is weary, and weak-handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only:

3 And I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people shall be in peace.

Pool.—2 The man whom thou seekest is as if all returned, i.e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

Bp. Patrick.—The man, &c. By smiting David, with whom alone was his quarrel, the whole nation would come into him: there being no other, to whom they should subnit when he was dead.

Bp. Horsley.—And I will bring back, &c. This verse, as the Hebrew text now stands, is not reducible to any sense at all. Accordingly, the words of our translation, in which the Hebrew is literally rendered, have no meaning. By the version of the LXX, their copies seem to have given the passage thus:

ואשיבה כל העם אליך כשוב כלל
לאישה: איש אחד אשר אתה מבקש
נפשו: לכל העם יהיה שלום:

And I will make all the people return unto thee, as a bride returneth to her husband: He is one man whose life thou art seeking: Let the people in general have peace.

הכל לאשה might be changed into האיש, by the omission of one ל, and a transposition of the other letters. The word נפשו might easily be omitted after מבקש, and the omission of the prefix ל is not uncommon.

Ged.—3 I shall come upon him when he is weary, and weak handed, and terrify him; and while all the people who are with him flee, I will smite the king only. (4) And the whole people I will bring back to thee, as a bride is brought to her husband [LXX]; every man whom thou wishest for, the whole people of the Lord, in peace.

3 As a bride, &c. i. e. as quietly; without tumult or bloodshed.

Booth.—2 And I shall come upon him while he is weary and weak-handed, and terrify him: and, while all the people that are with him flee, I will smite the king only. 3 And I will bring back all the people unto thee, as a bride is brought to her husband [LXX]; (for only one man's life thou seekest;) and the whole people shall have peace.

Houb.—2 Ego eum assequar lassatum et sine viribus. Itaque ei terrorem injiciam et omnes qui cum eo sunt fugient; percutiamque eum unum regem, quem tu petis. 3 Faciamque ut ad te omnis populus revertatur, quomodo sponsa redit ad maritum suum; et deinde omnia erunt in populo tranquilla.

3. כשוב הכל האיש, sicut revertitur omnis ille homo (quem tu quæris). Hæc nihil dicunt, etsi in iis Clericus, sensum commodum videre sibi videbatur. Nam hæc verba, quem tu quæris, significant, quem tu ad necem persequeris. Sic Jud. iv. 22, Jahel, Baracum alloquens, de Sisara apud se dormiente, sic loquitur, veni et ostendam tibi hominem, quem tu quæris. Constat igitur hominem eum esse ipsum Davidem, quem quærebat Absalom, ut eum interficeret, atque adeo hæc verba, אשר אחד מבקש, collocanda esse proxime post hæc הכה המלך לבדו, ut series sit talis, et percutiam regem solum, quem tu quæris; ut deinde sequatur, reducamque ad te populum, sicut revertitur sponsa ad maritum suum; ita ut pro הכל האיש, legatur כלה לאיש, sponsa ad virum suum, quam scripturam Græci Interpretes exhibent in iis verbis Græcis, η νύμφη προς τον ανδρα αυτης: quæ sententia in hunc locum mirifice quadrat.

Dathe.—2 Aggrediar eum adhuc fatigatum ex itinere et imprudentem, atque terrore ei injecto fugient omnes, quos secum habet, et sic unus rex occidetur. 8 Tunc reducam ad te universum populum. Idem erit ac si omnes reverterentur, illo, quem tu quæris, interfecto. Populus autem omnis erit salvus.

Verti textum receptum eumque obscurum, ut potui. Οί δ' aliam ejus lectionem exhibent, quam profecto non ex ingenio suo dederint, sed in suo codice legerint: Καὶ ἐπιστρέψω, κ.τ.λ. Quis non videt, eos illa verba, in quibus maxime laboratur, כשוב כלל, legisse: אשר אחד איש אשר אתה מבקש נפשו. Vulgatus etiam ואת legisse videtur, quod bis repetit: quomodo unus homo reverti solet: unum enim virum tu quæris et omnis populus erit in pace. Sed

Syrus habet textum vulgarem, quem obscure sic vertit : *populum universum ad te reducam,*

לְכָל־אִישׁ־וְאִישׁ־כְּחָפְזוֹ אֲנִי־בָאִים־אֵלֶיךָ *acsi rediret quisquis, quem velles, et totus populus erit saluus.* Neque tamen audeo lectionem vulgarem ex uno τῶν ὁ testimonio emendare.

Maurer.—3 אֲנִי־בָאִים־אֵלֶיךָ כְּחָפְזוֹ *“quando revertentur omnes, vir, cui insidiaris, sc. occisus erit. Per aposiopesin supprimit verbum de cæde patris Absalomi, quod haud dubie gestu aliquo indicavit.”* Sic post Michael. Schulzius, a quibus Dathius in eo tantum discedit, quod ἃ pro particula comparandi habet. Hic enim liberius sic vertit : *“(tunc reducam ad te universum populum.) Idem erit ac si omnes reverterentur illo quem tu quæris interfecto.”* Quæ interpretationes vehementer dubito an nostræ ætatis hominibus satisfacturæ sint. Mihi certe, fateor, non satisfaciunt. Multo autem minus probandæ sunt reliquorum interpretum explanationes, a verbis scriptoris nimium quantum aberrantes. Equidem duplicem loci difficilioris explicandi rationem propono lectoribus. Una hæc est : tunc reducam ad te universum populum, *ac si reverterentur omnes, reverteretur* (אֲנִי־בָאִים) *vir ille, quem tu quæris, i. e., ac si vir ille, quem tu quæris* (Davides), cum suis omnibus reverteretur. Altera in eo cernitur, ut, quum אֲנִי interdum transitive sumatur, vertas : tunc reducam ad te universum populum, *ac si reduceret omnes vir ille, quem tu quæris.* Prior ratio præferenda videtur ea de causa, quod minus probabile est, scriptorem verbis אֲנִי־בָאִים et אֲנִי in eodem contextu eundem significatum tribuisse. Utramcunque elegeris, sensum hunc esse statues : Davide occiso reducam ad te universum populum sine strepitu, tumultu, unde additur : *populus omnis fruetur pace.* Singularis et digna sane quæ hic transcribatur est Græci interpretis explicatio. Apparet, hunc interpretem inter alia pro אֲנִי־בָאִים legisse vel coniecisse אֲנִי־בָאִים. Vulg. inde a verbo אֲנִי־בָאִים habet : *quomodo unus homo reverti solet; unum enim virum tu quæris* cet. quæ quid sibi velint difficile dictu est. Syr. lectionem vulgarem obscurius expressit.

Ver. 6.

וְהָיָה כְּכִשְׁלֹשׁ אֶתְדָבָרִי אֲסִיִּין אֶתְּךָ —

דָּבָר :

— ποιήσομεν κατὰ τὸν λόγον αὐτοῦ; εἰ δὲ μή, σὺ λάλησον.

Au. Ver.—6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his saying [Heb., word]? if not: speak thou.

Shall we do, &c.

Houb., Dath., Ged., Booth.—Shall we follow his counsel or not? Speak thou.

Ver. 8.

וְהָיָה כְּכִשְׁלֹשׁ אֶתְדָבָרִי אֲסִיִּין אֶתְּךָ —

— ὡς ἄρκος ἡτεκνωμένη ἐν ἀγρῷ, κ.τ.λ.

Au. Ver.—As a bear robbed of her whelps in the field, &c.

Ged., Booth.—As a bear of the forest bereaved of her whelps.

Ver. 9, 10.

9 הִגִּידָה עֲתִידָהּ הַמֶּלֶךְ־דָּוִד אֶל־בְּנָיָה בְּאֶחָת הַחֲפָזִים אֲוֹ בְּאֶחָד הַמְּקוֹמֹת וְהָיָה כְּכִשְׁלֹשׁ אֶתְדָבָרִי אֲסִיִּין אֶתְּךָ וְהָיָה כְּכִשְׁלֹשׁ אֶתְדָבָרִי אֲסִיִּין אֶתְּךָ לְכָל־אִישׁ־וְאִישׁ־כְּחָפְזוֹ אֲנִי־בָאִים־אֵלֶיךָ 10 וְהָיָה כְּכִשְׁלֹשׁ אֶתְדָבָרִי אֲסִיִּין אֶתְּךָ לְכָל־אִישׁ־וְאִישׁ־כְּחָפְזוֹ אֲנִי־בָאִים־אֵלֶיךָ

9 Ἰδοὺ γὰρ αὐτὸς νῦν κέκρυπται ἐν ἐνὶ τῶν βουνῶν ἢ ἐν ἐνὶ τῶν τόπων· καὶ ἔσται ἐν τῷ ἐπιπσεῖν αὐτοῖς ἐν ἀρχῇ, καὶ ἀκούσῃ ἀκούων, καὶ εἴπῃ, Ἐγενήθη θραύσις ἐν τῷ λαῷ τῷ ὀπίσω Ἀβεσσαλώμ. 10 καὶ γε αὐτὸς υἱὸς δυνάμεως, οὗ ἡ καρδιά καθὼς ἡ καρδιά τοῦ λέοντος, τηκομένη τακῆσεται, κ.τ.λ.

Au. Ver.—9 Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown [Heb., fallen] at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt, &c.

9 And it will come to pass, when some of them be overthrown at the first.

Bp. Horsley.—Rather, and it will come to pass, that when he first falls upon them. To this effect the LXX. I observe that for כָּכָה, three of Kennicott's Codd. have כְּכָכָה. Perhaps the true reading may be כְּכָכָה.

Houb.—כָּכָה בְּהַחֲלֵה, Cum primum ceciderit ex eis quispiam. Intelligit Chusai in בְּהַחֲלֵה, ex eis, homines eos, qui Absalom sequuntur. Nos, ex tuis, perspicuitati servientes, nisi legitur כָּכָה.

Dathe.—9 *Haud dubie ille jam in fovea aut alio quodam loco latet. Quodsi tunc nonnulli de populo principio ceciderint, et innotuerit, tuos cladem accepisse, 10 Tunc vel fortissimus, instar leonis animosus, metu exanimabitur, &c.*

De populo. Pro עָמָם malim legere עָמָר, quod etiam sequitur. Sed nullum est hujus lectionis indicium in versionibus.

Maurer.—עָמָר] Dathius mavult legere עָמָר, præter necessitatem. Notissima res est, pronomen haud raro prius poni quam nomen, ad quod refertur. Præterea cf. vs. 1.

10 *And he also, &c.*

Ged., Booth.—10 And thus, even the valiant, whose heart, &c.

Ver. 13.

וְאִם-אֶל-עִיר יִשְׂרָאֵל יִשְׁלָח יִשְׂרָאֵל אֶל-הָעִיר חֲהִיָּה חֲבָלִים וְסָחֲבָנָה אֹתוֹ עַד-הַנָּחַל עַד אֲשֶׁר-לָא נִמְצָא שָׁם בַּסֶּדֶק:

καὶ ἐὰν εἰς τὴν πόλιν συναχθῇ, καὶ λήψεται πᾶς Ἰσραὴλ πρὸς τὴν πόλιν ἐκείνην σχοινία, καὶ συροῦμεν αὐτὴν ἕως εἰς τὸν χειμάρρουν, ὅπως μὴ καταλειφθῇ ἐκεῖ μηδὲ λίθος.

Au. Ver.—13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

Pool.—Then shall all Israel bring ropes to that city; not that they should do so, or that it was the custom to do so; but it is an hyperbolical and thrasonical expression. *We will draw it into the river*, adjoining to the city; it being usual to build cities near some river, both for defence, and for other accommodations.

Bp. Patrick.—13 He represents a further advantage of such a multitude; that if David quitted the field, and got into the strongest of their cities, encompassed with high walls, and a deep ditch, they were enough to begirt it round, and, by ropes put about the walls, draw them down and all the houses of the city, into the ditch that run about it. There was no such thing, that we read of, practised in war; therefore some by *chabalim* (which we translate *ropes*) understand *troops*, or *bands* of men, who by machines drawn with ropes could batter down walls and houses: or rather, this is a bragging hyperbolical speech, that they should be so numerous as to be able to do

this, if there were no other way to reduce the city.

Dr. A. Clarke.—The original word חֲבָלִים, which signifies *ropes*, and from which we have our word *cable*, may have some peculiarity of meaning here; for it is not likely that any city could be pulled down with ropes. The Chaldee, which should be best judge in this case, translates the original word by כְּסָרִין, *towers*: this gives an easy sense.

Ged.—13 Or, if he get into a *walled* city, then shall all the men of Israel bring ropes to that city, and drag it into the next torrent; until, &c.

Houb.—13 *Quod si vero in aliquam unam urbem se recipiet, omnis Israel in eam rete injiciet, nosque rete contrahemus, donec in eo ne calculus quidem relinquatur.*

וְסָחֲבָנָה אֹתוֹ עַד הַנָּחַל, et trahemus eum usque ad torrentem (donec ne calculus quidem ibi relinquatur). Hæc omnia, quid sententiæ habeant, lectores attenti judicabunt. Mox dixit Chusai, si David in urbem se aliquam recipiet, nos super eam funes (seu retia) expandemus; consequens est ut addat, nos trahemus eum cum reti, donec in eo ne calculus quidem supersit. Nam sic solent piscatores, lapides e sagena ejicere, postquam sagenam aqua extraxerunt. Nihil igitur tam obvium, quam ut pro עַד הַנָּחַל, legatur, עַד הַדָּג; præsertim cum nesciatur quis sit ille torrens, nec quid sibi velit trahere ex urbe ad torrentem, nec denique quid, donec ne lapillus quidem remaneat, in torrente; nam si relinquatur הַדָּג, torrens, erit שָׁם, ibi, de torrente ipso intelligendum.

Dathe.—13 *Quodsi in oppidum aliquod sese receperit, omnes Israëlitarum funes injicient muro istius oppidi, et trahemus eum in fossam, ita ut ne lapillus quidem supersit.*

Ver. 17.

Au. Ver.—17 Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them, &c.

Dr. Adam Clarke.—17 *En-rogel.*] The fuller's well; the place where they were accustomed to tread the clothes with their feet; hence the name עֵץ, a well, and רֹגֵל, the foot, because of the treading above-mentioned.

And a wench went and told them.] The word *wench* occurs nowhere else in the Holy Scriptures, and, indeed, has no business here; as the Hebrew word שִׁפְיָה should have

been translated *girl*, *maid*, *maid-servant*. The word either comes from the Anglo-Saxon *pencle*, a *maid*, or the Belgic *wunch*, *desire*, a *thing wished for*; multum enim ut plurimum *puellæ* a juvenibus *desiderantur*, seu *appetuntur*. So Minsheu. Junius seems more willing to derive it from *wince*, to frisk, to be skittish, &c.; for reasons sufficiently obvious, and which he gives at length. After all, it may as likely come from the Gothic *wens* or *weins*, a word frequently used in the gospels of the Codex Argenteus for *wife*. Coverdale's Bible, 1535, has *damsell*. Becke's Bible, 1549, has *wenche*. The same in Cardmarden's Bible, 1566; but it is *maid* in Barker's Bible, 1615. *Wench* is more of a Scotticism than *maid* or *damsel*; and king James probably restored it, as he is said to have done *lad* in Gen. xxi. 12, and elsewhere. In every other place where the word occurs, our translators render it *hand-maid*, *bond-maid*, *maiden*, *woman-servant*, *maid-servant*, and *servant*. Such is the latitude with which they translate the same Hebrew term in almost innumerable instances.

Ver. 18.

Houb.—בְּבִּחִירִים: Lege בבחורים, in *Bahurim*, plene, ut antea. Sic lego in omnibus codicibus, præterquam in uno.

Ver. 19.

וַתִּקַּח הָאִשָּׁה וַתִּפְרָשׁ אֶת-הַפֶּטֶל
עַל-פְּנֵי הַבְּאֵר וַתִּשְׁמַח עָלָיו הַרְפוֹת
וְלֹא נֹדַע דָּבָר :

καὶ ἔλαβεν ἡ γυνή, καὶ διεπέτασε τὸ ἐπι-
κάλυμμα ἐπὶ πρόσωπον τοῦ λάκκου, καὶ ἔψυξεν
ἐπ' αὐτὴν ἀραφῶθ, καὶ οὐκ ἐγνώσθη ῥῆμα.

Au. Ver.—19 And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

Over the well's mouth.

Houb.—עַל פְּנֵי הַבְּאֵר, *super faciem putei*. Masora hoc loco, כִּבְדִּין סִי רִצְדִּין, *conjiciunt* סִי, *legunt* סִי. Emendatione hic locus indigebat potius, quam *conjectura*. Nam *superfices putei* nusquam legitur; contra sæpe os *putei*. Nec aliter legunt Chaldaeus et Vulgatus.

Ground corn.

Bp. Horsley.—Rather, “burgle.” See Parkhurst, רִשָּׁה, 11.

Parkhurst.—רִשָּׁה I. to give way, yield, relax, &c.

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II. As a N. fem. plur. רִשָּׁה occ. 2 Sam. xvii. 19, which see. It is rendered in our translation *ground corn*, but as we do not find that it was ever *usual* in the East to spread corn abroad after it was *ground*, it should seem that spreading this over the covering of the well would rather excite, than lull, suspicion. *Montanus* comes nearer the truth in rendering it *grana contusa*, *pounded corn*. The Vulg. appear to have given the true explanation, though not a literal version, of the text; Et expandit velamen super os putei *quasi siccans ptisanas* (so *Aquila* and *Symmachus* πτισσας), *And she spread a cloth covering over the mouth of the well, as if drying ptisans*. Ptisana, in Greek πτισσῆν or πτισσῶν, is from the v. πτισσω to pound or husk in a mortar, and signifies corn, particularly barley, which after having been soaked in water, was dried in the sun, and then pounded in a mortar with a wooden pestle till the husks came off, and so kept for use. This method of preparing corn was well known to the ancient Greeks and Romans, and we find similar preparations among the eastern people to this day, under the names of *burgle* and *sawik*. The Heb. name רִשָּׁה seems evidently taken from the corn's yielding (its husk) to the stroke of the pestle. As a N. fem. רִשָּׁה either corn pounded as above, so Vulg. ptisanas, or in general things pounded, as *Aquila* and *Theodotion* ἐμπτισσομένων, occ. Proverbs xxvii. 22.

Gesen.—רִשָּׁה f. plur. (ר. רָחַץ, to rub) pounded corn, or grain, grits, polenta, 2 Sam. xvii. 19; Prov. xxvii. 22.

Prof. Lee.—רִשָּׁה, and רִשָּׁה, twice, 2 Sam. xvii. 19; Prov. xxvii. 22. *Aquila* and *Sym.*

πτισάνας, ἐμπτισσομένων. Arab. رَفَّتْ,

Fregit, comminuit, رَفَّتْ, Res fracta minutatim. Grain.

And the thing was not known. So Houb., *Dathe*.

Ged., Booth.—And the woman took and spread a covering over the mouth of the cistern, and spread on it pounded corn [*Ged.*, pounded grain], that the thing might not be known.

Ver. 20.

וַתִּתֵּן לָהֶם הָאִשָּׁה עֲדָרִי מִכֵּל
הַחַיִּים וְגו'

— καὶ εἶπεν αὐτοῖς ἡ γυνή, Παρήλθαν μικρὸν τοῦ ὕδατος, κ.τ.λ.

Au. Ver.—And the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

Pool.—Over the brook of water, i. e., over Jordan.

Bp. Patrick.—The brook of water.] Which came, I suppose, from the fountain of Enrogel.

Bishop Horsley.—Rather, “the shallow water.” See Parkhurst, יל, VI.

Parkhurst.—VI. As a N. מיל, joined with הים, water, seems to denote *shallow* water which *may* be passed through, q. d., a *practicable* water, occ. 2 Sam. xvii. 20; where the LXX, παρήλθον μικρὸν τοῦ ὕδατος, they passed over a little water. Here μικρὸν expresses the general sense, though not the precise idea, of the Heb. מיל. From this form and application of the Hebrew root the Arabs appear to have derived their verb מיל, which is by them often applied to a channel or well *having but little water*; and from this use of the Arabic word Schultens in his MS. Origines Hebraicæ makes מיל a Hebrew root of the same import, and consequently the מ in מיל to be radical; but the former interpretation seems the truer.

Gesen.—מיל obs. root; Ar. مَلَّ spoken of a well, to have little water, to have muddy water; مَلَّ, مَلَّ, a well of this sort;

مَلَّ a pool with little water. Hence

I. מיל m. 2 Sam. xvii. 20, מיל הים, brook of water, rivulet.

Prof. Lee.—מיל, masc. once, 2 Sam. xvii. 20, in מיל הים. Usually, brook of water. Gesen., “parvus rivus aquæ;” from

מיל, parum aquæ continuit (puteus). But, both seem incongruous; for, if מיל contains the notion of water at all, to add הים, must have been superfluous; as much so as in brook of waters with us. The Arabic term, however, seems to apply to a well only. How then it can apply to a brook, does not seem very obvious. In the Arabic we have,

وَلَّ, lassus fuit; وَكَلَّ, segnitie et tarditas equi. And, supposing a noun of place

thence formed, as مَوَكَل, or مَيْكَل, from the cogn. يَكَل, we shall have our term מיל, place of inactivity or stagnation: and with הים following, stagnant place, pit, or lake, of waters. Which might have been some lake or morass in the Desert, between Jerusalem and the Jordan. Some have proposed to read מיל here, יל, i. e. stream. So Capellus. Buxtorf's answer is, “No such word is to be found: but, that מיל may be derived from יל, signifying, vehementia aquæ, for river, or the Jordan. The Jews, in the days of Jerome, certainly understood the Jordan.” See his questions on the place.

Houb.—Celeriter transierunt. עבר מיל הים, Transierunt rivum aquarum. Ita Arias, et post eum Buxtorfius, qui quidem dubitat, an sit nomen proprium. Certe nullibi מיל, vel יל, rivus. Antetulit מיל, e fluxu, Lud. Cappellus. Verum nescitur quis sit iste rivus, non enuntiatio rivi nomine. Veteres habuere scripturam alii aliam. Illa anteferenda, quam exhibet unus apud Hexapla Interpres, qui σπένδοντες, festinantes: nempe ille, מיל הים, pro מיל, legit, festinatione trepidi. Est הים, tumultuari, trepidare; atque id verbum Græci Intt. Jerem. xxxi. 20 convertere εσπενυσσ, festinavi.

Dathe.—Illa vero respondit, eos rivulum illum transiisse, &c.

Ver. 23.

Au. Ver.—23 And when Ahithophel saw that his counsel was not followed [Heb., done], he saddled his ass, &c.

Houbigant.—החמור, Asinum. Lege החמור, asinum snum, ut legunt, præter Chaldaem, omnes veteres, et ut significat legendum ה demonstrans, quod in החמור sine affixo non quadrat.

Ver. 25.

וְאַת־עֲמָשָׁא שָׁם אֶבְשָׁלָם תַּחַת יוֹאָב
עַל־הַצִּבְיָה וְעֲמָשָׁא בְרָאִישׁ וְשִׁמְלֵי יִתְרָה
הַיִּשְׂרָאֵלִי אֲשֶׁר־בָּהּ אֶל־אֲבִיבֶל בֶּת־נִחֲשׁ
אֲחֻזַּת צִרְיָהָ אִם יוֹאָב :

καὶ τὸν Ἀμεισσαὶ κατέστησεν Ἀβεισσαλαὺμ ἀντὶ Ἰωάβ ἐπὶ τῆς δυνάμεως. καὶ Ἀμεισσαὶ υἱὸς ἀνδρός, καὶ ὄνομα αὐτοῦ Ἰεθέρ ὁ Ἰεζραηλῆτης οὗτος εἰσῆλθε πρὸς Ἀβιγαιῶν θυγατέρα Νάας ἀδελφῆν Σαρονίας μητρὸς Ἰωάβ.

Au. Ver.—25 And Absalom made Amasa captain of the host instead of Joab : which Amasa was a man's son, whose name was Ithra an Israelite [or, Jether an Ishmaelite], that went in to Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother.

Pool.—*Ithra an Israelite.* *Object.* He was an Ishmaelite, 1 Chron. ii. 17. *Ans.* Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents, or by his long habitation among them, or for some other reason now unknown. Compare 2 Sam. xv. 18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, chap. xix. 14. *The daughter of Nahash.* Nahash is either another name of Jesse [so Patrick]; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruiah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

Bp. Patrick.—*Amasa was a man's son, whose name was Ithra an Israelite.* By religion, though by birth an Ishmaelite (see 1 Chron. ii. 27). Abarbinel thinks the quite contrary, that he was an Israelite by birth, but had lived long in the land of the Ishmaelites. And by "the son of a man" he understands an illustrious person.

That went in to Abigail the daughter of Nahash. That is, he married one of the daughters of Jesse, who is here called Nahash. For, as Kimchi observes, many persons had two names: and this signifies a serpent. From whence it is, that when Isaiah saith, xiv. 29, "out of the serpent's root (or the root of Nahash) shall come forth a cockatrice, or basilisk;" the Chaldee paraphrase expounds it, "out of the root of Jesse shall come forth the Messiah." Who was typified by the brazen serpent in the wilderness.

Houb.—25 *Fecerat Absalom Amasa exercitus ducem, in loco Joab. Amasa erat filius*

hominis, nomine Jetra de Jexrael, qui rem habuerat cum Abigail, filia Naas, sorore Sarviae, matris Joab.

אִשְׁמָאֵלִיתָא, *Israelita.* Idem 1 Par. ii. 17, dicitur fuisse *Ismaelita*. Hoc loco Græci Intt. Ἰσραηλῖτης, ex *Jexrael*, quod quidem præstat, ex scriptione אִשְׁמָאֵלִיתָא. Neque ejus Amasæ regio, qualis esset, notaretur, si diceretur tantum, *Israelita*. Sed scriptio *Ismaelita*, aut *Jexraelita*, utra utri præstet, incertum est; quomodo etiam incertum est; an legendum postea נַאֲשׁ, *Naas*, ut hoc loco, an נָשׁ, *Isai*, ut 1 Paral. ii. 17.

Maurer.—אִשְׁמָאֵלִיתָא "Manifesto corrupta lectio est, neque enim, si Amasæ pater *Ismaelita* fuerit, ratio patet, cur eum *Israelitam* fuisse adnotarit scriptor sacer. Apud LXX variant codd. et vel Ἰσραηλῖτην, vel Ἰεζραηλῖτην, vel Ἰσραηλῖτην exhibent. Vulgatus habet de *Jesraeli*, in quo tamen mirabile est, *Jesrael* per s scribi, cum alias semper apud eundem x habere soleat. Locus 1 Chron. ii. 17 dirimit litem, ac אִשְׁמָאֵלִיתָא legendum esse ostendit; qua lectione assumpta patet etiam ratio, cur Amasie patrem *Ismaelitam* fuisse adnotarit scriptor, eum enim sine hoc indice *Israelitam* quisque reputaturus fuisset." Sic Schulzius, recte uti ego quidem arbitror.

Ver. 27.

Houb.—27 מָלֹךְ עַד: Lego in codicibus duobus מָלֹךְ עַד, ex *Lodabar*. Sic etiam unus Codex Orat. supra ix. 4. Cæterum legendum conjunctè, מָלֹךְ עַד, ut sit unum nomen proprium, non duo verba.

Ver. 28, 29.

28 מִשְׁכָּב וּסְפוֹת וְכֵלֵי יוֹזֵר וְחַמִּים וְשֹׁמְרֵי וְקַחֲמֵי וְהָלִי וְפֹל וְעִדְשֵׁי וְהָלִי: 29 וְיָבֵשׁ וְחֶמְאָה וְצֹמֵן וְשִׁפּוֹת בָּקָר הַגִּישׁוֹ לְדָגֵר וְלָעֶם אֲשֶׁר-אֵתָּו לְמַכּוֹל כִּי אֲמָרוּ הָעָם רָעָב וְעָרָה וְצָמָא בְּמִדְבָּר:

28 ἤνεγκαν δέκα κοίτας ἀμφιτάπους, καὶ λέβητας δέκα, καὶ σκεύη κεράμους, καὶ πυρούς, καὶ κριθὰς, καὶ ἄλευρον, καὶ ἄλφιτον, καὶ κύαμον, καὶ φακόν, 29 καὶ μέλι, καὶ βούτυρον, καὶ πρόβατα, καὶ σαφῶς βοῶν, καὶ προσήνεγκαν τῷ Δαυίδ, καὶ τῷ λαφῷ τῷ μετ' αὐτοῦ φαγεῖν ὅτι εἶπεν, ὁ λαὸς πεινῶν καὶ ἐκλελυμένος καὶ διψῶν ἐν τῇ ἐρήμῳ.

Au. Ver.—28 Brought beds, and basons [or, cups], and earthen vessels, and

wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse,

29 And honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty in the wilderness.

Basons.

Dr. A. Clarke.—Basons.] כלי יצר. Probably wooden bowls, such as the Arabs still use to eat out of, and to knead their bread in.

Earthen vessels.] כלי יצר. Probably clay vessels, baked in the sun. These were perhaps used for lifting water, and boiling those articles which required to be cooked.

Gesen.—כלי יצר, *A potter's vessel*, earthen, Jer. xix.

Parched corn—parched pulse.

Bp. Patrick.—The word *kali* is twice repeated among these provisions, and is first joined with *wheat, barley, and flour*. And properly signifies, *tostas fruges, parched corn*, as we well translate it. And in the latter end of the verse, after *beans and lentiles*, it must signify, as Bochart observes, *tostum aut frictum aliquod legumen*, viz., *frictum cicer*, "some parched or fried sort of pulse," to wit, "fried vetches:" which grew plentifully in Judea: as it was common among both Greeks and Romans in their food, as Bochart shows, in his Hierozoicon, par. ii., lib. i., cap. 7, where he observes that it is called *kali* by the Arabians to this day.

Gesen.—כלי m. (r. כלי I) once כלי with מ in otio (as כלי, כלי) 1 Sam. xvii. 17, *roasted or parched grain*, i.e., wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Macmichael's Journey, p. 235; Robinson's Palest. ii., p. 394.—Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xxv. 18; 2 Sam. xvii. 28, where כלי is twice read, once of grain and again of pulse.

29 *Honey.* See notes on Gen. xliii. 11, vol. i., p. 110.

Ged., Booth.—Palm-honey.

Butter. See notes on Gen. xviii. 8, vol. i., p. 19, and on Deut. xxxii. 14, p. 768.

Cheese of kine.

Bp. Patrick.—Though, as Bochart observes, these words *saphoth lachar* be very variously interpreted, yet the Chaldee and Syriac, as well as all the Hebrews, under-

stand by *saphoth*, *cheese* made of cow's milk: from the Hebrew and Chaldee word *saphar*, which signifies to *strain*; cheese being made by pressing the whey out of the curds (see Hierozoicon, par. i., lib. ii., cap. 33).

Gesen.—חֶמֶץ or חֶמֶץ, only in plur. 2 Sam. xvii. 29 חֶמֶץ חֶמֶץ, according to Targ., Syr., and the Heb. intpp. *cheeses of kine*, so called from filtering from the whey, dregs, etc. see r. חֶמֶץ No. 2. Abulwalid renders it by חֶמֶץ חֶמֶץ, "slices of coagulated milk."

Prof. Lee.—חֶמֶץ, pl. f. constr. once, 2 Sam. xviii. 29, חֶמֶץ חֶמֶץ. LXX. σαφάθ βοῶν, leaving the word untranslated. Theod. γαλαθηνά μοςχάρια. Vulg., *pingues vitulos*. Syr. ܡܫܚܐ ܡܫܚܐ, *caseos bovinos*. Comp.

Syr. ܡܫܚܐ, Pahl. *purificavit, defæcavit*.

Probably *cheeses*.

Dathe.—חֶמֶץ חֶמֶץ ἀπαξ λεγ. quidem, sed satis probabiliter a Bocharto (Hieroz., p. i., lib. ii., cap. 32, p. 316) per *caseos bubulos* explicatur a חֶמֶץ, *percolare*, coll. Job. x. 10. At Michaëlis longe aliter. Is putat, significari *boum stimulos*, Ochsenstacheln, qui dati fuissent militibus Davidis, ut eis pro armis uterentur. Provocat ad Jud. iii. 31. Sed ibi sunt חֶמֶץ חֶמֶץ, non חֶמֶץ. Deinde nominantur inter alia, quæ allata dicuntur Davidi ejusque militibus, חֶמֶץ, *ad comedendam*. Quis in hoc contextu de boum stimulis cogitet? Et tandem, quam parum probabile est, Davidis milites armis fuisse destitutos!

In the wilderness.

Pool.—i. e., Having been in the wilderness; which is an easy and common ellipsis. Or, *because of* (so the Hebrew particle *beth* is oft used) *the wilderness*, which they have passed through, in which provisions are very scarce.

CHAP. XVIII. 3.

וַיִּשְׁמְעוּ אֲנֹכִי וְכָל הָעָם אֲשֶׁר עִמָּי וְכָל הָעָם אֲשֶׁר עִמָּי
וְכָל הָעָם אֲשֶׁר עִמָּי וְכָל הָעָם אֲשֶׁר עִמָּי
וְכָל הָעָם אֲשֶׁר עִמָּי וְכָל הָעָם אֲשֶׁר עִמָּי

וְכָל הָעָם

— ὅτι σὺ ὡς ἡμεῖς δέκα χιλιάδες· καὶ νῦν ἀγαθόν, ὅτι ἔσθῃ ἡμῖν ἐν τῇ πόλει βοήθεια τοῦ βοηθεῖν.

Au. Ver.—3 But the people answered, Thou shalt not go forth: for if we flee away, they will not care for us [Heb., *set their heart on us*]; neither if half of us die, will they care for us: but now *thou art* worth

ten thousand of us [Heb., as ten thousand of us]: therefore now *it is* better that thou succour [Heb., be to succour] us out of the city.

But now thou art worth, &c.

Dr. A. Clarke.—The particle *עַתָּה*, *now*, is doubtless a mistake for the pronoun *אֲנִי*, *thou* [so *Houb., Horsley, Dathe, Maurer, &c.*]; and so it appears to have been read by the Septuagint, the Vulgate, and the Chaldee, and by *two* of Kennicott's and De Rossi's MSS.

Houb.—אֲנִי כִּי עַתָּה כִּמְנֵי עֶשְׂרֵה אֲלֵפִים: Legendum, *ut sit, nam tu, sicut nos, decem millia.* Ita legunt Græci et Vulgatus, et apud Hexapla Symmachus. Nihil solidi affert Buxtorfius cur *עַתָּה* sit legendum. Nisi enim *tu* legitur, nulla persona in oratione relinquatur, ad quam pertineat *decem millia.* Et planum est, comparisonem institui inter Davidem cæterosque ejus milites, *ut אֲנִי, tu, Davidem exhibeat, כִּמְנֵי, cæteros milites.* Chaldæus et *אֲנִי* et *עַתָּה* exprimit; quia cum legeret *עַתָּה*, videbat huic vocabulo nihil subesse sententiæ, nisi etiam *אֲנִי* efferretur. ... לעזר: Masora לעזר, *ad auxilium*: adhuc melius לעזר, sine י.

Maurer.—לְעֹזֵר ut Ex. xiii. 21; Num. v. 22; Deut. xxvi. 12; 1 Sam. ii. 33. K'ri sine idonea ratione לעזר vel לעזר.

Ver. 6.

Au. Ver.—6 So the people went out into the field against Israel: and the battle was in the wood of Ephraim.

Ged.—6 *The battle was in the forest of Ephraim.* So text, with Sept., Chald., and Vulg. But Syr. has only, *The battle being joined.* Arab. has: *And when they came up with them, they engaged them; and, the battle raging, &c.* Was this a forest on the east side of the Jordan; so called from a defeat of the Ephraimites in the days of Jephthah? Or had Abshalom retreated from Gilead and repassed the Jordan; before he risked a battle? Or, finally, is the word *Ephraim* an interpolation; and should we read in a forest?

Bp. Horsley.—6 *In the wood of Ephraim.* Some wood on the eastern side of the Jordan, which might take the name, either as the spot where Oreb and Zeeb were captured by the Ephraimites, or as near the spot where the Ephraimites were slaughtered by Jephthah.

Ver. 9, 10, 14.

Au. Ver.—Oak.

Ged., Booth.—Turpentine-tree. See notes on Gen. xxxv. 4, vol. i., p. 65.

Ver. 11.

וַיֹּאמֶר יוֹאָב לְאִישׁ חַמְצִיד לֹא וְהָנָה
רְאִיתָ וּמַהֲרָה לְאַחֲזִיקוֹ שָׁם אֶרְצָה
וְגו'

καὶ εἶπεν Ἰωάβ τῷ ἀνδρὶ τῷ ἀναγγέλλοντι αὐτῷ, καὶ ἰδοὺ ἑώρακας· τί ὅτι οὐκ ἐπάταξας αὐτὸν ἐκεῖ εἰς τὴν γῆν, κ.τ.λ.

Au. Ver.—11 And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

And why didst thou not smite him there to the ground? So *Ged., Booth.*, and most commentators.

Houb.—*Quare tu, inquit, cum eum vidisti, non percussisti et in terram dejecisti? &c., &c.* וְכֹדַע לֹא הִכֵּיתוּ שָׁם אֶרְצָה, *Et quare non percussisti eum in terra?* Id sententiam habere nullam potest. Nam, cum Absalom arbore suspensus esset, atque in ea capite hæreret, qui poterat vel *in terram*, vel *in terra* percuti? Lacuna supplenda est ex Chaldæo, Syro et Arabe, qui tres interpretes habent, *quare non percussisti eum, et projecisti eum in terram?* Nempe legebant, וְהִכֵּיתוּ וְהַשְׁלִיכוּ, quia similiter desinebat ut verbum הִכֵּיתוּ, vicinum.

Ver. 12, 13.

וַיֹּאמֶר חַמְצִיד לְאִישׁ יוֹאָב וְלֹא אֶלְכִי
שָׁהָל עַל-פְּנֵי אֶלְכָּה קָסָף לְאַחֲזִיקוֹ
יְדֵי אֶל-כֹּהֲנֵי הַמִּלְחָמָה כִּי בְּאַחֲזִיקוֹ צָנָה
הַמִּלְחָמָה אֶתְּהָה וְאֶת-אֲבִישׁ וְאֶת-אֶתְּהָה
לְאִמֶּר שְׁמֵרָהּ כִּי צָנָה צָנָה שְׁלֹחַם:
וְאֶת-עֲשִׂיתִי בְּנִפְשׁוֹ שָׁהָר וְכָל-דָּבָר
לְאַחֲזִיקוֹ מִן-הַמִּלְחָמָה וְאֶתְהָה תְּהִינָה
מִגֶּדֶר:

v. 13. בְּנִפְשׁוֹ קִי

v. 12. וְהָיָה

12 εἶπε δὲ ὁ ἀνὴρ πρὸς Ἰωάβ, καὶ ἐγὼ εἶμι ἱσθημὶ ἐπὶ τὰς χεῖράς μου χιλιούς σίκλους ἀργυρίου, οὐ μὴ ἐπιβάλω τὴν χεῖρά μου ἐπὶ τὸν υἱὸν τοῦ βασιλέως, ὅτι ἐν τοῖς ὤσιν ἡμῶν ἐνετείλατο ὁ βασιλεὺς σοι καὶ τῷ Ἀβεσσαὶ καὶ τῷ Ἐθὶ, λέγων, φυλάξατέ μοι τὸ παιδάριον τὸν Ἀβεσσαλὼμ, 13 μὴ ποιῆσαι ἐν τῇ ψυχῇ αὐτοῦ ἄδικον· καὶ πᾶς ὁ λόγος οὐ λήσεται ἀπὸ τοῦ βασιλέως, καὶ σὺ στήσῃ ἐξεναντίας.

Au. Ver.—12 And the man said unto

(vestrum in eum inciderit). Cf. Exod. xxiv. 14, coll. Jud. vii. 3, et infra vs. 22, 23, *קִדְדִּי, quidquid sit, accidat*. Alii, in his Schulzius: *observe, quis in juvenem Absalomum* sc. *נפג, irruat*, quæ interpretatio licet a vs. sequenti aliquantum roboris accipere videri possit, tamen priori posthabenda est. Plerique veterum et nonnulli libri pro *ו* habent *י*, puto ex conjectura.

13 *אִם אֶפְשָׁר לִי אֲנִי אֶחָד* Aut si ego in eum facinus commissem, propr. oder hätte ich cet. Cf. ad Ex. xxi. 36. Pro *אֶפְשָׁר* multi libri exhibent K'ri *אֶפְשָׁר*. Sic quoque veterum plerique, in his Vulg., *si fecissem contra animam meam audacter*. Non placet. LXX expresserunt C'tib: *ἐν τῇ ψυχῇ αὐτοῦ*.

Ver. 14, 15.

14 וַיֹּאמֶר יוֹאָב לִמְלֶכֶּךָ אֲחִיכֶם לִפְנֵי
וַיִּקְחֶם שְׁלֹשָׁה שִׁבְיָטִים בְּכַפּוֹ וַיַּחֲזִקֵם
בְּלֵב מִבְּשָׁלוֹם עוֹדְנֵה חֵי בְּלֵב הַמֶּלֶךְ
15 וַיִּכּוּ עֲשָׂרָה נְעָרִים נִשְׂאִי קִלְיָ
וַיָּמָךְ וַיִּצֶד מִתְּמִשְׁלוֹם וַיִּמְחָדוּ:

14 καὶ εἶπεν Ἰωάβ, τοῦτο ἐγὼ ἀρξομαι, οὐχ οὕτως μὲν ἐνώπιόν σου. καὶ ἔλαβεν Ἰωάβ τρία βέλη ἐν τῇ χειρὶ αὐτοῦ, καὶ ἐπέτηξεν αὐτὰ ἐν τῇ καρδίᾳ Ἀβессαλώμ, ἔτι αὐτοῦ ζώντος ἐν τῇ καρδίᾳ τῆς θρύος. 15 καὶ ἐκύκλωσαν δέκα παιδάρια αἰρόντα τὰ σκέη Ἰωάβ, καὶ ἐπάταξαν τὸν Ἀβессαλώμ, καὶ ἐθανάτωσαν αὐτόν.

Au. Ver.—14 Then said Joab, I may not tarry thus with thee [Heb., before thee]. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was yet alive* in the midst [Heb., heart] of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

Pool.—Through the heart of Absalom; not properly so called, for he was yet alive after these wounds, and was slain, ver. 15; but through his middle [so Patrick], as the word *heart* is oft used, as Psal. xlii. 2, and that too not exactly, but more largely understood, as Deut. iv. 11; Ezek. xxvii. 4; Matt. xii. 40; or through his body; which might be, and yet the wounds not mortal. *While he was yet alive*, or, *yet he continued alive*.

Ged.—14 "Not so," said Joab, "I will begin the deed before thee." *So saying*, he took with him three darts, and thrust them

through the heart of Absalom, while he was yet alive, in the midst of the turpentine-tree: (15) and ten young men, Joab's armour-bearers, &c.

14 *Not so; I will begin, &c.*, i. e., I will be the first to pierce him. Some would render: *Not so will I delay, with thee*. And Houbigant thinks the true reading is: *Not so; I will stab him before thee*.

Houb.—14 *Tum Joab: non sic foret; et ego eum, inquit, præsente te, confodiam; deinde tria tela manu corripens, hæc in cor Absalom infixit. 15 Cum autem media in quercu adhuc viveret, decem pueri Joab, qui arma ejus ferebant, in Absalom conversi, eum percusserunt, et interemerunt.*

14 *אִם אֶפְשָׁר לִי אֲנִי אֶחָד*, et in margine *אִם אֶפְשָׁר*; melius *אִם אֶפְשָׁר*, aut *אִם אֶפְשָׁר*, *sulnerabo eum*, non sine affixo. Plerique, *incipiam*, etsi non altero exemplo. Nam *incipere* est *לח*, non *לח*; nec vero diceret Joab, *incipiam*, tribus telis eum mox vulneraturus. Nam tribus ictibus ingeminandis, consilium ejus erat, non modo *incipere*, sed *absolvere*, hoc est Absalom interficere. ... *וְעַד, adhuc vivebat*. Hæc ad antecedita liquet pertinere non posse. Itaque ante *וְעַד*, interpunctio major collocanda, illa tollenda, quæ verbo *וְעַד* præfixa est: vide versionem.

15, 16, *וַיִּמְחָדוּ*: *Lege וַיִּמְחָדוּ, et interfecerunt eum*, ne desideretur *י*, nota numeri pluralis, quam Judæi puncto Kibbutz, perperam sublatam, supplere. ... *שָׁבַט, tuba*. Plerique codices *שָׁבַט*, solita scribendi forma. Pertinet littera *י* ad nominis ipsius formationem, ex radice *שָׁב*, *pulcrum esse*.

Dathe.—14 *Non possum hic, inquit Joab, apud te morari. Prehendit tria spicula, atque ea pectori Absalomi adhuc in terebintho viventis infixit. 15 Simul aderant decem milites, Joabi armigeri, qui eum conciderunt.*

Ver. 18.

וַיִּקְרָא לְפִתְּלָתָא עַל־שְׁמוֹ וַיִּקְרָא
לָהּ יָד מִבְּשָׁלוֹם עַד הַיּוֹם הַזֶּה:

— καὶ ἐκάλεσε τὴν στήλην, Χεῖρ Ἀβессαλώμ ἕως τῆς ἡμέρας ταύτης.

Au. Ver.—18 Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.

Pool.—*He said, I have no son.* *Object.* He had *three sons*, chap. xiv. 27. *Answ.* Either they were all now dead [so *Kimchi*, *Patrick*]; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons.

Absalom's hand. See notes on 1 Sam. xv. 12, p. 408.

Gesen., Ged., Booth.—Absalom's monument.

Pool.—*Absalom's place*, Heb., *Absalom's hand*, i. e., his work, made though not by his hand, yet for him and his glory, and by his procurement.

Ver. 20.

וַיֹּאמֶר לוֹ יוֹאָב לֹא אִישׁ בְּשֹׁרָה
אֶתָּה הַיּוֹם הַזֶּה וּבִשְׁכֶּרֶת בְּיוֹם אֶחָד
וְהַיּוֹם הַזֶּה לֹא הִבְשֹׁר בִּי עַל־יָד בְּרָד
הַמֶּלֶךְ בָּת :

ן קר ולא כדב

καὶ εἶπεν αὐτῷ Ἰωάβ, οὐκ ἀνὴρ εὐαγγελίας σὺ ἐν τῇ ἡμέρᾳ ταύτῃ, καὶ εὐαγγελίῃ ἐν ἡμέρᾳ ἄλλῃ· ἐν δὲ τῇ ἡμέρᾳ ταύτῃ οὐκ εὐαγγελίῃ, οὐ εἵνεκεν ὁ υἱὸς τοῦ βασιλέως ἀπέθανε.

Au. Ver.—20 And Joab said unto him, Thou shalt not bear tidings [Heb., be a man of tidings] this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead.

Houb.—20 *Dixit ei Joab: non tu hodie bonum nuntium perferes; alio die hoc tuum munus erit. Neque enim convenit te hæc hodie nuntiare, postquam filius regis mortuus est.*

ן קר ולא כדב, Masora, כ: על כן, id est, כן, legitur, quanquam non scribitur. Nempe omissum fuit כן ex ejus cum כן similitudine. Sententia est, quia vere filius regis mortuus est. Est כן על, vere. Quidam Masoræ hanc emendationem male vellicant, cum dicant converti posse, quia de filio regis mortuo. Obtrudunt nobis ex mendo sententiam truncam et imperfectam. Viderent potius illud participium כדב, mortuo, in quo verbo caput est rei narratæ, ad finem rejectum, nihil habere Hebraici sermonis.

Dathe.—20 *Respondit ei Joab: Non*

lætus nuncius hodie eris, alio tempore poteris nunciare. Jam quidem nihil aliud quam mortem filii regis annuntiabis.

Maurer.—וַיֹּאמֶר Pro כן Masorethæ legendum præcipiunt כן על כן, quam lectionem assensu suo probavit Hitzigius Begriff, p. 148. Negari non potest, et commodum sensum fundere hanc lectionem (vid. ad Gen. xviii. 5), et facile potuisse excidere כן sequenti כן. Sed recepta lectio sensum æque commodum præbet hunc: *hodie, nunc quidem nuntium non feres, nam de mortuo regis filio, sc. nuntium ferendum foret, nam mors filii regis nuntianda esset, quam interpretationem etiam Fasio placuisse video.*

Ver. 22.

וַיִּקָּם עוֹד אַחִימָאָז בֶּן־צָדוֹק וַיֹּאמֶר
אֶל־יוֹאָב וַיְהִי מָחָ אֶרְצָה נָא בְּסִמְחָתִי
אֶחָדִי הַפְּיֹשִׁי וַיֹּאמֶר יוֹאָב לָמָּה זֶה
אֶתָּה רָץ בְּנִי וּלְכָה אֶחָדִי בְּשֹׁרָה
מִצָּמָת :

καὶ προσέθετο ἔτι Ἀχιμάας υἱὸς Σαδὼκ, καὶ εἶπε πρὸς Ἰωάβ, καὶ ἔστω, ὅτι δράμω καὶ γε ἐγὼ ὀπίσω τοῦ Χουσί. καὶ εἶπεν Ἰωάβ, ἵνατί σὺ τοῦτο τρέχεις υἱέ μου; δεῦρο, οὐκ ἔστι σοι εὐαγγέλια εἰς ὠφέλειαν πορευομένην.

Au. Ver.—22 Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever [Heb., be what may], let me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings ready [or, convenient]? *Seeing thou hast no tidings ready.* So

Patrick, Booth.

Bp. Horsley.—Rather, the tidings will fetch thee nothing. Compare LXX.

Ged.—Since thou hast no convenient tidings to bear.

Gesen.—בְּשֹׁרָה, and בְּשֹׁרָה f. (ר. בְּשֹׁרָה) 1. Glad tidings, good news, 2 Samuel xviii. 22, 25; once with בְּשֹׁרָה added, v. 27.

2. Reward for good tidings, 2 Sam. iv. 10.

Prof. Lee.—בְּשֹׁרָה, and בְּשֹׁרָה, f. Arab. بَشِيرٌ and بَشِيرٌ, Announcing good news.

بَشِيرٌ, pulchritudo; r. בִּשְׂרָה. I. Good news, 2 Sam. xviii. 22, 25, 27, with בְּשֹׁרָה. II. Meton. Reward for good news, Ib. iv. 10.

Houb.—*Per me licet ut curras, verum boni nuntii mercedem non es habiturus.*

בִּשְׂרָה. Melius כִּשִׁי, sine ה, ut legere

videntur Chaldæus et Syrus. Eat Chusi nomen proprium. Mirum, Clericum habuisse *שש*, ut *Madianitam*. Nam si ageretur vir quidam Madianita, legeretur *השש*, aut quid simile, non autem *שש*, sine addito. Hoc norunt, qui Hebr. linguam vel a primo limine salutârunt.

Dathe.—*Cur vero, respondit hic, currere cupis, mi fili? Nullum præmium allati nuncii accipies.*

Ver. 23.

Au. Ver.—23 But howsoever, said he, let me run, &c.

Maurer.—[*וידע קח מצודת*] *Quidquid sit, accidat, ego curram.* Vid. ad vs. 12.

Ver. 24.

וַיָּשֶׁב דָּוִד בֵּין שְׁעָרִים וַיֵּלֶךְ
הַצֹּהֵר אֶל־בֶּגֶד הַשָּׁעֵר אֶל־תְּחוֹמָהּ
וַיִּשָּׂא אֶת־עֵינָיו וַיִּרְא וְהִנֵּה אִישׁ רָץ
לְבָדּוֹ :

καὶ Δαυὶδ ἐκάθηντο ἀναμέσον τῶν δύο πυλῶν. καὶ ἐπορεύθη ὁ σκοπὸς εἰς τὸ δῶμα τῆς πύλης πρὸς τὸ τεῖχος, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδε· καὶ ἰδοὺ ἀνὴρ τρέχων μόνος ἐνώπιον αὐτοῦ.

Au. Ver.—24 And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

Ged., Booth.—24 And David was sitting between the two gates; and the watchman was walking on the wall, on the top of the gate; and he raised his eyes, and looked, and behold a man running alone.

Houb.—24 *David stabat inter duas portas, cum speculator tectum portæ supra murum conspiciens, vidit hominem unum, qui accurrebat.*

Dathe.—24 *David autem sedebat inter duas portas. Tum ascendit speculator tectum portæ ad murum, et conspiciatus est hominem solum currentem.*

Ver. 26.

Au. Ver.—26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone, &c.

Bp. Horsley.—*Unto the porter.* For *א*, the Vulgate seems to have read *על*. "The watchman upon the gate called."

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Ver. 28.

וַיִּקְרָא אַחִימָעַץ וַיֹּאמֶר אֶל־הַמֶּלֶךְ
שָׁלוֹם וְגו'

καὶ ἐβόησεν Ἀχιμάας, καὶ εἶπε πρὸς τὸν βασιλέα, εἰρήνη, κ.τ.λ.

Au. Ver.—28 And Ahimaaz called, and said unto the king, All is well [or, Peace be to thee; Heb., peace].

All is well [or, *Peace* be to thee].

Ged., Booth.—"Success."

Gesen.—[*לך, שָׁלוֹם, הָיָה, welfare to thee, all well to thee, Judg. vi. 23; xix. 20; Dan. x. 19; Gen. xliii. 23, a form of address when one would encourage a timid person and assure him of safety, i. q., "thou hast [ye have] nothing to fear, thou art in safety;" hence we thrice find added אֵל הָיָה, אֵל הָיָה, comp. 1 Sam. xx. 21 הָיָה שָׁלוֹם, for then all is well to thee, thou art in safety, thy matter is prosperous, ver. 7. Comp. also 2 Sam. xviii. 28, where a messenger of good tidings exclaims שָׁלוֹם, q. d., all is well! comp. 1 Chron. xii. 18.—Among the Arabs السلام*

عليك, es-salâm 'aleika, and among the Syrians مَكْفَأَ خَعَفَ, are forms of salutation to persons approaching or passing by; but in this sense the above Hebrew phrase is not found in the Old Test.

Ver. 29.

וַיֹּאמֶר הַמֶּלֶךְ שָׁלוֹם לְפָנַי
לְאַחֲשָׁלוֹם וַיֹּאמֶר אַחִימָעַץ רַחֲמֵי
הַקֹּהֲלִים חַדְוֹל לְשָׁלוֹם אֶת־עַבְדְּךָ הַמֶּלֶךְ
וַיֹּאבֵב וְאֶת־עַבְדֶּיךָ וְלֹא יָדַעְתִּי מָה :

καὶ εἶπεν ὁ βασιλεὺς, εἰρήνην τῷ παιδαρίῳ τῷ Ἀβессαλώμ; καὶ εἶπεν Ἀχιμάας, εἶδον τὸ πλῆθος τὸ μέγα τοῦ ἀποστεῖλαι τὸν δοῦλον τοῦ βασιλέως Ἰωάβ καὶ τὸν δοῦλόν σου, καὶ οὐκ ἔγνων τί ἐκεῖ.

Au. Ver.—29 And the king said, Is the young man Absalom safe [Heb., *Is there peace*]? And Ahimaaz answered, When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was.

When Joab sent the king's servant, and me thy servant. So Pool, Patrick, *Dathe, Maurer.*

Bp. Patrick.—*When Joab sent the king's servant.*] This seems to signify that Cushie was one belonging to the court.

4 κ

the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

Ged., Booth.—1 And [*Ged.*, but when] it was told Joab, that, lo! the king was weeping and mourning for Absalom; 2 And that the victory of that day was turned into mourning to all the people: (for when the people, that day, heard it said that the king was grieved for his son, 3 The people stole away, that day, into the city, like people who steal away, through shame, when they have fled in battle;) 4 And that the king had covered his face, and that the king was crying with a loud voice, O my son, Absalom! O Absalom, my son, my son! 5 Joab then went into the house to the king, and said, &c.

Houb.—1 *Nuntiatum est autem Joab, regem flere, et propter Absalom in luctu esse. 2 Quin etiam ut populus audivit, regem filii sui causa dolere, dies hæc salutis fuit omni populo dies luctus; 3 Ita ut exercitus eodem die cum urbem intrabat, subduceret se se, ut se subducunt, quos pudor tenet, postquam in pugna fugerint. 4 Interea rex erat capite velato, et voce magna clamabat, fili mi Absalom, Absalom fili mi, fili mi. 5 Intravit igitur Joab, &c.*

2 וַיֵּשֶׁבֶט, male sine י. Duo Codices Orat. וַיֵּשֶׁבֶט, *salus*, ut fuerat scribendum: nam sic vult usus, quamquam abest י ab radice *שׁ*, *salvare*.

Heb., 8; Au. Ver., 7.

וַיֵּשֶׁבֶט הַמֶּלֶךְ עַל-לֵב וַיִּדְבֹּר וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים

καὶ νῦν ἀναστὰς ἔξελθε, καὶ λάλησον εἰς τὴν καρδίαν τῶν δοῦλων σου, ὅτι ἐν κυρίῳ ὤμοσα ὅτι εἰ μὴ ἔκπορεύσῃ σήμερον, εἰ αὐλοισθήσεται ἀνὴρ μετὰ σοῦ τὴν νύκτα ταύτην, κ.τ.λ.

Au. Ver.—7 Now therefore arise, go forth, and speak comfortably unto thy servants; for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night, &c.

Houb.—7 *Quia non tu egrediens. Melius veteres. ... Quia si non tu (egrederis). Nam, cum omnes, præter Chaldæum, non omittant conditionem si, signum est eos legisse &c, quod ni legerent, poterant alii aliter, et per casum absolutum interpretari. Fucum fecerit semi-*

docto scribæ illud &c, quod sequitur, quodque crederet male fuisse iteratum, cum non videret prius &c esse conditionis; posterius, juramenti.

Heb., 9, 10; Au. Ver., 8, 9.

וַיֵּשֶׁבֶט הַמֶּלֶךְ עַל-לֵב וַיִּדְבֹּר וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים וַיִּבְרַךְ עַל-לֵב עַבְדֵּי הָאֱלֹהִים

— καὶ εἰσήλθε πᾶς ὁ λαὸς κατὰ πρόσωπον τοῦ βασιλέως ἐπὶ τὴν πύλην καὶ Ἰσραὴλ ἔφυγεν ἀνὴρ εἰς τὰ σκηνώματα αὐτοῦ. 9 καὶ ἦν πᾶς ὁ λαὸς κρινόμενος ἐν πάσαις φυλαῖς Ἰσραὴλ, λέγοντες, ὁ βασιλεὺς Δαυὶδ ἐρρύσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν, καὶ αὐτὸς ἐξέλειτο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων καὶ νῦν πέφεν γεν ἀπὸ τῆς γῆς, καὶ ἀπὸ τῆς βασιλείας αὐτοῦ, καὶ ἀπὸ Ἀβεσσαλώμ.

Au. Ver.—8 Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.

9 And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom.

And all the people came before the king: for Israel, &c.

Ged.—The whole people presented themselves to the king. 9 The Israelites having fled, every man to his own home; the whole people, throughout all the tribes, reproached one another, saying: "King David [LXX] saved us from the hands of our enemies, and delivered us out of the hands of the Philistines: yet now he is a fugitive from the land, and from his kingdom [LXX], on account of Abshalom.

8 The last member of this verse belongs to the next: although it hath absurdly been separated from it.

Booth.—And all the people presented themselves to the king. 9 Now Israel had fled, every man, to his own home; and all the people, throughout all the tribes of Israel, blamed one another, saying, &c.

Houb.—*Itaque venit universa multitudo in conspectum regis.* 9 *Postquam autem Israel is sua quisque tentoria diffugerat, omnes tribus Israel hæc inter se agitant: rex ab inimicis nostris nos liberavit; ille etiam nos vindicavit a Philistæis: mox quidem de terra fugiebat ante Absalom.*

8 לפני המלך, *in conspectum regis.* Post hæc verba interpunctio major fuit collocanda, minor vero post אחי, *in tentoria sua.* Nam perspicuum est, in iis verbis, *fugerat autem Israel in sua tentoria*, initium esse rerum mox dicendarum.

9 אֹיְבֵינוּ, *Inimico nostro.* Fere omnes codices אֹיְבֵינוּ, *inimicis nostris*, et sic omnes veteres, præter unum Chaldæum, qui quidem Judæis recentioribus sæpe præivit, ut ejusmodi menda hod. in codicibus relinquerent.

Heb., 12, 13; LXX, Au. Ver., 11, 12.

12 וְהַמֶּלֶךְ דָּוִד שָׁלַח אֶל־צִדּוֹק וְאֶל־אֲבִיָּתָר הַכֹּהֲנִים לֵאמֹר דִּבְרוּ אֶל־זִקְנֵי יִשְׂרָאֵל לֵאמֹר לָמָּה תִּהְיֶה אֲחֵרִים לְהָשִׁיב אֶת־הַמֶּלֶךְ אֶל־בֵּיתוֹ וְדָבַר בְּלִישְׁרָאֵל בָּהּ אֶל־הַמֶּלֶךְ אֶל־בֵּיתוֹ: 13 אֲנִי אֲתִי אִתָּם עֲצָמִי וּבָשָׁרִי אִתָּם וְלָמָּה תִּהְיֶה אֲחֵרִים לְהָשִׁיב אֶת־הַמֶּלֶךְ:

11 καὶ ὁ βασιλεὺς Δαυὶδ ἀπέστειλε πρὸς Σαδὼκ καὶ πρὸς Ἀβιάθαρ τοὺς ἱερεῖς, λέγων, λαλήσατε πρὸς τοὺς πρεσβυτέρους Ἰούδα, λέγοντες, ἰναὶ γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ; καὶ λόγος παντὸς Ἰσραὴλ ἦλθε πρὸς τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ. 12 ἀδελφοί μου ὑμεῖς, ὅσα ἡμῶν καὶ σὰρκες ἡμῶν ὑμεῖς, ἰναὶ γίνεσθε ἔσχατοι τοῦ ἐπιστρέψαι τὸν βασιλέα εἰς τὸν οἶκον αὐτοῦ;

Au. Ver.—11 And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even to his house.*

12 Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?

Pool.—11 *To his house;* to his royal palace at Jerusalem. *To the king, even to his house,* i. e., even to Mahanaim, where now the king's house and family is. Thus sometimes one word is taken in divers senses in the same verse, as Matt. viii. 22. Or

rather thus, About bringing the king back to his house: for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exod. xxii. 15; Deut. i. 4, &c. Secondly, It seems most reasonable to understand the same phrase, *to his house*, being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage. Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field. Fourthly, David had no house in Mahanaim which could properly be called *his house*, as he had in Jerusalem. And then the parenthesis should close before those last words, *even to his house, or even to his own house*, to wit, that at Jerusalem.

Bp. Patrick.—*Even to his house.*] These last words, “even to his house,” seem to be but a repetition of what was said before, *to his house;* viz., at Jerusalem: the other words being a parenthesis.

Ged.—Why will ye be the last to bring back the king to his own home; seeing that the purpose of all Israel hath already reached the king, in his *present* residence? 12 Ye are my brethren, mine own bone and flesh! why then will ye be the last to bring back the king?

Booth.—Seeing that the speech of all Israel hath come to the king, in his *present* abode? 12 Ye are my brethren, ye are my own bone and flesh: wherefore then are ye the last to bring back the king?

Houb.—11 *Hi sermones omnis Israel domum perlati ad regem fuerunt. Quare misit rex David ad Sadoc et ad Abiathar sacerdotes, qui hæc eis mandarent.* 12 *Hæc loquimini ad senes Juda; vos fratres mei et os meum et caro mea estis; curnam igitur postremi eritis, ut reducatis regem domum suam?*

11 וְכָל־יִשְׂרָאֵל, *Sermo autem omnis Israel (venit ad regem).* Hæc verba collocanda sunt eo in ordine, quem sequuntur Syrus et Græci Interpretes, ut postquam Israel, superiori versu finiente, dixit; *quare cunctamini ad reducendum regem*, proxime hæc sequantur *sermo Israel pervenit ad regem, in domum ejus.* Ita ut causa appa-

reat, cur deinde viros Juda sic David alloquatur; *quare novissimi eritis ad reducendum regem?* Non potuit enim David cum Juda sic expostulare, nisi norat cæteras tribus consilium cepisse de reducendo ad se rege; ut necesse sit a Sacro Scriptore antea fuisse narratum, hos Israel sermones, qui superiori versu memorantur, regis ad aures pervenisse.

12 וְאִי אַתֶּם, vos fratres mei estis. Hæc etiam verba alieno in ordine nunc leguntur. Nam consuetudo est, ut ejusmodi compellatio faciat initium sermoni, non autem ut sermonem jam cœptum vel abruptum, vel absolvat; ut videre licet versu subsequente. Itaque recte apud Syrum his verbis inchoatur ad populum sermo regis, etsi quædam Syrus non omittenda omisit. Hæc verba igitur, *fratres mei estis, &c.*, in mandatis David ad sacerdotes factis primum locum tenere debent hoc modo: *loquimini hæc ad senes Juda; fratres mei, os meum vos et caro mea estis; quare igitur postremi estis ad reducendum regem in domum suam*, quæ quidem verba ultima, *quare igitur, &c.*, cum his legantur Hod. in codicibus, semel legi satis est, ut hæc semel tantum exhibet Syrus. Adi ad Veteres; videbis hunc versum alio atque alio modo lectum fuisse in Hebr. ipsorum codicibus, Græcos addere quædam, quæ nunc absunt; Syrum omittere multa, partim superflua, partim etiam, ut mox diximus, non omittenda.

Heb., 14; Au. Ver., 13.

וְלִעֲמָשָׁא הָמָרְדִּי חֵלֶם עֲצָמִי וְבָשָׁרִי
אֶתָּה כָּח יַעֲשֶׂה-לִּי אֱלֹהִים וְכָה יוֹסִיף
אֶם-לֹא שָׂרֵצְךָ תְּהִיָּה לִפְנֵי כָל-הַיָּמִים
תַּחַת יוֹאָב :

כ"ד

καὶ τῷ Ἀμεσσαὶ ἐρεῖτε, οὐχὶ ὁστούν μου καὶ σὰρξ μου σύ; καὶ νῦν τάδε ποιῆσαι μοι ὁ θεὸς καὶ τάδε προσθεῖη, εἰ μὴ ἀρχῶν δυνάμεως ἔσῃ ἐνώπιον ἐμοῦ πάσας τὰς ἡμέρας ἀντὶ Ἰωάβ.

Au. Ver.—13 And say ye to Amasa, *Art thou not of my bone, and of my flesh?* God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab.

Houb.—13 תַּחַת יוֹאָב: Lege תַּחַת, dicetis; nunquam privatur suo a verbum תַּחַת.

In the room of Joab.

Maurer.—[וְלִעֲמָשָׁא הָמָרְדִּי —] Dux exer-

citus — loco Joabi, pro Joabo. Ita plerique. Obloquitur Schulzius, "si vel maxime, inquiens, meritum Joabi in hoc bello gratiam in regis animo extinxisset recordatio filii a Joabo cæsi, tamen nec prudens nec salutare fuisset, Amasam præferre fortissimo viro, Joabo, qui etiam cap. xx: 6, 7 ut summus imperator occurrit. Rectissime igitur Michaëlis consentiente Hezelio vertit: *secundus a Joabo imperator esto*. Cf. Num. v. 20." Sed ex nefando facinore, quod Joabus, xx. 8 sqq. admittit, clarissime patet, cum capitali in Amasam odio flagrasse, cujus causa manifeste in eo quaerenda est, quod Davides Amasæ promiserat, se velle, quamdiu vixerit, eum in locum Joabi ducem exercitus constituere. Nam quod Schulzius ad xx. 10 dicit, Joabum Amasæ forsam plurimum gratia apud multitudinem valentis honori invidiasse, cæsoque æmulo se magis gratiosum apud regem fore existimasse, id sibi commentus est vir bonus.

Ver. 14.

Au. Ver.—14 And he bowed the heart of all the men of Judah, even as *the heart of one man*; so that they sent *this word* unto the king, Return thou, and all thy servants.

Return.

Houb.—14 וַיִּשְׁלַח אֶל-הַמֶּלֶךְ שׁוֹב, Et miserunt ad regem, revertere. Omnes veteres, præter Chaldæum, suppleant, לֵאמֹר, dicentes, vel תַּחַת, et dixerunt, quod ni suppletur, manca erit series.

Heb., 18, 19; Au. Ver., 17, 18.

18 וְאֵלֶּה אִישׁ עֲמֹוֹ סִבְגָּמֹו וְצִיָּא
בְּעַר בֵּית שְׂאֵל וְהַחֲשֵׁת עֲשָׂר בָּנָיו
וְעֲשָׂרִים עֲבָדָיו אֹתָו וְצִלְחָו חִיָּהוּ
לִפְנֵי הַמֶּלֶךְ : 19 וַעֲבָרָה הָעֶבְרָה
לְעִבְרֵי אֶת-בֵּית הַמֶּלֶךְ וְלַעֲשׂוֹת הַחֹזֶק
בְּעִלָּו וּשְׂמֵעִי בְּרָגְמָא כָּפַל לִפְנֵי הַמֶּלֶךְ
בְּעִבְרֵוּ בִּיְהוֹן :

ק' בעינו ver. 19.

17 καὶ χλίοις ἄνδρες μετ' αὐτοῦ ἐκ τοῦ Βενιαμὴν, καὶ Σιβὰ τὸ παιδάριον τοῦ οἴκου Σαούλ, καὶ πεντεκαίδεκα υἱοὶ αὐτοῦ μετ' αὐτοῦ, καὶ εἰκοσι δούλοι αὐτοῦ μετ' αὐτοῦ καὶ κατεύθυναν τὸν Ἰορδάνην ἔμπροσθεν τοῦ βασιλέως, 18 καὶ ἐλειτούργησαν τὴν λειτουργίαν τοῦ διαβιβάσαι τὸν βασιλέα· καὶ διέβη ἡ διάβασις τοῦ ἐξεγείραι τὸν οἶκον τοῦ βασιλέως, καὶ τοὺς ποιῆσαι τὸ εὐθὲς ἐν ὀφθαλμοῖς αὐτοῦ καὶ

Σεμὶ υἱὸς Γηρὰ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ ἐνώπιον τοῦ βασιλέως, διαβαίνοντος αὐτοῦ τὸν Ἰορδάνην.

Au. Ver.—17 And *there were* a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry boat to carry over the king's household, and to do what he thought good [Heb., the good in his eyes]. And Shimei the son of Gera fell down before the king, as he was come over Jordan.

Pool.—18 *A ferry boat*, made by the men of Judah for the king's proper use; besides which there were doubtless many boats ready for the use of others. *As he was come over Jordan*, or rather, *as he was passing, or about to pass, over Jordan*; but this was beyond Jordan: for as he went over Jordan to the king, ver. 17, so doubtless he fell down before him at his first coming into his presence there.

Bp. Patrick.—18 *A ferry boat.*] Prepared, as many suppose, by the men of Judah. Josephus will have it a *bridge*; composed, perhaps, of many boats joined together.

Bp. Horsley.—*And there went over a ferry-boat*; rather, *And a bridge of boats* [תַּעֲבָרָה] *was thrown across, to make a passage for the king's household. — and to do what he thought good.* These words seem to be out of their place. I think they should be carried back to the end of verse 15.

Dr. A. Clarke.—18 *There went over a ferry boat.*] This is the first mention of anything of the kind. Some think a bridge or raft is what is here intended.

Ged.—17 And, &c. Also Zibah, the domestic of Saul, with his fifteen sons and his twenty servants. These *last* facilitated the king's passage over the Jordan, (18) and were very serviceable in bringing over the king's household, and in doing whatever else was agreeable to him, &c.

17 *These last*, &c. I refer this to Zibah and his servants, for reasons that appear to me just.

1b. *Facilitated the king's passage, &c.*, lit., *made the Jordan easy before the king.* Josephus and some of the antient translators understood this of throwing a bridge over it. Jerom supposes that they only forded it before him; and pointed out the

proper place. I have used a term applicable to both interpretations.

18 *And were very serviceable in bringing, &c.* I have followed the reading of Sept., which I am persuaded was that of the original Hebrew. The present text has been rendered: *And a ferry boat went over to bring, &c.*, without any authority, I think, but merely to save the credit of a corrupted text.

Booth.—17 And these went over the Jordan, before the king: 18 And performed the service of bringing over the king's household, and in doing what he thought good. And Shimei, the son of Gera, fell down before the king, when he had come over the Jordan.

18 *And performed the service.*] The common version here, is unsupported either by the sense of the present text or any of the versions. The Sept. and Syr. are followed.

Prof. Lee.—תַּעֲבָרָה, f. once, 2 Sam. xix. 19, LXX, καὶ διέβη, κ.τ.λ. Vulg., *transierunt vada ut traducerent domum regis.* Syr.,

סִכְכֵּם מַלְכֵּךְנָא בְּנִיכְכֵּם לְבֵיתֵךְ מַלְכָּךְ, “*et pararunt vada, ut traducerent*

familiam regis.” Either, a raft, or boat [so Gesen., ferry-boat], for crossing the river, or the passage, or ford, of the river. The nominative of the verb in this case being the thousand Benjamites.

Dathe.—18 *Alii transierunt, ut regis familiam traducerent, et quæ huic opus essent, curarent. Cum rex Jordanum transiret, &c.*

Houb.—18 *Et cum transitum parassent, ut regis domum transmitterent, regique deinde ad nutum obsequerentur, Semei filius Gera, dum rex Jordanem transibat, coram eo se abjecit, dixitque.*

18 תַּעֲבָרָה הַעֲבָרָה: Arias, *et transivit Scapha*, quem multi imitantur, quanquam satis absurdum esset, una in scapha transitum fieri et regis et caeterorum, qui regem comitabantur: nam quantæ id fuisset moræ! Itaque non sic veteres. Nam Syrus pro תַּעֲבָרָה, legit תַּעֲבָרוּ, *et fecerunt*; ita etiam Græci Intt. ἐλευτούργησαν, *ministrarunt*. Etiam Syrus עֲבָרָה, *opus*, עֲבָרָה קֶרֶן, *transitum*; nec aliter Græci Intt. λειτουργίαν, *ministerium*. Nos utramque hanc scripturam amplectimur, ut sit עֲבָרָה הַעֲבָרָה אֶת בֵּית הַמֶּלֶךְ, *et fecerunt quæ opus erant ad trajiciendum domum regis.*

Heb., 21; LXX, Au. Ver., 20.

— וְהָגַדְתִּי בְּיָמֵי רִאשׁוֹן לְכָל־
בֵּית יִשְׂרָאֵל לְהָדִיתָ לְהִרְאֵת אֲדֹנָי
הַמֶּלֶךְ :

— καὶ, ἰδού, ἐγὼ ἦλθον σήμερον πρότερος πάντος Ἰσραὴλ καὶ οἴκου Ἰωσήφ, τοῦ καταβῆναι με εἰς ἀπαντὴν τοῦ κυρίου μου τοῦ βασιλέως.

Au. Ver.—20 For thy servant doth know that I have sinned : therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king.

Pool.—*Of all the house of Joseph. Object.* He was a Benjamite, chap. xvi. 5. How then doth he make himself out of the house of Joseph? *Ans.* The house of Joseph is here put, either, 1. For the ten tribes, which are oft distinguished from Judah, and then they are called the house of Joseph, as Zech. x. 6. But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or, 2. For all the tribes of Israel, who are called the children of Joseph, Psal. lxxvii. 15; compare Psal. lxxx. 1; lxxx. 5; as well they might, not only because of Joseph's eminency (the most eminent persons and things being oft put for the rest of the kind), and because the rights of primogeniture were in a great part devolved upon him, 1 Chron. v. 1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Gen. xlvii. 12. But in this sense this was not true, for the house of Judah came before him, ver. 15. Or rather, 3. For all the tribes except Judah, which are conveniently called the house of Joseph for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chron. v. 2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numb. x. 22—24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psal. lxxx. 2.

Bp. Patrick.—*I am come the first this day, &c.*] He was not properly of the house of Joseph, but of a tribe near of kin to it : so that at this time, it seems, they looked upon themselves as members of the same body; being descended from the same mother; and they continued so till the kingdom was rent. For Benjamin is placed between Ephraim and Manasseh (the two sons of Joseph) in Ps. lxxx. 2, and they marched under the same standard, Numb. ii. 18, 19, &c.

Ver. 22.

Au. Ver.—22 And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man put to death this day in Israel? for do not I know that I am this day king over Israel?

Houb.—22 הַיּוֹם יוֹמִי Lege, num hodie morti dabitur (homo) ut legit Vulgatus. Nam huic loco interrogatio est omnino necessaria; quam quidem suppleri, litterâ ה iteratâ, compendiosius est, quam addere negationem מִלֵּ, quod fecere Græci Intt., Syrus, et Arabs.

Heb., 25, 26; LXX, Au. Ver., 24, 25.

25 וּמִפְּכֶשֶׁת בָּרְשָׁאֵל יָד לְהִרְאֵת
הַמֶּלֶךְ וְלֹא־עָשָׂה רְגָלָיו וְלֹא־עָשָׂה
שִׁפְמוֹ וְאֵת־כִּנְדָּיו לֹא כָבֹס לְמִדְּהֵיּוֹם
לְכָת הַמֶּלֶךְ עַד־הַיּוֹם אֲשֶׁר־בָּא
בְּשָׁלוֹם : 26 וַיְהִי כִּי־בָּא וַיְרַשְׁלֵם
לְהִרְאֵת הַמֶּלֶךְ וַיֵּאמֶר לוֹ הַמֶּלֶךְ וְגו'

24 καὶ Μεμφιβοσθεὺς υἱὸς υἱοῦ Σαουλ κατέβη εἰς ἀπαντὴν τοῦ βασιλέως, καὶ οὐκ ἐθεράπευσε τοὺς πόδας αὐτοῦ, οὐδὲ ὠνυχίσαστο, οὐδὲ ἐποίησε τὸν μύστακα αὐτοῦ, καὶ τὰ ἱμάτια αὐτοῦ οὐκ ἀπέπλυνεν ἀπὸ τῆς ἡμέρας, ἧς ἀπῆλθεν ὁ βασιλεὺς, ἕως τῆς ἡμέρας, ἧς αὐτὸς παρεγένετο ἐν εἰρήνῃ. 25 καὶ ἐγένετο ὅτε εἰσῆλθεν εἰς Ἱερουσαλὴμ εἰς ἀπάντησιν τοῦ βασιλέως, καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, κ.τ.λ.

Au. Ver.—24 And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in peace.

25 And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto him, Wherefore wentest not thou with me, Mephibosheth?

βασιλεῦ, ὁ δούλος μου παρελογίσάτο με, ὅτι εἶπεν ὁ παῖς σου αὐτῷ, ἐπίσῃξόν μοι τὴν ὄνον καὶ ἐπιβῶ ἐπ' αὐτὴν καὶ πορεύσομαι μετὰ τοῦ βασιλέως, ὅτι χῶλός ὁ δούλος σου.

Au. Ver.—26 And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride thereon, and go to the king; because thy servant is lame.

I will saddle me an ass.

Ged., Booth.—Let an ass be saddled for me.

Houb.—26 פסגא, *Sternam*. Lege פסגא, *sternae*, ut legunt omnes veteres, præter unum Chaldæum. ... חסר חסר, *Asinum, ut eum ascenderem*. Nihil grammatici reprehendunt in illo פסגא generis feminini, cum tamen חסר sit passim generis masculini. Ergo פסגא potius legendum, cum præsertim notum sit scribas sæpe genera miscuisse, non miscenda.

Maurer.—חסר Articulo definitum notat meum asinum.

Heb., 30; LXX, *Au. Ver.*, 29.

וַיֹּאמֶר לֹא הִשְׁלָחָה לִּי הָאֵשֶׁת הַזֹּאת לְפָנַי וְאֵת הַבָּנִים
וְאֵת הַיָּלְדִים וְאֵת הַיָּלְדִים וְאֵת הַיָּלְדִים
אֲתֵּן לָהּ וְאֵת הַיָּלְדִים וְאֵת הַיָּלְדִים

καὶ εἶπεν αὐτῷ ὁ βασιλεὺς, ἵνατί λαλεῖς ἐν τοῖς λόγοις σου; εἶπον, σὺ καὶ Σιβὰ διελεύσθαι τὸν ἀγρόν.

Au. Ver.—29 And the king said unto him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the land.

Pool.—*Why speakest thou any more of thy matters?* For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter. *I have said*, to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say*; I pronounce this sentence in the cause. *Thou and Ziba divide the land*: the meaning is either, 1. The land shall be divided between thee and him, as it was by my first order, chap. ix. 10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee.

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And to this the following words may well enough be accommodated. *Yea, let him take all*, to wit, to his own sole use. Or, 2.

The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompense. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, chap. xvi. 1, 2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here recorded; for we must not think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

Bp. Patrick.—*Why speakest thou any more of thy matters?* As if he had said, Enough, enough; I desire to hear no more of the injuries done me by the house of Saul.

Thou and Ziba divide the land. Some of the Hebrew doctors understand this, as if he now parted the estate formerly given to Mephibosheth between him and Ziba; partly out of shame, lest he should appear too rash and hasty of belief in giving all to Ziba, and partly out of suspicion that the too great wealth of Mephibosheth might make him ambitious. But they acknowledge this sentence to be unjust, Ziba making no defence for himself. And some of them say, a voice from heaven was heard thereupon, saying, That God would make the like

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division of David's kingdom between Rehoboam and Jeroboam. But if we carefully attend to the words, they carry another sense in them; being as much as if he had said, "My first grant shall stand;" when he decreed that Mephibosheth should be lord of the land, and Ziba should manage it for him, ix. 10 (see Selden, de Successionibus, cap. 25, fol. 89, 90, where he makes out this very clearly).

Dr. Adam Clarke.—*I have said, Thou and Ziba divide the land.*] At first, David gave the land of Saul to Mephibosheth; and Ziba, his sons, and his servants, were to work that land; and to Mephibosheth, as the lord, he was to give the *half of the produce*. Ziba met David in his distress with provisions, and calumniated Mephibosheth: David, too slightly trusting to his misrepresentation, and supposing that Mephibosheth was actually such a traitor as Ziba represented him, made him on the spot a grant of his master's land. Now he finds that he has acted too rashly, and therefore confirms the *former grant*; i. e., that Ziba should cultivate the ground, and still continue to give to Mephibosheth, as the lord, the half of the produce. This was merely placing things *in statu quo*, and utterly annulling the gift that he had made to Ziba. But why did he leave this treacherous man anything? Answer 1. He was one of the domestics of Saul, and David wished to show kindness to that house. 2. He had supplied him with the necessities of life when he was in the greatest distress; and he thinks proper to continue him in his old office, by way of remuneration. But it was certainly too great a compensation for his services, however then important, when all the circumstances are considered.

Houb.—29 אִמְצִי *A me decretum fuit*; hoc est, stabit hæc distributio, quam antea decrevi, ut tu agros tui patris possessionis jure teneas, et ut Siba, qui eos coluit, et culturus est, habeat inde sibi et familiæ cibum. Verbum אִמְצִי allegat nos ad distributionem eam, quam vidimus, cap. 9, neque id significat, habiturum Siba dimidiam partem agrorum jure possessionis. Tale enim decretum foret non modo plenum iniquitatis, sed etiam Davidis istis verbis, *noli verba hæc tua iterare*, omnino contrarium. Nempe iis verbis David significat, se jam correxisse errorem suum, neque necesse esse, ut Miphiboseth innocentiam suam prolixius

demonstret ac tueatur. Vide in hunc locum Thomam Stackhouse, Anglum, "The History of the Bible," l. 5, cap. 5.

Heb., 32; LXX, Au. Ver., 31.

וּבְרָזְלִי הַנִּלְעָדִי יָרַד בְּרָגִלִים
וַיַּעֲבֹר אֶת־הַיַּרְדֵּן לְשִׁלְחֵי אֶת־
בְּרָגָיו :

הַיַּרְדֵּן

καὶ Βερζελλὶ ὁ Γαλααδίτης κατέβη ἐκ Ῥωγελίμ, καὶ διέβη μετὰ τοῦ βασιλέως τὸν Ἰορδάνην ἐκπέμψαι αὐτὸν τὸν Ἰορδάνην.

Au. Ver.—31 And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

Houb.—31 וַיֵּלֶךְ אִתּוֹ בַּרְזַיִל מִרֹגֵלִים *Masora הידן אה, cum Jordane*: melius emendasset sic, וַיֵּלֶךְ אִתּוֹ בַּרְזַיִל, *ut ille eum dimitteret apud Jordanem*. Alibi sæpe scribæ posuere אה, pro אה, tu. Nunc simili errore, אה, pro אה. Veteres hic tergiversantur, quia ipsorum Codices in mendo erant, quomodo et hodierni.

Maurer.—32 וַיֵּלֶךְ אִתּוֹ בַּרְזַיִל Ludov. de Dieu: *ut dimitteret eum ab in Jordane* (אִתּוֹ pro אִתּוֹ) i. e., inde a ripa Jordanis, neque ulterius prosequeretur. Quod non est ferendum. Verum dedit Gesenius in Thes. "*ut eum comitaretur* (eique, ubi opus, adesset et opem ferret) *in trajiciendo amne*. Verbis בַּרְזַיִל אִתּוֹ designatur *alveus* Jordanis, et אִתּוֹ notat Accusativum loci spatii post verbum eundi." Ut plane luceat locus, en tibi sensum verbalem: *ut prosequeretur eum* τὸ (i. e. τὴν ὁδὸν = τὰς διαβάσεις) ἐν τῷ Ἰορδάνη. Igitur non opus est, ut cum Masorethis et Hitzigio Begriff, p. 131. הידן Legas pro בַּרְזַיִל.

Heb., 33; LXX, Au. Ver., 32.

וּבְרָזְלִי זָקֵן מְאֹד בָּרָשָׁמְלִים שָׁגָה
וְהוּא־כִּלְכֵּל אֶת־הַמֶּלֶךְ בְּשִׁיבְתּוֹ
בְּמַחֲזִים קִרְיָאִישׁ בְּדוֹל הוּא מְאֹד :

καὶ Βερζελλὶ ἀνὴρ πρεσβύτερος σφόδρα υἷος ὀγδοήκοντα ἔτων, καὶ αὐτὸς διέβηεν τὸν βασιλέα ἐν τῷ οἴκῳ αὐτὸν ἐν Μαναΐμ, ὅτι ἀνὴρ μέγας ἦν σφόδρα.

Au. Ver.—32 Now Barzillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he lay at Mahanaim; for he was a very great man.

Dathe.—Lectio recepta est וַיֵּלֶךְ, forma

nominis prorsus anomalia. Sed 26 codd. a Kennicotto collati litteram Jod omittunt, et tunc legendum ex infinitivo conjug. Kal יהלך. Sic quoque versiones antiquæ omnes.

Great.

Houb., Dathe, Ged., Booth, Rich [Vulg.].

Ver. 35—37.

Au. Ver.—35 I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother.

35 *Between good and evil.*

Maurer.—36 — טוב לך — [האם] Num bonum a malo, i. e., jucundum ab injucundo potero discernere, num sentire potero gaudia corporis, quæ in regia tua me expectant. Vulgo *dementem senectutem* describi existimant. Male. Consulatur contextus orationis.

Wherefore then, &c.

Ged., Booth.—Why then should thy servant be yet a burden to my lord the king? And why would the king recompense me with such a reward [transposed from ver. 36]? 36 Let thy servant just go over the Jordan with the king. 37 And then let thy servant, I pray thee, return, &c.

Pool.—37 A little way over Jordan; a little onward in thy way to Jerusalem, and then return. *Recompense it me*, or, *recompense me* [האם], to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

Heb., 39; LXX, *Au. Ver.*, 38.

וַיֹּאמֶר הַמֶּלֶךְ אֶתִּי יַעֲבֹר בְּמַחֲוֵי וַיֹּאמֶר אֶתְּשֶׁה לּוֹ אֶת־הַטּוֹב בְּצִיָּהּ וְכָל אֲשֶׁר־תִּבְחַר עָלַי אֶתְשֶׁה־לָּךְ :

καὶ εἶπεν ὁ βασιλεὺς μετ' ἐμοὶ διαβήτω Χαμαὰμ, κἀγὼ ποιήσω αὐτῷ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς μου, καὶ πάντα ὅσα ἂν ἐκλέγῃ ἐπ' ἐμοὶ ποιήσω σοι.

Au. Ver.—38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt require [Heb., choose] of me, that will I do for thee.

And whatsoever, &c. So most commentators.

Gesen.—צו 3. To choose, i. q. to like, to delight in, to desire. Once prægn. c. על of pers. 2 Sam. xix. 39 לֹא אֶתְשֶׁה לְךָ אֶת־הַטּוֹב וְכָל אֲשֶׁר־תִּבְחַר עָלַי אֶתְשֶׁה לְךָ whatsoever thou shalt desire [to lay] upon me, that I will do for thee.

Houb.—38 וְכָל אֲשֶׁר תִּבְחַר עָלַי, Et ut in me affectus fuisti. Nam בור habet non modo eligere, sed præligere, amare. Sed, pro ל, legendum videtur כָּל, ut sit id loco adverbii, secundum quod tu...

Ver. 40.

Au. Ver.—40 Then the king went on to Gilgal, and Chimham [Heb., Chimhan] went on with him: and all the people of Judah conducted the king, and also half the people of Israel.

Houb.—40 כָּמֹחַ: Supra bis כָּמֹחַ, Chamaam, ut hic etiam legendum, cum veteribus, ne nomen proprium alio atque alio modo idem scribatur, eodem præsertim in contextu. ... וַיַּעֲבִירוּ, Et transire fecerunt. Sine causa Masoretæ וַיַּעֲבִירוּ. Sed sic videlicet legebant in codice quodam suo, quem volebant esse normam cæterorum.

Bishop Horsley.—Conducted. Read, with many MSS. and Masora, וַיַּעֲבִירוּ.

Ver. 42.

Au. Ver.—42 And all the men of Judah answered the men of Israel, Because the king is near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's cost? or hath he given us any gift?

Bp. Patrick.—Hath he given us any gift? We get nothing by it, but have only done our duty, and testified our great affection. Abarbinel thinks these words, *given us any gift*, import expiation and pardon; as in Genesis xviii. 26; Numbers vi. 26, and are as much as if they had said, Hath he granted us a pardon for what we did in the business of Absalom? Whereby they suggested, that the Israelites were the principal actors in that rebellion, and needed an act of oblivion, though they did not.

Heb., XIX. 44, XX. 1; LXX, Au. Ver., XIX. 43, XX. 1.

וַיִּצְעוּ אִישׁ־יִשְׂרָאֵל⁴⁴ אֶת־אִישׁ יְהוּדָה
וַיֹּאמְרוּ עַשְׂר־יְדוֹת לִי בַמֶּלֶךְ וְכִם־בְּדָוִד
אֲנִי מִפְּחָד וּמִדּוֹעַ הַקְּהִלְתִּי וְלֹא־הָיָה
דְּבָרִי רָאשׁוֹן לִי לְהַעֲשִׂיב אֶת־מַלְכִּי
וַיִּקָּשׁ דְּבַר־אִישׁ יְהוּדָה מִדְּבַר אִישׁ
יִשְׂרָאֵל :

CAP. XX.

וּשְׁשֵׁם נִקְרָא אִישׁ בְּלִיעֵל וַשְׁמִי
שָׁבַע בְּדְבָרֵי אִישׁ יִמְיָי וַיִּתְקַע
בַּשּׁוֹפָר וַיֹּאמְרוּ אִיךְ־לָנוּ חָלָה בְּדוֹד
וְלֹא נִחְלֶה־לָּנוּ בְּדָרִישִׁי אִישׁ לְאַהֲלָיו
יִשְׂרָאֵל :

43 καὶ ἀπεκρίθη ἄνθρωπος Ἰσραὴλ τῷ ἀνδρὶ
Ἰούδα, καὶ εἶπε, δέκα χεῖρές μοι ἐν τῷ βασιλεῖ,
καὶ πρωτότοκος ἐγὼ ἦ σύ, καὶ γε ἐν τῷ Δαυίδ
εἰμι ὑπὲρ σέ· καὶ ἰνατί τοῦτο ὕβρισάς με, καὶ
οὐκ ἐλογίσθη ὁ λόγος μου πρῶτος μοι τοῦ
Ἰούδα ἐπιστρέψαι τὸν βασιλέα ἐμοί; καὶ
ἐσκληρύνθη ὁ λόγος ἀνδρὸς Ἰούδα ὑπὲρ τὸν
λόγον ἀνδρὸς Ἰσραὴλ.

ΚΕΦ. Κ'.

1 καὶ ἐκεῖ ἐπικαλούμενος υἱὸς παράνομος,
καὶ ὄνομα αὐτῷ Σαβεὲς, υἱὸς Βοχορὶ ἄνθρωπος
Ἰερμὴν, καὶ ἐσάλπισε τῇ κερατίνῃ, καὶ εἶπεν,
οὐκ ἔστιν ἡμῖν μερίς ἐν Δαυίδ, οὐδὲ κληρονομία
ἡμῖν ἐν τῷ υἱῷ Ἰεσσαί. ἄνθρωπος εἰς τὰ
σκηνώματά σου Ἰσραὴλ.

Au. Ver.—43 And the men of Israel
answered the men of Judah, and said, We
have ten parts in the king, and we have also
more *right* in David than ye: why then did
ye despise us [Heb., set us at light], that
our advice should not be first had in bring-
ing back our king? And the words of the
men of Judah were fiercer than the words of
the men of Israel.

CHAP. XX.

1 And there happened to be there a man
of Belial, whose name *was* Sheba, the son of
Bichri, a Benjamite: and he blew a trumpet,
and said, We have no part in David, neither
have we inheritance in the son of Jesse:
every man to his tents, O Israel.

Pool.—43 *We have ten parts*; they say but
ten, though strictly there were eleven; either
because they accounted Joseph (which com-
prehends both Ephraim and Manassah under
it) for one tribe, as it is sometimes reckoned;
or because Simeon, whose lot lay within the

tribe of Judah, were joined with them in
this action. *In the king*, i. e., in the king-
dom, and the management of the affairs of
it; the word *king* being put for *kingdom*, as
it is 2 Chron. xxiii. 20; Isaiah xxiii. 15;
Dan. vii. 17; Hos. x. 15. Or, in the king's
person, and the disposal thereof. *We have
also more right in David than ye*; as in the
general we have more right in the king and
kingdom, so particularly we have more right
in David, than you, because you were the
first beginners and the most zealous pro-
moters of this rebellion; and as David is
nearest of kin to you, so he hath been most
injured by you; howsoever, as he is king,
we justly claim a greater interest in him
than you, inasmuch as we are the far
greatest part of his subjects. *That our
advice should not be first had in bringing
back our king*; that we being the far greater
number, should not have the first and
chiefest vote in this action. But the words
are by some, and may well be, rendered
interrogatively, *And was not my word first
about bringing the king back?* Did not we
make the first mention of it, before you
could be drawn to it? For so indeed they
did, ver. 11; and therefore the neglect of
their advice herein might seem more inex-
cusable. *The words of the men of Judah
were fiercer*; instead of mollifying them
with gentle words, they answered them with
greater fierceness and insolency; so that
David durst not interpose himself in the
matter.

Bp. Patrick.—43 *The men of Israel.*] These words are not as before, "all the men of Israel:" which is a sign some of them were cooled, though most of them continued violent.

We have ten parts in the king.] By the *king* is here meant the *kingdom*: *ten parts* of which they say were theirs (whereas there were eleven tribes besides Judah), because Simeon, being intermixed with Judah, it is likely, now came with them.

We have also more right in David than ye.] As David was a private person, Judah had more interest in him than the rest, because he was of their tribe: but as he was a king, the Israelites had more, being the far greater part of his subjects.

The words of the men of Judah were fiercer.] More vehement: or, they were too hard for them in their argument. David did

Ver. 5.

— וַיִּחַר מְרִיבָהּ מִן־הָאִשָּׁר יִעָדוּ :
וַיִּחַר קר

— καὶ ἐχρόνισεν ἀπὸ τοῦ καιροῦ, οὗ ἐτάξατο αὐτῷ Δαυὶδ.

Au. Ver.—5 So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him.

Gesen.—מָרַח i. q. מָרַח, *To delay, to tarry*, once 2 Sam. xx. 5 Cheth. מָרַח, i. e., מָרַח fut. Kal. The Keri מָרַח is Hiph. of מָרַח, or also of מָרַח by Chaldaism.

Prof. Lee.—מָרַח, v. pres. מָרַח, or מָרַח, once, 2 Sam. xx. 5, i. q. מָרַח. *Tarrying.* The Keri reads מָרַח. Hiph. al. non occ.

Houb.—5 מָרַח: Masora, מָרַח, *et tardavit.* Potius diceret, מָרַח. Nam conjugatio verborum מָרַח privatur quidem suo מ in prima futuri persona, ut מָרַח, pro, מָרַח, dicam, ne מ duplicetur. Sed nulla grammatica lex est, tolli מ, ubi non id esset duplicandum; nequellum ejusmodi exemplum grammatici afferunt, in quo non aliqua insit mendi justa suspicio.

Maurer.—5 מָרַח i. e., vel מָרַח vel מָרַח a מָרַח=מָרַח, *morari* (cf. E. Gr. crit., p. 398), unde K'ri habet מָרַח fut. Kal ut מָרַח vs. 9. Cf. ad vi. 1. Gesenius et Winerus habent pro fut. Hiph. ille ab מָרַח, hic a מָרַח.

Ver. 6.

וַיִּאָמֶר דָּוִד אֶל־אֲבִישַׁי עֲתָה יָרֵעַ
לִנְּי שָׁבַע בְּרִבְכָּהּ מִרַמְּשָׁלוֹם אֲתָה
הָאִשָּׁר יִעָדוּ וַיִּרְחַק מִן־הָאִשָּׁר
פֶּן־מָצֵא לוֹ עֲרִים בְּעָרֹת וְהָאִשָּׁר
עֵינָיו :

καὶ εἶπε Δαυὶδ πρὸς Ἀμεισσαί, νῦν κακοποιήσῃς ἡμᾶς Σαβεὲ υἱὸς Βοχורי ὑπὲρ Ἀβεσσαλώμ· καὶ νῦν σὺ λάβε μετὰ σεαυτοῦ τοὺς παῖδας τοῦ κυρίου σου, καὶ καθάδιωξον ὀπίσω αὐτοῦ, μή ποτε εἰσὶν εὐρη πόλεις ὀχυράς, καὶ σκυῖσαι τοὺς ὀφθαλμοὺς ἡμῶν.

Au. Ver.—6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou thy lord's servants, and pursue after him, lest he get him fenced cities, and escape us [Heb., deliver himself from our eyes].

Said to Abishai.

Ged., Booth.—*Said to Joab.* So Syr. and Arab. And so Josephus. It is strange that all the other versions, as well as the present text, have *Abishai*.

Lest he get, &c., and escape us.

Houb.—*Ne forte urbes munitas reperiat, unde nobis sit molestas.*

6 מָרַח וְהָאִשָּׁר: Notantur hæc duo verba suo circulo superno in codicibus. Nempe emendatori mendum subolebat, quia non conveniebat מָרַח, *liberet*, cum מָרַח, *oculum nostrum*. Clericus, *se se conspectui nostro eripiat*, statuens מָרַח esse pro מָרַח, et subaudiendum מָרַח, *animam suam*. Omnia hæc decreta Clericana ex libidine facta sunt. Parum convenit, ut postquam dictum est, *ne occupet urbes munitas*, non aliud addatur, quam, *ne se eripiat conspectui nostro*. Nam majus malum fuit expectandum, si Seba urbes munitas occupabat, ne videlicet regnum infestaret. Hoc exprimit Chaldæus, qui מָרַח, *et affligat nos*, ex scriptura מָרַח, *commoda et hodierno mendo satis simili*. Itaque eam nos amplexi sumus.

Gesen.—Hiph. מָרַח 1. *To pull away, &c.* 2. *To take away*, Hos. ii. 11 [9]; e. g., booty, spoil, i. q. *to spoil*, 1 Sam. xxx. 22. Seq. מָרַח Gen. xxxi. 9, 16; Ps. cxix. 43. Also, *to turn away* any one from an evil way, intercourse, Prov. ii. 12, 16. Unusual is 2 Sam. xx. 6 מָרַח, *and take (turn) away our eye*, i. e., elude our sight, escape us; like מָרַח q. v. in מָרַח.

Prof. Lee.—מָרַח, *And (deliver himself) escape (out of) our sight.*

Maurer.—מָרַח i. e., occupaverit ut 2 Reg. ii. 16: מָרַח, *ne forte abstulerit eum*. Cf. G. Gr. ampl., p. 772; E. Gr. crit., p. 531. מָרַח, *Et eripiat oculum nostrum*. Hoc vulgo explicant sese conspectui nostro eripiat, e conspectu nostro abeat, evadat. Sed rectius haud dubie interpretaberis: *et nos fallat*, decipiat. Cf. similem locut. מָרַח, *aliscujus mentem furari*, i. e., eum fallere, Gen. xxxi. 20; 2 Sam. xv. 6. Hanc vim verbis jam LXX tribuisse videntur: καὶ σκυῖσαι τοὺς ὀφθαλμοὺς ἡμῶν.

Ver. 7.

וַיֵּצֵא אַחֲרָיו מִן־עֵינָיו וְהַכְרִיתִי
וְהַכְרִיתִי וְהַכְרִיתִי

καὶ ἐξῆλθον ὀπίσω αὐτοῦ Ἀβεσσαί καὶ οἱ ἄνδρες Ἰωάβ, καὶ ὁ Χερεθὶ καὶ ὁ Φελεθὶ, κ. τ. λ.

Au. Ver.—7 And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

And there went out after him Joab's men.

Ged., Booth.—So there went after Joab his own men, &c.

Cherethites and Pelethites. See notes on viii. 18, p. 561—566.

Ver. 8.

הָם עֲסָדְהָמָן חֲדָרָה לְאִשָּׁר בְּנֵי־לֵוִי
וַעֲמָשָׁא בָּא לִפְנֵיהֶם וַיֹּאמֶר הֲנִירָו מִיָּדִי
לְבָשִׁי וְעַלִּי חֲנֹר הָרֶב מִצִּמְדָּת עַל־
מִתְנִי בְּרִצְרָה וְהָיָה וְהָיָה וְהָיָה :

καὶ αὐτοὶ παρὰ τῷ λίθῳ τῷ μεγάλῳ τῷ ἐν
Γαβῶν καὶ Ἀμασαὶ εἰσῆλθεν ἔμπροσθεν
αὐτῶν. καὶ Ἰωᾶβ περιζωσμένος μανδύαν τὸ
ἐνδυμα αὐτοῦ, καὶ ἐπ' αὐτῷ ἐζωσμένος μάχαιραν
ἐξευγμένην ἐπὶ τῆς ὀσφύος αὐτοῦ ἐν κολεῷ
αὐτῆς· καὶ ἡ μάχαιρα ἐξῆλθε· καὶ αὐτὴ ἐξῆλ-
θε καὶ ἔπεσε.

Au. Ver.—8 When they were at the great stone which is in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.

Pool.—Amasa went before them; having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned, ver. 7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general. *Girded unto him*, after the manner of travellers and soldiers. *As he went forth* to meet and salute Amasa, who was coming towards him to do him honour. *It fell out*; things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

Bp. Patrick.—8 When they were at the great stone which is in Gibeon.] The place of rendezvous (as we now speak), appointed by Amasa for the men of Judah. Which was, as Josephus saith, a hundred furlongs from Jerusalem.

Amasa went before them.] As their commander-in-chief.

Joab's garment.] As soon as Amasa arrived at the army, Joab also came there as a volunteer, of his own accord: or rather, was

there before with Abishai. Yea, Josephus takes it, as if David had spoken those words ver. 6, unto Joab, telling him it was not safe to delay, and therefore bids him take such forces as they had ready, and go with his brother Abishai. Ἰωβὸς δὲ οὐκ ἔτι μέλλειν ἔκρινεν, ἀλλὰ τὸν τε ἀδελφὸν καὶ τοὺς ἐξα-
κοσίους παρέλαβε, &c. "He resolved not to stay to gather more forces: but with his brother, and six hundred men, and all the force they had in Jerusalem, marched out to pursue Sheba."

Upon it a girdle with a sword fastened upon his loins in the sheath.] He had no armour on, but such a garment as soldiers wore, closely girt to him: and upon it a belt, in which a sword hung by his side. Yet Josephus saith he had a breast-plate, θώρακα ἐνδεδυμένος, as well as μάχαιραν περιζωσάμενος, "begirt with a sword."

As he went forth.] To meet Amasa, πολλὴν δύναμιν ἀναγόντος, "who led numerous forces" to that place, as the same author speaks.

It fell out.] He had hung it so, that it might drop out of the sheath when he pleased. And it fell out just as he went to salute and embrace Amasa: who seeing him stoop to take it up, imagined it was only to put it into the sheath again.

Bp. Horsley.—8 Amasa went before them; rather, Amasa came in sight.

And Joab's garment that he had put on was girded unto him. וַיִּמְד וְהָיָה לְבָשִׁי, *And Joab had a jacket girded over his garment. A jacket;* כִּד signifies a particular military garment, for which we have no word in our language. The LXX render it by μανδύα, and μανδύα, according to the lexicographers, was a military jacket, which was intended for a coat of mail. Hence Josephus says that Joab had on a breastplate, θώρακα ἐνδεδυμένος.

And upon it a girdle, with a sword fastened to his loins in the sheath thereof. כִּסָּא, in Hebrew, is a bracelet, or circular plate of metal, which was clasped for ornament round the wrists, arms, or ankles. But, in Arabic, the noun כִּסָּא is a swathing-band, roller, girdle, or belt; and, in Syriac, the verb כִּסָּא is to gird round with such a band, belt, or girdle: and this I take to be the primary meaning of the word. Hence the noun כִּסָּא may signify a belt, and כִּסָּא על מִתְנֵי, a girdle upon the waist. The passage, therefore, may be rendered thus: *and over it he was*

girded with a sword [חָסַדָּם עַל מִחְנִי] [*hang- ing*] from the girdle at his waist in its scabbard. Or, perhaps חָסַדָּם בְּיָדוֹ may render a sword for a belt, a belt-sword, as distinguished from another sort of sword which was hung from the shoulders. Both were in use among the warriors of antiquity. Ἀμφὶ δ' ἄρ' ὤμοισι βαλετο ξίφος ἀργυροῦλον.
—II. β', 45.

—*φασγάνον ὅξυ ἐρύσσαμενος παραμῆρου.*—
II. α', 190.

Taking the word חָסַדָּם thus, as an adjunct of the verb בָּרַח, the passage may be thus rendered: *and over it he was girded with a belt-sword at his waist in its scabbard.*

And as he went forth, it fell out; rather, "and it was coming out, and ready to fall." See Houbigant's note.

Dr. A. Clarke.—8 *Joab's garment.*] It appears that this was not a military garment; and that Joab had no arms but a short sword, which he had concealed in his girdle; and this sword, or knife, was so loose in its sheath that it could be easily drawn out. It is thought farther, that Joab, in passing to Amasa, stumbled (for so some of the versions, and able critics, understand the words *it fell out*), and that the sword fell down when he stumbled; that he took it up with his left hand as if he had no bad intention; and then, taking Amasa by the beard with his right hand, pretending to kiss him, he, with his sword in his left hand, ripped up his bowels. This seems to be the meaning of this very obscure verse. It is worthy of remark that in the eastern country it is the *beard*, not the *man*, which is usually kissed.

Ged.—8 When they were come to the great stone, at Gibeon, Amasa met them. Now the garment which Joab wore, was bound about with a girdle, in which a sword, in its sheath, hung by his side. But he let it fall out, as he marched along.

Booth.—8 When they were come to the great stone which is in Gibeon, Amasa came to them. Now the garment which Joab had put on, was girded about him with a girdle, in which, a sword in its sheath, hung by his loins; but as he went on he let it fall out.

Houb.—8 *Illi ad lapidem magnum, qui est in Gabaon, cum venissent, Amasa ante eos ivit. Erat autem Joab militari veste indutus, super quam ensen habebat lateri accinctum, qui quidem, vagina exiens, prope erat ut decideret.*

8 וְיָ: Recte Masora, וְיָ, *super eum* (*amictum*) ... וְיָ: וְיָ: וְיָ: *Lege וְיָ: וְיָ: וְיָ: et ille (gladius) egrediens (vagina) cadebat.* Hæc dicuntur de ense, qui laxus erat in vagina, et jam casurus, non de Joab, ut liquet. Clericus, *unde egressus cecidit (gladius)* "casu nempe (inquit) aut arte Joabi, qui simulavit se colligere gladium." Tamen tacetur a sacro scriptore gladium Joab cecidisse; quod si accidisset, non omisisset narrare gladium fuisse deinde humi collectum. Non cecidit gladius, sed quia vaginam dimittebat, retinebat eum Joab sinistra sua, dum dextera mentum Amasæ apprehendebat, ne quid Amasa suspicaretur. Nam credidit Amasa casu accidere, ut gladius vagina exiret, quod Joab, dedita opera moliebatur, ut gladium sinistra facilius corripere, vagina sua jam sponte egredientem.

Dathe.—8 *Postquam ad saxum illud magnum, quod Gibeone est, venerant, occurrit eis Amasus. Joab super sago constricto balteum habebat, e quo gladius lateri applicatus in vagina pendebat, quem fecit, ut e vagina excideret a).*

a) Pro מִחְנִי alii punctis subjectis lego מִחְנִי s. מִחְנִי in conjugatione Hiphil. Sic Michaëlis in p. xiii. Biblioth. Orient., p. 236.

Maurer.—8 וְיָ: וְיָ: וְיָ: Pro מִחְנִי, Michaël., Schulz., Dathius alii legi volunt מִחְנִי, qua mutatione facile carebis. Redde: *et exiit sc. vagina (Vulg. masc.) et cecidit, excidit sc. gladius (Vulg. fem.). Fecisse Joabum, ut gladius e vagina excideret, sua sponte intelligitur.*

Ver. 9.

Houb.—וְיָ: *Et apprehendit.* Incuria scribæ omissum fuit מ, cum legeret וְיָ:, *et apprehendit (manus dextera).*

Ver. 10.

Au. Ver.—10 But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, &c.

Fifth rib. See notes on ii. 23, p. 500.

Dr. A. Clarke.—10 *In the fifth rib.*] I believe וְיָ:, which we render here and elsewhere the *fifth rib*, means any part of the abdominal region. The Septuagint translate it τὴν ψοαν, *the groin*; the Targum, *the right side of the thigh*; i.e. (the phrase of the Targumist being interpreted), *verenda*. That it means some part of the abdominal region, is evident from what follows, *and shed out his bowels to the ground.* It appears from

this that, in plain English, he ripped up his belly.

Ver. 11, 12.

Au. Ver.—11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that is for David, *let him go* after Joab.

12 And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

Ged., Booth.—11 And one of Joab's men stood by Amasa (who was weltering in his own blood, on the highway [transposed from ver. 12]), and said, He that favoureth Joab, &c.

Ver. 14.

וַיַּעֲבֹד בְּכָל־שָׂבָי וְיִשְׂרָאֵל אֶבְרָתָה
וְהָיָה מִצְדָּה וְכָל־יְהוּדָה וְכָל־יִשְׂרָאֵל
אֶבְרָתָהּ :

וַיִּקְרָא

καὶ διῆλθεν ἐν πάσαις φυλαῖς Ἰσραὴλ εἰς Ἀβὶλ καὶ εἰς Βεθμααχά· καὶ πάντες ἐν Χαβὴν καὶ ἐξεκκλησιάσθησαν, καὶ ἦλθον κατόπισθεν αὐτοῦ.

Au. Ver.—14 And he went through all the tribes of Israel unto Abel, and to Beth-maachah, and all the Beerites: and they were gathered together, and went also after him.

Pool.—*He went*; either, 1. Joab, who pursued Sheba through all the tribes as far as Abel. Or rather, 2. Sheba [so most commentators], who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree.

Bp. Horsley.—*And he went*; rather, *had passed.*

Ged.—He had, *by this time*, gone.

Unto Abel and to Beth-maachah.

Houb., Dathe, Patrick, Ged., Booth.—*Unto Abel Beth-maachah.*

Bp. Patrick.—*Unto Abel, and to Beth-maachah.*] Or rather unto Abel Beth-maachah: for they were one and the same place, as appears by the next verse. And so Josephus, who saith it was a strong city, well fortified, in the tribe of Naphtali, in the northern parts of Judea, upon the borders of that part of Syria where Maachah was (x. 8).

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Pool.—*Unto Abel, and to Beth-maachah,* or rather, *to Abel, even to Beth-maachah,* i. e., unto *Abel-beth-maachah*, as this place is called here in the Hebrew text, ver. 15; 1 Kings xv. 20; 2 Kings xv. 29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Sam. x. 8.

Houb.—וַיִּקְרָא: Masora וַיִּקְרָא, *et congregati sunt*; quæ nisi ita emendasset, forte extitissent grammatici et interpretes, qui docuissent interdum pro וַיִּקְרָא scripsisse Hebræos וַיִּקְרָא: nam talia multa grammatici novi sanxerunt. ...בְּנִגְלוֹ וְכִי מִצְדָּה: Nos, in *Abel-beth-mache*, ex scriptione בִּית, sine י, ut versu inferiore legitur. Nam, quia una fuit obsidio, videtur unam fuisse urbem *Abel-beth-mache*.

And all the Beerites: and they were gathered together, &c. So *Houb., Dathe, Pool, Patrick*, and most commentators.

Pool.—*The Berites*; such as lived in the city or territory of Beeroth of Benjamin, Josh. xviii. 25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel. *They were gathered together*, to wit, the tribes of Israel, i. e., a considerable number of them; as might well be expected, when the discontents were so high and general.

Ged., Booth.—14 And *Sheba* went through all the tribes of Israel to Abel-beth-maachah; and all the dissatisfied assembled, and went after him.

And all the dissatisfied. I have followed the reading of Sept. making it an appellative noun. [The Sept. takes it as a proper name, the Vulg. renders *virī electi*.] The present text is variously rendered. By most it is taken for a proper name, *the Berites.*—*Ged.*

Boothroyd's Heb. Bible.—מִן הַבְּרִיתִים. The Syr. and Ar. read וְכָל הַבְּרִיתִים. Geddes renders appellatively, *all the discontented*, from the Ch. sense of הָבַר. The error וְכָל הַבְּרִיתִים, the Masorets have corrected. Why should such errors remain in the text?

Ver. 15.

וַיָּבֹאוּ וַיַּגִּדוּ עָלָיו בְּמִצְדָּה וְכָל־יִשְׂרָאֵל
הַמִּצְדָּה וַיִּשְׁפְּרוּ סֵלָלָה אֶל־יְהוֹשֻׁפָּט

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וַתַּעֲמִד בַּחֲלֵץ וְלִיָּהֶם אֲשֶׁר אֶת-יִזְבָּעֵב
 מִשְׁחֵיתָם לְהַפִּיל קְחוּמָה :

καὶ παρεγένθησαν καὶ ἐπολιόρκουν ἐπ' αὐτὸν ἐν Ἀβὲλ καὶ Φερμαχά· καὶ ἐξέχεαν πρόσχωμα πρὸς τὴν πόλιν, καὶ ἔστη ἐν τῷ προτειχίσματι. καὶ πᾶς ὁ λαὸς ὁ μετὰ Ἰωάβ ἐνοούσαν καταβαλεῖν τὸ τεῖχος.

Au. Ver.—15 And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and it stood in the trench [*or*, it stood against the outmost wall]: and all the people that *were* with Joab battered the wall, to throw it down [*Heb.*, marred to throw down].

And they cast up a bank against the city, &c.

Pool.—*They cast up a bank*; from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings xix. 32; Jer. xxxii. 24; xxxiii. 4. Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side. *It stood in the trench*, i. e., the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

Bp. Horsley.—*In the trench*; rather, *close to the trench*.

Pilkington.—The word סלח is constantly in our version rendered a *bank*, or a *mount*, as if it had no other signification. And, indeed, I am of opinion that it hath but one; but think it to be different from that in which our translators understood it; and that it means an engine of war, made use of to fling stones, or any heavy body, into, or against a besieged city. But, if this be the sense of it, it hath been mistaken by most translators. The verb it is commonly connected with is שָׁח; from whence, in the *Latin* versions, we have, fundere, effundere, acervare, comportare, jacere, circumjacere, extruere, congerere, mittere in circuitu aggerem; circumdare munitiones; ponere et tendere insidias; cingere et circumdare vallum; effundere virtutem; collocare exercitum. The *Hebrew* verb, indeed, most properly signifies *to pour out*; and therefore may be applied either to the pouring out of vessels, earth, or rubbish, to raise a mount;

or it may surely be applied to the pouring of stones out of an engine without at all straining a metaphor. However, I shall produce the *ten* passages where this word is used, that the reader may pass his own judgment whether it signifies a *mount* or an *engine*.

2 Sam. xx. 15. They besieged Sheba in Abel; and they played (or poured out) an engine against the city (version, *cast up a bank*); and it stood in the trench, and all the people that were with Joab battered the wall to throw it down.

2 Kings xix. 32. Sennacherib shall not come into this city, nor shoot an arrow there, nor come before it with a shield, nor play an engine (version, *cast a bank*) against it.

Isaiah xxxvii. 33. A repetition of the foregoing verse.

Jer. vi. 6. Hew ye down trees, and play an engine (version, *cast a mount*) against Jerusalem.

Jer. xxxii. 24. Behold, the engines (version, *mounts*) are come into the city to take it, and the city is given into the hands of the Chaldeans.

Jer. xxxiii. 4. The houses of this city and the houses of the kings of Judah are thrown down by the engines (version, *mounts*), and by the sword.

Ezek. iv. 2. Lay siege against it, and build a fort against it, and play an engine (version, *cast a mount*) against it, &c.

Ezek. xvii. 17. Neither shall Pharaoh—make for him in the war, by playing engines (version, *casting up mounts*), and building forts.

Ezek. xxi. 22. To lift up the voice with shouting; to appoint battering rams against the gates; to play an engine (version, *cast a mount*), and to build a fort.

Dan. xi. 15. The King of the North shall come, and play an engine (version, *cast up a mount*), and take the most fenced cities.

The antient versions of these passages may readily be compared in the Polyglott; from whence it will appear, that our translators were led to render this word a *mount*, or a *bank*, by the more general concurrence of those versions, in affixing that sense to it. But, if the reader shall think it could not properly be said, that “the *mounts* are come into the city;” or that “the houses are thrown down by the *mounts*,” and finds that such engines of war, as we have mentioned, are applicable to all the above cited passages; he may be led to consider, that the

versions are but little to be depended upon; and that it is necessary to consult and compare the words of the original, and attend to the context, in order rightly to understand the language of Scripture.

Dr. A. Clarke.—The word סלח, which we render *bank*, means, most probably, a *battering engine* of some kind, or a *tower* overlooking the walls, on which archers and slingers could stand and annoy the inhabitants, while others of the besiegers could proceed to sap the walls. That it cannot be a *bank that stood in the trench*, is evident from the circumstance thus expressed.

Gesen.—תפס fut. תפס. 1. *To pour out, to shed*; Arab. سفك id. Ethiop. ወሰከ :

2. *Of dry things, to throw up, to heap up*, e. g., a mound, Ez. xxvi. 8.

סלח f. *A mound, rampart*, especially a mound thrown up by besiegers against a city, 2 Kings xix. 32; Ez. iv. 2; 2 Sam. xx. 15; Jer. xxxii. 24; xxxiii. 4 al.

סלח m. pp. i. q. סלח, spec., &c.

1. *A host, army*, 2 Kings xviii. 17, &c.

2. *Fortification, intrenchment*, especially the exterior low wall or *breastwork* which surrounds and covers the trench, 2 Sam. xx. 15; Is. xxvi. 1; Nah. iii. 8; Lam. ii. 8. Comp. 1 Kings xxi. 23; Ps. xlviii. 14; cxxii. 7. Sept., προτείχισμα, περίτειχος, Vulg., *antemurale*.—In the Talmud סלח is the exterior space surrounding the wall of the temple; see Lightfoot Opp., t. ii., p. 193.

Prof. Lee.—תפס, v. pres. תפס. Constr. immed. it. med. תפס. (a) *Poured out*, [1] Water. [2] Blood, of a sacrifice. [3] A libation. [4] Earth. (b) *Shed blood*. (c) *Threw up a mound, by pouring out earth*.

סלח, f. pl. סלחות, *A mound*, 2 Sam. xx. 15; Is. xxxvi. 33; Jer. vi. 6, &c. Phr. סלח תפס, *threw up a mound, έχωσε χώμα*.

סלח, m. Synon. סב. Syr. سم, vis, *virtus*. Arab. خيلة, *superbia. Strength, power, generally; variously applied, &c.*

(g) *Fortification, pec. a rampart, or breast work*, perhaps, 2 Sam. xx. 15; Is. xxvi. 1; Nahum iii. 8; Lam. ii. 8; 1 Kings xxi. 23: a sort of *Pomœrium*, perhaps. Comp. 2 Kings ix. 36. The LXX occasionally, προτείχισμα; once περίτειχος. Vulg., *antemurale*. It. תפח, f. id. Ps. xlviii. 14, al. תפח. Aff. LXX, Vulg., Syr., Chald., Jerome, and eighteen MSS. which Gesenius

prefers, Ps. cxxii. 7. תפח, according to the Rabbins, a space, or sort of *pomœrium*, attached to the court of the temple. See Lightfoot. Prospect of the temple service; but, on this no reliance can be placed.

Ged.—15 So Joab and his men went, and besieged him in Abel-beth-Maacha. They had already raised a mound, facing the outer wall of the city; and the whole people, who were with Joab, were battering the wall, to throw it down; 16 when, &c.

Booth.—15 But they came and besieged him in Abel-beth-maachah, and cast up a bank against the city, which stood opposite the outward wall; and all the people who were with Joab, battered the wall, to throw it down.

Houb.—15 Illi, ut eo advenerunt, obsidione eum cinxerunt in Abel-beth-mache; aggerem in urbem erexerunt, qui contra murum cum jam staret, illi omnes, qui cum Joab erant, subvertere illum conabuntur.

15 בנה: Lege בנה, in muro, etsi nihil reprehendunt Masoretæ. Nomina apud Hebræos non sunt, ut verba quædam, defectiva. Itaque בנה mendum manifestum. ... משחחים. Lege משחחים, ut habet unus codex orat., vel, ut alter, משחחים, destruebant. Habet autem id verbum præparationem rei, non ipsum effectum. Nam effectus demonstratur in verbo להשל, ad diruendum.

Ver. 18, 19.

18 וְהָאֵלֶּה לְאֶמֶר לְאֶמֶר דָּבָר וְדָבָר בְּרָשׁוֹנָה לְאֶמֶר שְׂאוֹל יִשְׁאַל בְּאֶבֶל וְכֵן הָתָמוּ: 19 אֶלְכִּי שְׁלָמִי אֲמוֹנִי יִשְׂרָאֵל אֲתָה מְבַקֵּשׁ לְחַבֵּית עִיר וְאִם בְּיִשְׂרָאֵל לָמָּה תִּבְלָע נַחֲלֶת יִהְיוּ:

18 καὶ εἶπε λέγουσα, λόγον ἐλάλησαν ἐν πρώτοις, λέγοντες, ἡρωτημένος ἡρωτήθη ἐν τῇ 'Αβὲλ καὶ ἐν Δὰν εἰ ἐξέλειπον ἂν ἔθνητο οἱ πιστοὶ τοῦ 'Ισραὴλ· ἐρωτῶντες ἐπερωτήσουσιν ἐν 'Αβὲλ, καὶ οὕτως εἰ ἐλείπον. 19 ἐγὼ εἰμι εἰρηναῖα τῶν στηριγμάτων 'Ισραὴλ· σὺ δὲ ζητεῖς θανατώσαι πόλιν καὶ μητρόπολιν ἐν 'Ισραὴλ. ἰναὶ καταποντίζεις κληρονομίαν κυρίου;

Au. Ver.—18 Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter [or, they plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end: see Deut. xx. 11].

19 *I am one of them that are peaceable and faithful in Israel* : thou seekest to destroy a city and a mother in Israel : why wilt thou swallow up the inheritance of the Lord ?

Pool.—18 According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration ; and so all parties were satisfied, and disputes ended.* But there is another translation in the margin, embraced also by some others, which seems to be the best : *They* (i.e., the citizens of this city) *plainly* (or, *commonly*) *spake* (among themselves) *in the beginning*, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) *saying, Surely they will ask of Abel, and so make an end.* They will peaceably expostulate the business with us, and inquire why we received Sheba into our city, and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, Deut. xx. 10, they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

19 Or, I (to wit, the city of Abel, in whose name and person she speaks this) am one of the *peaceable and faithful cities of Israel*. Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion : which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war ; and their open profession of their peaceableness and fidelity or loyalty to the king ; which had been impudent if they had been so lately involved in the last war and rebellion. *A city and a mother*, i.e., a mother ; for great cities are commonly called *mothers* ; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their

daughters, as Ezek. xvi. 27, 46. *The inheritance of the Lord*, i.e., a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

Bishop Patrick.—18 According to this translation of the words, she praises the city of Abel as famous, time out of mind, for wisdom and giving sound advice : and now, she would have him believe, was not without persons of great prudence and fidelity also (as it follows in the next verse), who would not willingly offend their king. But there is another translation in the margin of our Bibles, which I take to be more literal, by referring the word *barishonah* not to *old time*, but to the *beginning* of the siege. As if she had said, When the people saw thee lay siege to the city, they said, Surely they will ask us if we will have peace, and then we shall soon come to an agreement and make an end. Whereby she secretly remembers Joab of a rule in the law, Deut. xx. 10, which commands them to offer peace to the cities of other nations when they came to besiege them ; and therefore much more to a city of their own, as Abel was. To this purpose R. Solomon Jarchi ; and it agrees well with what follows, that they were a peaceable people and faithful to their prince : and therefore would not have refused to yield, upon summons, to him. R. Levi ben Gersom gives another sense of them ; that Sheba and his company, when they first came into the city, asked if they would follow him, and said no more : to whom the men of the city answered, We are peaceable and faithful ; that is, we cannot join with thee and rebel against king David. But there is a late writer, who thinks the words will bear this sense : This was a common saying in old time, If any one asked whether Abel was a place of justice and judgment, or a den of thieves ; the answer was, They are an upright people. And therefore she asks Joab, why he went about to destroy a city so famous for virtue. Thus Mayerus in his Annotations on Seder Olam Rabba, cap. 14.

19 *I am one of them that are peaceable and faithful.*] She speaks in the name of the whole city : which was of a peaceable temper ; and had been faithful to David in the time of the late revolt.

Thou seekest to destroy a city and a mother in Israel.] A great city, which had many towns depending on it, and therefore called a mother.

Why wilt thou swallow up the inheritance of the Lord?] Do an injury to the public; by depopulating a part of the country, which is God's peculiar.

Bp. Horsley.—18 *They shall surely ask counsel, &c.* Beth-maachah was probably an oracular temple, which might give rise to the proverb.

Dr. A. Clarke.—*They shall surely ask counsel at Abel.*] This is a proverb, but from what it originated we know not; nor can we exactly say what it means: much must be supplied to bring it to speak sense. Abel was probably famed for the wisdom of its inhabitants; and parties who had disputes appealed to their judgment, which appears to have been in such high reputation as to be final by consent of all parties. To this the wise woman refers, and intimates to Joab that he should have proceeded in this way before he began to storm the city, and destroy the peaceable inhabitants.

19 *I—peaceable and faithful in Israel.*] I am for peace, not contention of any kind; I am *faithful*—I adhere to David, and neither seek nor shall sanction any rebellion or anarchy in the land. Why then dost thou proceed in such a violent manner? Perhaps the woman speaks here in the *name* and on *behalf* of the city: "I am a peaceable city, and am faithful to the king."

Ged.—18 She then spoke thus: "There is an old saying: 'Make first sure inquiry, and then act accordingly.' 19 We are peaceable, faithful Israelites: thou seekest to destroy a mother-city in Israel! why wouldst thou devour the inheritance of the Lord?"

Booth.—18 Then she spoke, saying, They were wont to speak in old time, saying, Make, indeed, sure inquiry, and then act accordingly. 19 We are [Chald.] peaceable and faithful in Israel: thou seekest to destroy a mother-city in Israel: why wouldst thou swallow up the inheritance of Jehovah?

18 *Make, indeed, sure inquiry at Abel.*] I have followed Dathe in this version, and suppose that for some reason the people of this city were celebrated for their knowledge and sagacity. The city seems to have been large. Compare verse 14, 19. The woman reprehends Joab for attacking the city before

he had inquired whether the citizens had willingly received him, and were actually his abettors. The Syr. and Arab. read for Abel נבאים, *prophets*. The Sept. and Chald. are incoherent. I believe the sense is that given.

Houb.—18 *Tum illa; vetus erat proverbium; qui consulit, in Abel consulat, sicque res perficiebantur.* 19 *Ego sum pacis amans, in Israel fidelis; tu verò urbem perdere paras, quæ in Israel mater est. Quare igitur hæreditatem Domini destruis?*

19 אברה: Veteres legebant אברה, tu vero. Nexus ו ibi est necessarius, ubi transitus fit a sententia in sententiam contrariam.

Dathe.—18 *Primo debuisset, inquebat, inquiri in Abela, et deinde, quid faciendum sit, decerni a).* 19 *Ego sum una ex oppidis Israeliticis pacificis et fidelibus, tu vero perdere cupis urbem metropolin Israelitarum. Cur destruis terram Jovæ sacram?*

a) Plerique interpretes verba textus ut dictionem proverbialem explicant de Abela, nescio, qua occasione divulgatam. Sed valde quæsitam esse hanc explicationem, facile intelligitur. Ego vero utrumque membrum impersonaliter accipio, et sensum in versione, non singula verba indicavi. Reprehendit mulier Joabum, quod oppidum aggressus sit, antequam cives interrogarit, num velint Sebam defendere! Sed per humanitatem, uti videtur, eum non in secunda, sed in tertia alloquitur: Man hätte erst die Stadt fragen, und dann seine Maassregeln nehmen sollen.

Maurer.—Sic de h. l. judicavit Dathius, recte, opinor. Singula verba ita explicanda videntur: *et dixit: primo dicendum fuisset: "consulatur urbs;" ita rem consecissent.*—אברה ורמא urbem et matrem, i. e., urbem insignem et primariam (cf. 8, 1.) in *Israele*. Eodem hoc sensu *matris* nomine vocantur in nummis Phoeniciis Laodicea, Tyrus, Sidon; apud Arabes Bagdad, Mecca, Cæsarea, al.—

Ver. 21.

Au. Ver.—21 The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name [*Heb.*, by his name], hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

Pool.—*A man of Mount Ephraim. Quest.* How can this be so, when he is called a

Benjamite, ver. 1? *Ans.* Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare chap. xviii. 6.

Over the wall.

Maurer.—מֵעַל הַחֹמֶה אֵלַי אֵלֶיךָ מִרְמָה *Caput ejus projicietur ad te super murum*, propr. *circa murum*, nam *circa murum* fertur, quod super murum projicitur. Igitur a primaria מֵעַל voculæ significatione (Gen. vii. 16) ne transversum, ut ajunt, digitum hic discedendum erit.

Ver. 22.

וַתָּבֹאֵר הָאִשָּׁה אֶל-כָּל-יִשְׂרָאֵל
בְּרִכְמָהָ וְנָוָה

καὶ εἰσῆλθεν ἡ γυνὴ πρὸς πάντα τὸν λαόν, καὶ ἐλάλησε πρὸς πᾶσαν τὴν πόλιν ἐν τῇ σοφίᾳ αὐτῆς, κ.τ.λ.

Au. Ver.—22 Then the woman went unto all the people in her wisdom, &c.

Houb.—22 *Mulier universum populum conveniens, sapienter iis locuta est.*

22 והבאה... ברכמה, *et venit in sapientia sua*. Omissum fuit יודת, *et locuta est (in-sapientia...)* quod verbum expriment Vulgatus et Græci Intt. Nec recusandum, quin id addatur, cū, nisi additur, series habeat peregrinum quid ac mendo proximum.

Ver. 23.

Cherethites and Pelethites, see notes on viii. 18, p. 563—566.

Ver. 24.

וַיִּהְיֶה עַל-יְהוֹשָׁפָט כֹּהֵן
וַיְהִי לְדָוִד הַמְּזִקֵּר :

סחו באתח

καὶ Ἀδωνιὰμ ἐπὶ τοῦ φόρου· καὶ Ἰωσαφὰθ υἱὸς Ἀχιλὸὺς ἀναμνησκων.

Au. Ver.—24 And Adoram was over the tribute: and Jehoshaphat the son of Ahilud was recorder [or, remembrancer].

Dr. A. Clarke.—24 *Adoram was over the tribute.* Probably the chief receiver of the taxes; or, *Chancellor of the Exchequer*, as we term it.

Houb.—וַיְהִי אָדוֹרָם Duo Codices Orat. וַיְהִי אָדוֹרָם, *et Aduram*, ut legit Vulgatus.

Recorder. See notes on viii. 16, p. 559.

Ver. 25, 26.

וַיִּשָּׂא סֹפֵר וְצִנּוֹק וְאַבְיָתָר
לְהִקְרִיב : וְנָם עִירָא הַיִּירִיתִי הָיָה
לְהָזֵן לְדָוִד :

ו. 25. ושוא סף

25 καὶ Σουσὰ γραμματεὺς· καὶ Σαδὼκ καὶ Ἀβιάθαρ ἱερεῖς· 26 καὶ γε Ἰρὰς ὁ Ἰαριν ἦν ἱερεὺς τῷ Δαυίδ.

Au. Ver.—25 And Sheva was scribe: and Zadok and Abiathar were the priests:

26 And Ira also the Jairite was a chief ruler [or, a prince, Gen. xli. 45; Exod. ii. 16; ch. viii. 18] about David.

See notes on viii. 17, &c., p. 559—566.

Pool.—26 *The Jairite*; so called from his birth [so *Patrick*] or dwelling in the country of Jair in Gilead, Numb. xxxii. 41; Judg. x. 4. *A chief ruler*; either the president of the king's council; or his chief minister (as the Hebrew word *cohen* signifies) of state, instead of Ahithophel; or in some other very high place near the king's person. Compare 2 Sam. viii. 18, where this title is given to David's sons, the chief of which were now cut off. And these things are here repeated with some alteration to show that David was now fully re-established in his former estate.

Bp. Patrick.—26 *Was a chief ruler about David.* The Hebrew word *cohen* (as hath been often observed) signifies any minister, either sacred or civil: a priest or a prince. Instances of the last are many, and the Targum thus expounds it here, *Rab le David*, a prince, or great man about David. And so the "priest of On," Gen. xli. 50, and the "priest of Midian," Exod. ii. 26, signify the priest or ruler of On and of Midian. As, in Job xii. 19 we, following the Chaldee, translate it, "God leadeth princes away spoiled."

Dr. A. Clarke.—25 *Sheva was scribe.* The king's secretary.

26 *Ira was a chief ruler about David.* The Hebrew is כֹּהֵן לְדָוִד, a priest to David; and so the Vulgate, Septuagint, Syriac, and Arabic. The Chaldee has נָם, a prince or chief. He was probably a sort of domestic chaplain to the king. We know that the kings of Judah had their seers, which is nearly the same: Gad was David's seer, chap. xxiv. 11; and Jeduthun was the seer of king Josiah, 2 Chron. xxxv. 15.

Houb.—25 וַיָּשָׂא: Masora וַיָּשָׂא, sic etiam Vulgatus, *Siva*. Sed 1 Paral. xviii. 16 legitur וַיָּשָׂא, ut Græci hoc loco Σούσα, *Susa*. Syrus, שרם, sic etiam Arabs; et sic supra שרה, viii. 17. Utra scriptura præset, prorsus incertum.

26 וְהָיוּ כִּן לְדָוִד, *Erat Davidi aulæ princeps*. Eam in sententiam usurpatum fuit vocabulum כִּן supra viii. 18 ubi legitur, בְּנֵי דָוִד כִּנִּים הָיוּ, *fili David erant aulæ principes*. Nam liquet filios David non fuisse sacerdotali prosapia.

Dathe.—24 *Adoram curabat servitia præstanda; Josaphat, Ahiludi filius, erat cancellarius; 25 Seraja a) scriba; Sadokus et Ebjathar sacerdotes. Ira quoque Jairita erat præfectus b) Davidis.*

a) In textu legitur וַיָּשָׂא f. שָׂרָא, sed in loco parallelo cap. viii. 17. vocatur שָׂרָא, et sic quoque Syrus et Arabs h. l.

b) וַיִּבְנֵי דָוִד videtur h. l. verti debere per *sacerdotem*, quoniam וְיָסָא respicit יָסָא Sadokum et Ebjatharem modo nominatos, qui haud dubie sacerdotes proprie sic dicti fuerunt, nec tamen hic Ira, quoniam non erat e tribu Levitica, potuit esse sacerdos. Difficultatem hanc nobis non explicant versiones antiquæ, quæ cum lectione textus Hebræi consentiunt, præterquam quod Syrus et Arabs nomen scribant שָׂרָא ex permutatione litterarum י et ו. — Venit mihi in mentem, an non in nostro loco lecta quoque fuerint ea, quæ in loco parallelo cap. viii. 18 וַיִּבְנֵי דָוִד כִּנִּים הָיוּ, *fili Davidis erant præfecti*, quibus addita fuerat hæc de ira Jairita notitia, quæ propterea aliter connecti non poterat, quam his verbis: Ira quoque Jairita (non solum filii Davidis) fuit præfectus.

CHAP. XXI. 1.

וַיְהִי רָעָב בְּיָמֵי דָוִד שְׁלֹשׁ שָׁנִים
שָׁנָה אַחֲרֵי שָׁנָה וַיִּבְקֶשׁ דָּוִד אֶת-פָּנֵי
יְהוָה וַיֹּאמֶר יְהוָה אֶל-שָׁאוּל
וְאֶל-בְּנֵי הַדָּמִים עַל אֲשֶׁר-הָמִית אֶת-
חֲבֵלָאֵם :

ססס בססס ססס

καὶ ἐγένετο λιμός ἐν ταῖς ἡμέραις Δαυὶδ τρία ἔτη, ἐνταυτὸς ὁ ἐχόμενος ἐνιαυτοῦ· καὶ ἐζήτησε Δαυὶδ τὸ πρόσωπον κυρίου. καὶ εἶπε κύριος, ἐπὶ Σαουλ καὶ ἐπὶ τὸν οἶκον αὐτοῦ ἀδικία ἐν θανάτῳ αἱμάτων αὐτοῦ, περὶ οὗ ἐθανάτωσε τοὺς Γαβαωνίτας.

Au. Ver.—1 Then there was a famine in the days of David three years, year after

year; and David enquired [Heb., sought the face, &c.; see Numb. xxvii. 21] of the Lord. And the Lord answered, *It is for Saul, and for his bloody house, because he slew the Gibeonites.*

Pool.—*Then there was a famine: when?* Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the particle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and chap. xxiv. are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds. First, This particle *then* is here explained, *in the days*, i. e., during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things*, or some such expression, as it is 2 Chron. xxxii. 1, and in many other places. Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2 Sam. xvi. 8, where he is charged with the *blood of the house of Saul*; for which there was not the least colour till this time. Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, ver. 12—14, till that time. Thirdly, That the Philistines should wage war with David again and again, ver. 15, &c., so long after he had fully subdued them, chap. viii. 1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so. Fourthly, That David should then have so vehement a desire to number his people, chap. xxiv. 1, &c., which being an act of youthful heat and vanity, seems not at all to agree with

his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the more considerable, because it tends to the clearing of that great difficulty, 2 Sam. xv. 7.

Bp. Patrick.—1 *Then there was a famine.*] The Jewish doctors commonly say this famine was before the rebellion of Absalom. But Abarbinel will have it, that things are related here in the order wherein they were done; so that this was after that rebellion was ended.

Because he slew the Gibeonites.] When he slew the whole city of Nob (saith the same Abarbinel) where the Gibeonites lived, and served as hewers of wood and drawers of water to the high-priest, whom Saul then cut off (1 Sam. xxii. 18, 19).

Dr. A. Clarke.—1 *Then there was a famine.*] Of this famine we know nothing; it is not mentioned in any part of the history of David.

Because he slew the Gibeonites.] No such fact is mentioned in the life and transactions of Saul: nor is there any reference to it in any other part of Scripture.

Ver. 2.

Houb.—2 הנבעים, mutilè scriptum, pro דגבעונים, ut habet unus Codex Orat. Similiter male להכחם pro להחכם, ut perculeret eos, ut habet idem codex.

Ver. 4.

וַיֹּאמְרוּ לוֹ הַגִּבְעֹנִים אִי־לֹי גָּסָף וְזָחַב עִם־שָׂמָוֶל וְעִם־בָּיתוֹ וְאִי־לָנוּ אִישׁ לְחֶמְיִת בִּישְׁרָאֵל וַיֹּאמֶר מַחֲמַתָּם אֲמָרִים אֲעֲשֶׂה לָּכֶם :

καὶ εἶπαν αὐτῷ οἱ Γαβαωνῖται, οὐκ ἔστιν ἡμῖν ἀργύριον ἢ χρυσίον μετὰ Σαουλ καὶ μετὰ τοῦ οἴκου αὐτοῦ, καὶ οὐκ ἔστιν ἡμῖν ἀνὴρ θανατῶσαι ἐν Ἰσραὴλ. καὶ εἶπε, τί ὑμεῖς λέγετε, καὶ ποιῶ ὑμῖν;

Au. Ver.—4 And the Gibeonites said unto him, We will have no silver nor gold

of Saul, nor of his house; neither for us shalt thou kill [or, it is not silver nor gold that we have to do with Saul or his house, neither pertains it to us to kill, &c.] any man in Israel. And he said, What ye shall say, that will I do for you.

What ye shall say that will I do for you.

Houb.—*Quid igitur vos statuitis vobis a me esse faciendum?*

4 אִין לִי, nihil mihi. Recte Masora אִין לִי, nihil nobis, ut lego in Codice Orat. 53, omnium vetustissimo: nam post sequitur וְלִי, hoc eodem in versu. Et ita utrobique legunt plerique Veteres. ...אִישָׁה: melius אִישָׁה, ut legunt Græci Intt. ut ego faciam (vobis).

Ver. 5.

וַיֹּאמְרוּ אֶל־הַמֶּלֶךְ חֲמִישׁ אֶשֶׁר פָּלְנוּ וַיִּשְׁרָר דָּמֵהְלָנוּ נִשְׁמָדְנוּ מִחַיֵּינוּב בְּכָל־גִּבְעָל יִשְׂרָאֵל :

καὶ εἶπαν πρὸς τὸν βασιλέα, ὁ ἀνὴρ ὃς συνετέλεσεν ἐφ' ἡμᾶς καὶ ἐδίωξεν ἡμᾶς, ὃς παρελογίσατο ἐξολοθρεῦσαι ἡμᾶς, ἀφανίσωμεν αὐτόν, τοῦ μὴ ἐστάναι αὐτόν ἐν παντὶ ὁρίῳ Ἰσραὴλ.

Au. Ver.—5 And they answered the king, The man that consumed us, and that devised against us [or, cut us off] that we should be destroyed from remaining in any of the coasts of Israel.

Houb.—נשמדנו: Lege, cum Græcis Intt. נשמדנו, addita ו conjunctione, quæ habet nexūs ut Latini potestatem; nam Gabaonitæ sic dicunt, qui cogitavit super nos ut periremus, ut etiam interpretantur Syrus et Arabs. Neque enim נשמדנו, in voce passiva, active unquam sumitur; sic ut non liceat interpretari, delere debemus, quod tamen fecit Vulgatus.

Ver. 6.

וַיִּתְּנוּלָנוּ שִׁבְעָה אַנְשִׁים מִבְּנָיו וַהֲוִיָּעֲנֵם לַיהוָה בְּגִבְעַת שָׂמָוֶל בְּחֵיר יִהְיֶה וַיֹּאמֶר הַמֶּלֶךְ אֲנִי אֶקַּח מִסֹּס בְּנֵי־צֶדֶק יִתְּנוּ :

δὴ τότε ἡμῖν ἐπτά ἀνδρας ἐκ τῶν υἱῶν αὐτοῦ, καὶ ἐξηλίσσωμεν αὐτοὺς τῷ κυρίῳ ἐν τῷ Γαβῶν Σαουλ ἐκλεκτοὺς κυρίου. καὶ εἶπεν ὁ βασιλεὺς, ἐγὼ δώσω.

Au. Ver.—6 Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose [or, chosen of the Lord]. And the king said, I will give them.

And we will hang them.

Ged.—*That we may hang them up, &c.* The Hebrew is of a dubious meaning; and may signify *suspension* or *luzation* of any kind. Jerom renders the word *crucified*.

In Gibeah of Saul, whom the Lord did choose.

Ged.—*On the Lord's hill at Gibeah-of-Saul.* A conjectural emendation; but founded in analogy, and confirmed by p. p. v.

Booth.—6 Let seven of his sons be delivered to us, that we may hang them up before Jehovah in Gibeah-of-Saul.

The chosen of Jehovah.] These words are wanting in the Syr. and Arab. and it is not probable, that the Gibeonites would honour Saul, their cruel enemy, with this title.

Houb.—6 יִרְן, *Detur.* Delendum punctum majus, quod antecedit. Nam כִּבְנֵי, *de filiis ejus*, pertinet ad דָּוִד, *ille homo*, quod nomen antecessit versu 5. Masora respuit יִרְן, quod tamen non inusitatum; vult יִרְן, quod idem est. Unus Codex Orat. יִרְן, in *Hophal*, *detur*, etiam recte. ... שָׂאֻל בְּדִיד יִרְן, *Saül electus Domini*. Vidit Vulgatus, parum consentaneum esse, ut Gabaonitæ, quo tempore filios Saülis ad necem postulant, Saülem dicant esse *electum Domini*. Itaque vertit, *quondam electi Domini*. Similiter nos, *quem Dominus elegerat*. Quidam volunt, ut legatur בְּדִיד יִרְן, *in monte Domini*, quod stare non potest cum eo, quod antecessit. Nam *collis Saülis* non erat idem, atque *mons Domini*. Forsan legebatur olim בְּדִיד יִרְן, *juxta verbum Domini*. Nam, cum David Gabaonitas sic interroget, *quid faciam vobis*, videtur Deum jussisse, eo sanguine expiari Saülis scelus, quem sanguinem Gabaonitæ postulaturi essent. Aliter David Deum unum consulisset, nec ivisset ad Gabaonitas, ut quidquid vellent, eis concederet.

Dathe.—Hæc verba דָּוִיד יִרְן merito suspecta sunt, quod parum probabile est, Gibeonitas Saulum, cui adeo infesti erant, hoc honoris titulo condecorasse. Omittunt ea Syrus et Arabs. Vulgatus addit: *quondam*, quoniam intelligebat, quam inepta essent. Non displicet conjectura Hubigantii, legi posse: דָּוִיד יִרְן. Poterant enim Gibeonitæ certiores esse facti de responso divino, quod David acceperat.

Maurer.—[דָּוִיד יִרְן] Hæc verba Dathius suspecta habet, "quod parum probabile sit, Gibeonitas Saulum, cui adeo infesti fuerint, hoc honoris titulo condecorasse. Omittere

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ea Syrus et Arabem. Non displicere conjecturam Hubigantii, legentis דָּוִיד יִרְן." Fortasse aculeus inest isto titulo.

Ver. 8.

וַיָּקָח הַמֶּלֶךְ אֶת־שֵׁנֵי בְנֵי רִצְפָּה בַת־אִיָּה אֲשֶׁר יָלְדָה לְשָׂאֻל אֶת־אַרְבָּנִי וְאֶת־מִפְּבֹשֶׁת וְאֶת־חִמְבֹּשֶׁת בְּנֵי מִיכָל בַת־שָׂאֻל אֲשֶׁר יָלְדָה לְעִדְרֵיָאֵל כִּדְּבָרֹתֶיהָ:

καὶ ἔλαβεν ὁ βασιλεὺς τοὺς δύο υἱοὺς Ῥεσφά θυγατρὸς Αἰᾶ, οὓς ἔτεκε τῷ Σαούλ, τὸν Ἑρμωνοὶ καὶ τὸν Μεμφιβοσθεῖ, καὶ τοὺς πέντε υἱοὺς τῆς Μιχὰλ θυγατρὸς Σαούλ οὓς ἔτεκε τῷ Ἑσδρμηλ υἱὸς Βερζελλὶ τῷ Μωουλαθί.

Au. Ver.—8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal [or, Michal's sister], the daughter of Saul, whom she brought up for Adriel [Heb., bare to Adriel] the son of Barzillai the Meholaithite.

Pool.—*The five sons of Michal*, or, of Michal's sister, to wit, Merab; for Michal had no children, 2 Sam. vi. 23, nor was she married to this Adriel, but to *Phalti*, or *Phaltiel*, the son of Loish, 1 Sam. xxv. 44; 2 Sam. iii. 15; and Merab her sister was married to this very *Adriel* the *Meholathite*, 1 Sam. xviii. 19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, ver. 19, and *uncle* for *uncle's son*, Jer. xxxii. 7, 12. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of *son* is oft given in Scripture, as Gen. xlviii. 5; Exod. ii. 10; Deut. xxv. 5, 6; Ruth i. 11, 12; iv. 17. *Quest.* But why then are not these called *the sons of Merab*? *Answ.* Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this. *Whom she brought up*; for so this Hebrew verb, which primarily

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and properly signifies to *bear*, is sometimes used, as Gen. i. 23; Ruth iv. 17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Ruth iv. 16, 17; and compare Gen. xvi. 2; xxx. 3; Numb. xi. 12; Gal. iv. 19.

Bp. Patrick.—*Whom she brought up.*] In the Hebrew, “whom she bare,” i. e., which were born: according to an usual manner of speaking among the Hebrews; of which see Dr. Hammond upon Luke xvi. note b.

For Adriel.] It is plain from hence, that by *was born* is meant, as we translate it, *was brought up*. For Michal was not the wife of Adriel, but was given to Phaltiel (1 Sam. xxv. 44). Merab her eldest sister being married to Adriel (1 Sam. xviii. 19), by whom she had these five sons, whom Michal brought up, and therefore they are called her children. Thus the Jews say, in the Gemara Sanhedrin, cap. 2, “Merab brought them forth, and Michal educated them.” And the like we read (as they allege for the proof of this) Gen. xxx. 3; i. 23 (see Selden, De Uxore Hebr., lib. i., cap. 6). Kimchi also here alleges the words of the women in Ruth iv. 17. “There is a son born to Naomi;” who was not the mother of it, but only laid it in her bosom, and became nurse to it, as is said in the precedent verse. Thus also Rasi, Ralbag, and a great many other Jews, following the Chaldee paraphrase. And we have an example of this in the heathen writers. For Agamemnon and Menelaus are called sons of Atreus, because their father being dead, he took care to bring them up. So Eustathius on the second book of the Iliads: Plisthenes (who was their father) being dead, the youths being bred up by Atreus, αὐτοῦ παῖδες ἐκλήθησαν, “they were called his children.”

Grotius, Le Clerc, Houb., Dathe, Horsley, Ken., Ged., Booth.—The five sons of Merab the daughter of Saul whom she had borne [or, bare] to Adriel, &c.

Ken.—*The king took the two sons of Rizpah, the daughter of Aiah, whom she bore (יָרָד) unto Saul, and the five sons of Michal the daughter of Saul, whom she brought up (יָרָד) for Adriel the son of Barzillai.* Though our last English translators have sometimes expressed, not what they found in

the Hebrew text, but what in their opinion ought to be there; yet at other times, rather than admit a corruption, they have offered violence to the sense of the plainest words: as in this instance, by rendering the same verb, in the very same connexion, very differently and without authority. But the corruption is obvious. For it is clear from 2 Sam. vi. 23, that Michal, Saul's daughter, had no child. And it is clear from 1 Sam. xviii. 19, that Adriel's wife was Merab. It is therefore for the honour of two Heb. MSS. to have preserved here the name Merab, undoubtedly the true reading.

Dathe.—In textu quidem legitur Michal. Sed permutatio nominum Michal et Merab tam manifesta est, ut non nisi fidiculis adhibitis cum aliis locis possit conciliari. Primo cap. vi. 23 narratur, Michalam per omnem vitam suam prolem non habuisse. Deinde non Michala, sed Meraba matrimonio juncta fuit Adrieli, 1 Sam. xviii. 19; Michala vero durante exsilio Davidis nupta fuerat Phaltieli, 1 Sam. xxv. 44; 2 Sam. iii. 15. — Duo codd. Kennicotti 250 et 198 habent מֵרַב, sed sine dubio tantum ex correctione scribæ, qui errorem observabat. Nam hoc quoque mendum est antiquissimum et in verss. antiquis deprehenditur. Habent illud οἱ ὁ et Vulgatus; Syrus vero habet aliud nomen מֵרַב, *Nodoba*, quod fortasse ex מֵרַב, litteris non valde dissimilibus, ortum est; nam Saulum filiam nomine Nodobam habuisse, nullibi legitur. Chaldaeus contradictionem sic conciliare studuit: *quinque filios Merabæ, quos educaverat Michal, filia Sauli, quos peperat Adrieli*, etc.

Maurer.—מֵרַב לְאֶדְרִיֶּל Pro מֵרַב legendum esse מֵרַב, jam Grotius, Clericus aliiq. conjecerunt, et nuper existimavit Hitzigius Be-griff, p. 145 sq., collatis inter se locis 1 Sam. xviii. 19; xxv. 44; 2 Sam. iii. 14, 15; vi. 23. Per antiquum esse mendum, et fortasse ab ipso scriptore profectum, patet ex eo, quod jam apud LXX et Vulg. deprehenditur.

Ver. 9.

Au. Ver.—9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest.

Pool.—*In the hill, or, in a hill*, in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future. *Before the Lord*; as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, ver. 6. *They fell*, i. e., died; for so the word to *fall* is oft used, as Exod. xix. 21; 1 Chron. xxi. 14; Psal. xci. 7; Jer. xxxix. 18; Hos. v. 5; or were executed.

Houb.—9 וקצם: Unus Codex Orat. וקצם, et suspenderunt eos. Sic alibi passim Codices Hodierni, ut sunt antiquiores, ita plures suppleunt litteras ו, quas Hebr. sermo desiderat, quæque absunt ab Hodiernis Impressis. ... שבטם: Recte Masora שבטם, septem illi. Nam ושבטם esset septuaginta. ... הים המות: Masora מות המות, et illi mortui sunt, bona quidem scriptura; sed hodierna non fuit vituperanda, cum liceat convertere, illi autem morte affecti sunt, המות, in Hophal, pro דמות, ut alibi sæpe. Deinde recte Masora בנדלח, addito ב, ut sit in principio.

Ver. 12.

Au. Ver.—12 And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, which had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa.

Houb.—חלום, *Suspenderunt*. Perperam Masora חלום, addito מ. Hic enim Chaldaismus est, cum contra חל sit forma legitima verborum "חל, ut וק, *acquisierunt*. ... ופיליטי, *ibi Philistæi*. Male Masora, ופיליטי. Nam ופיליטי, quæstionis est quo, et motum habet? atqui, *suspendere in ligno*, non notat motum e loco in locum.

Ver. 15, 16.

15 — וַיִּשְׁבְּרוּ בְכָב אֶמְשָׁר ו
פִּילִיטֵי הִרְפָּה וּבִמְשָׁקֵל הִיכֹל שָׁלַח
מֵאוֹת בְּמִשְׁקֵל כֹּחַשֹׁת וְהָמָּה חֲנָיָר
חֲדָשָׁה וַיֵּאמָר לְהַפִּיזוֹת אֶת־דָּוִד:
ו. ישיב כ. 16.

15 — καὶ ἐπορεύθη Δαυὶδ 16 καὶ Ἰεσβὶ δὲ ἦν ἐν τοῖς ἐκγόνοις τοῦ Ῥαφὰ, καὶ ὁ σταθμὸς τοῦ δόρατος αὐτοῦ, τριακοσίων σίκλων ὀκλῆ χαλκοῦ, καὶ αὐτὸς περιζωσμένος κορύνην, καὶ διανοεῖτο τοῦ πατάξαι τὸν Δαυὶδ.

Au. Ver.—15 Moreover the Philistines

had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David waxed faint.

16 And Ishbi-benob, which *was* of the sons of the giant [*or, Rapha*], the weight of whose spear [*Heb., the staff, or, the head*] weighed three hundred shekels of brass in weight, he being girded with a new sword, thought to have slain David.

15 *And David waxed faint.* 16 *And Ishbi-benob, &c.*

Geddes.—But David being *now* feeble, (16) Ishbiboneb, who was of the Raphaite race, the brass of whose spear weighed three hundred shekels, and who was begirt with a new sword, thought to kill David.

Of the sons of the giant.

Pool.—*The giant*: so called by way of eminency. Or, of *Rapha*, a giant so called. *The weight of whose spear weighed three hundred shekels*: see 1 Sam. xvii. 5. *With a new sword*, or rather, *with a new girdle or belt*; for, first, This was the usual habit of soldiers, 1 Sam. xviii. 4; 2 Sam. xviii. 11; xx. 8; 1 Kings ii. 5; Isa. v. 27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Ezek. xxiii. 15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word *being girded*; such ellipses of conjugate words being frequent in the Hebrew tongue, as Numb. xi. 14; Psal. lxxvi. 12; Matt. xx. 12. Thirdly, The newness of the sword seems to have no emphasis nor significance for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

Bp. Patrick.—16 *Ishbi-benob, which was of the sons of the giant.* That is, of Goliath: who by way of eminency is called *the giant*; though Bochartus thinks the Hebrew word *rapha* signifies any giant; and so these words should be translated, "of the race of the giants," i. e., of the Anakims who fled into this country, particularly to Gath, when Joshua expelled them from Canaan (Josh. xi. 22).

The weight of whose spear weighed three

hundred shekels of brass.] This is to be understood of the head of his spear, which weighed half as much as that of Goliath (1 Sam. xvii. 7).

He being girded with a new sword.] The word *sword* is not in the Hebrew; nor is there anything remarkable in his having a new sword; therefore it should be translated, "with a new kind of weapon," or rather, "with a new belt;" which had been bestowed upon him as a reward of some great exploit which he had done, or as a token of some new honour, or command, conferred upon him in the army (see xviii. 11).

Dr. A. Clarke.—*Being girded with a new sword.*] As the word *sword* is not in the original, we may apply the term *new* to his *armour* in general; he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable; or it may mean a strong or sharp sword.

Gesen.—*רָפָח* (for *רָפָה*) *Raphah*, pr. n. a) With art. *רָפָה*, a Philistine, whose sons (*לְיָדֵי רָפָה*) were giants; see in *רָפָה* no. 2. a. b) A man 1 Chr. viii. 37; for which in ix. 43 *רָפָה* q. v.

רָפָה m. 1. only in plur. *רָפָהִים* pp. "The quiet, the silent," i. e. *the shades, manes*, dwelling in Hades, whom the Hebrews supposed to be destitute of blood and animal life (*נֶפֶשׁ*), but yet not wholly without some faculties of mind; Psalm lxxxviii. 11; Prov. ii. 18; ix. 18; xxi. 16; Isaiah xiv. 9; xxvi. 14, 19; c. art. Job. xxvi. 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. *רָפָה*, 1 Chron. xx. 4, 6, 8; but *רָפָה*, 2 Samuel xxi. 18, 20, 22. His sons or posterity, *לְיָדֵי רָפָה*, in the time of David, were distinguished for their great stature and bravery, 2 Sam. xxi. 16.—Perh. *רָפָה*, *רָפָה*, signified also to be high, tall; from *רָפַע* to be high,

lofty. Comp. *רָפָהִים* in *רָפָה*. b) 1 Chron. iv. 12. c) ib. viii. 2.

Houb.—15 *Fuit autem bellum Israel cum Philistæis, in quo bello cum David servique ejus cum Philistæis decertassent, Davidque esset defatigatus.* 16 *Jesibenhob, qui erat de filiis Arpha, ille cujus in hasta cuspide erant sicli æris ducenti, ut erat balteo novo cinctus, Davidem interficere moliebatur.*

16 *ישבינוב* Hæc duo non fuerunt separanda, cum sit nomen proprium, et recte

Masora *ישבינוב*, nam sic legunt veteres, ut sit ' in medio, *Isibenhob*. ... *יהוא הגור חדשה, ille autem accinctus novam.* Deest nomen, ad quod pertineat *חדשה*, *novam*. Syrus, Vulgatus et Arab. supplent *ensem*, quasi legerent *חרב*, quod nomen est femininum, cum *חדשה* concordans. Chaldaeus, *חדשק, חדרמ, cingulo novo*; nempe legit, *חדשה חדרמ, accinctus cingulo novo*. Sic etiam legit Theodotion, qui *περιζώων* interpretatur. Habent Græci in Rom. Edit. *κορύνην*, *clavam*, mendose pro *ζώνην*. . Omittendi *חדשה* occasio fuit *חדשה* satis simile.

Ver. 18.

וַיְהִי אַחֲרֵיכֵן וַיַּחֲיִיעֹד הַמִּלְחָמָה בְּלֵב עַם־פְּלִשְׁתִּים אֲזַי הָיָה סִבְיָי הַחֲשָׁשִׁי אַחֲרֵיהֶם בְּיַד־יָדֵי הַרְקָח :

καὶ ἐγενήθη μετὰ ταῦτα ἔτι πόλεμος ἐν Γέθ μετὰ τῶν ἀλλοφύλων τότε ἐπάταξε Σεβοχὰ δ Ἀσθαθθὶ τὸν Σεφ ἐν τοῖς ἐγγύνοις τοῦ Ῥαφά.

Au. Ver.—18 And it came to pass after this, that there was again a battle with the Philistines at Gob: then Sibbechai the Hushathite slew Saph [or, Sippai], which was of the sons of the giant [or, Rapha].

At Gob.

Pool.—*At Gob*, or in Gezer, as it is 1 Chron. xx. 4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both.

Houb., Horsley, Ged., Booth.—*At Gezer.* So Josephus and p. p. 1 Chron. xx. 4. The present text, Chald. and Vulg. have *Gob*. Most copies of Sep. with Syr., Arab., have *Goth*. Other copies of Sept. with fifty MSS. have *Nob*.—*Ged.*

Houb.—18 *בב*, *In Gob*. Habent tres codices *בב*, plene: unus *בב*, in *Nob*. Græci et Syrus et Arabs, *בב*, in *Geth*. Melius in Libro Paral. *בב*, in *Gazer*, quæ urbs sita est in finibus Israel, prope Philistæos. Facile erat ut scribæ *בב* pro *בב* scriberent. Itaque recte Edm. Calmet antetulit scriptionem parallelam. Sic etiam videtur legendum versu inferiore.

Saph, which was of the sons of the giant. See notes on ver. 16.

Ged.—Saphai, who was of the Raphaite race.

Ver. 19.

וַיַּחֲיִיעֹד הַמִּלְחָמָה בְּיָד־יָדֵי הַרְקָח וַיִּהְיֶה אֲחֵרֵיכֵן וַיִּהְיֶה אֲחֵרֵיכֵן וַיִּהְיֶה אֲחֵרֵיכֵן

בית תלחמי את בליית הגי' וצץ
חנייתו כמנור ארגים:

ו' וצץ

καὶ ἐγένετο ὁ πόλεμος ἐν Ῥὸμ μετὰ τῶν ἀλλοφύλων· καὶ ἐπάταξεν Ἐλεανὰν υἱὸς Ἀριωργίμ ὁ Βαυθεεμίτης τὸν Γολιάθ τὸν Γεθαῖον. καὶ τὸ ξύλον τοῦ δόρατος αὐτοῦ ὡς ἀντίον ὑφαινότων.

Aug. Ver.—19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaare-oregim [*or, Jair*], a Beth-lehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

Pool.—The brother of Goliath the Gittite: the word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1 Chron. xx. 5, where it is expressed. And such defects of relatives are not unusual in Scripture. Thus the word *wife* is understood, Matt. i. 6; John xix. 25; and *father* or *mother*, Mark xv. 40, 47, compared with Mark xvi. 1; Luke xxiv. 10; and *son*, Matt. iv. 21; Mark ii. 14; John xxi. 15; and *brother*, Luke vi. 16, compared with Jude 1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregim, slew Beth-halachmi*, or *Lahmi* (as he is called by way of abbreviation, 1 Chron. xx. 5, which is very frequent in the Hebrew tongue), who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is often rendered, as hath been noted before) *Goliath the Gittite*, i.e., in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi, a Goliath* (or another Goliath) *of Gath, or the Gittite*. So the name of the giant was *Beth-halachmi*, who may be here called *Goliath*, not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, 1 Sam. xvii., that name was either given to him by others, or taken by himself.

Ken.—Every one knows, that *Goliath the Gittite* was slain by *David*, and therefore there must have been a mistake of some transcriber here; since Goliath could not be slain also by *Elhanan the son of Jaare*

Oregim. Under this perplexity we are seasonably relieved by a repetition of this very place in Chronicles; which, though perhaps the most corrupted book, as well as the latest in the Old Testament, is extremely useful (among other reasons) because it will frequently settle the true reading in books which are more ancient and more important.

We read then 1 Chron. xx. 5—

ויד אלחנן בן יעור את לחמי אחי
גלית הגי'

And Elhanan, the son of Jaor, slew Lahmi the brother of Goliath of Gath, &c. Here all is plain and consistent; and these words have evidently been corrupted into the words now found in Samuel. But, for conviction, let us place both together; first the regular line of Chronicles, and under it the corrupted line of Samuel—

Chron. ויד אלחנן בן יעור . . .

Sam. ויד אלחנן בן יערי ארגים

Chron. את לחמי אחי גלית

Sam. בית הלחמי את גלית

The corruption is now evident to every eye—that יערי (or as the marginal reading has it in Chronicles יעיר) is corrupted into יעיר into יערי; after which it was natural for some copyist to insert the ה at the beginning of לחמי, to make it a *regular local name*; for ביה יהמי is a *Bethlehemite*—and then יערי has plainly been corrupted into יערי. But then; *how* comes in the long word uncorrupted text to introduce it? How is it, that after יערי (which should be יעיר or יעיר—*And Elhanan the son of Jaor*) comes in a *participle plural Masculine*, signifying *YFAINONTES*, Weavers; and which confessedly so signifies, at the end of this very verse?

I think there is but one way of answering these queries, to any reasonable man's satisfaction, and that is—by saying, that the word was taken *into the middle* of the verse *from the end* of it, in the following manner.

A transcriber is to copy these words—

ויד אלחנן בן יעור את לחמי אחי
גלית הגי' וצץ חנייתו כמנור ארגים:

He writes on regularly, till he has transcribed יעיר *Jaor*; and then, upon the next reference to his book, carelessly casting his eye upon the line under יעיר *Jaor*, and

seeing כסנור *Kinnor* a word ending with the same letters he had just set down, he writes on the next word from thence ארגים *Oregim*—ארגים בן יעור ארגים—יד אלחנן בן יעור ארגים—after which, referring again to his book, and finding his mistake, he returns to the line above, and there (without striking out the word ארגים *Oregim*, which he had inserted improperly) writes on from יעור *Jaor*, as he should have done at first—

ויד אלחנן בן יעור ארגים את לחמי אחי גלית

—which words, by the farther carelessness of some transcriber or transcribers since, have been corrupted (we see) into the words following—

ויד אלחנן בן יערי ארגים בית הלחמי את גלית הגתי ועץ חניתו כמנור ארגים :

So Dr. Adam Clarke.

Bp. Horsley.—19 *At Gob*; read again, at Gezer. Where Elhanan—the Gittite. Upon comparing this with the parallel place, 1 Chron. xx. 5, I would read, with Houbigant, and Elhanan the son of Jair, a Bethlehemite, slew Lechami the brother of Goliath the Gittite.

Ged.—Again there was a battle with the Philistines at Gob; when Elhanan Ben-Jair-oregim, a Bethlehemite, slew Lahami, brother to [supplied from 1 Chron. xx. 5] Goliath, the Gathite, the staff of whose spear was like a weaver's beam.

At Gob. Here again forty MSS. have Nob. In the different copies of Sep. we find Nob, Rob, and Rom. The words are wanting in Syr., Arab., and p. p. 1 Chron. xx. 5.

Booth.—19 Again there was another battle with the Philistines at Gob, where Elhanan, the son of Jair, a Bethlehemite, slew Lahumi, the brother of Goliath, the Gathite, the staff of whose spear was like a weaver's beam.

Houb.—19 *Fuit adhuc bellum cum Philistæis in Gazer, in quo Elchanan filius Jair Bethlehemita percussit Lechmi fratrem Goliath Gethæi, cujus hastæ lignum erat ut jugum textorum.*

אלחנן בן יערי ארגים בית הלחמי את לחמי אחי גלית. In loco 1 Paral. huic parallelo xx. 5 hodie sic legitur: אלחנן בן יעור ארגים אחי גלית; quam ultimam scripturam anteferebant critici fere omnes, neque dubitant, quin mendum sit

non unum in scriptione priore. Solus Buxtorfius utramque scripturam tueri se putat posse, quod quam incassum conetur, et pertinacia quanta, vide, si juvat, in ejus Anticritica, p. 420. Ego ultimam paral. libri scripturam sic puto esse amplectendam, 1o. ut tollatur ארגים, quod abest in paral. libro, et quod videtur male iteratum ex vocabulo ארגים, quod extat linea inferiore. 2o. Ut, cum adsciscas ארג לחמי, *Lechmi*, non tollas בית הלחמי, *Bethlehemita*, quod hic legitur, ob eam causam, quod in iis verbis occasionem habuit scriba, cur omitteret לחמי, satis simile, quomodo ex ארגי, quod legitur parallelo loco, fecit ארג, per scribendi errorem: itaque hunc locum sic legendum: אלחנן בן יערי ארגים אחי גלית, בית הלחמי ארג לחמי אחי גלית, (*et percussit*) *Elchanam, filius Jair, Bethlehemita, Lechmi fratrem Goliath*. Vide notam nostram in locum parallelum. Recte hoc loco Clericus adversus Buxtorfium hæc observabat: “Qui talia negant, aut pertinacia ducti, aut imperitia, aut præconceptis opinionibus excæcati negant. Putant nonnulli se melius consulere auctoritati scripturæ, negando ei ulla inesse menda. Sed si verum sit menda ei inesse, male profecto illi consulit, dum veritatem, ope mendacii, defendere conantur. ...Quærendum est quomodo, admissis nonnullis mendis librariorum, quæ negari nequeunt, sarta tecta esse queat scripturæ auctoritas, non quomodo negemus quod manifestum est.

Dathe.—19 *Cum iterum prope Gobam cum Philistæis certaretur, occidit Elhanan, Jairi filius, Lahmeum, fratrem Goliathi, a) cujus hasta erat instar jugi textorii.*

a) Sic locus restituendus videtur ex 1 Chron. xx. 5; cf. Houbigantius.

Ver. 21, 22.

אֶת־אֲרֶבֶּעַת אֲלֶה יָלְדוּ לְהַרְפָּה בִּנְתּוֹ וַיִּפְּלּוּ בְיַדְדָּוִד גִּבּוֹר עֲבָדָיו :

οἱ τέσσαρες οὗτοι ἐτέχθησαν ἀπόγονοι τῶν γυγάντων ἐν Γέθ τῷ Παφὰ οἶκος, καὶ ἐπέσαν ἐν χειρὶ Δαυὶδ καὶ ἐν χειρὶ τῶν δούλων αὐτοῦ.

Au. Ver.—22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

21, 22, *Giant*. See notes on ver. 16.

Ged., Booth.—These four, of the race of the Rephaites of Gath, fell by the hand of David, and by the hand of his servants, &c.

Maurer.—22 אֶת־אַרְבַּע אֲלֶה יָלְדָה גִּתָּי [אֶת־אַרְבַּע אֲלֶה יָלְדָה גִּתָּי] Ewaldus Gr. crit., p. 597 et Winerus accu-

sativum *אֶלֶּה אֲדִירָאֵי* ad יָדָא vs. 21 referendum censent, quam constructionem verba vix admittent. Equidem existimaverim, pro יָדָא efferendum esse לָדָא: *hos quatuor pepererant* sc. mulieres (impers.) *Rapha Gatherensi*. Masorethis fraudi fuisse videtur, quod vs. 20 ex legitur יָדָא יָדָא יָדָא יָדָא.

CHAP. XXII.

See notes on Psalm xviii.

CHAP. XXIII. 1—7.

וַיֹּאמֶר דָּבָר יְדִיד הָאֱמֹרָלִים נָא
דָּבָר דְּבָרִישִׁי וַיָּאֵם הַגִּבּוֹר חָקֵם עַל
מְשִׁיחַ מְלֹחֵי יַעֲקֹב וַיִּנְעִים זְמֵרוֹת
יִשְׂרָאֵל: 2 וַיֹּדֶם יְהוָה דְּבָרִישִׁי וַיִּמְלֹתוּ
עַל־לִשְׁוֹנִי: 3 אֲמַר מְלֹחֵי יִשְׂרָאֵל לִי
דָּבָר צוּר יִשְׂרָאֵל מוֹשֵׁל בְּאֲמֹם צָדִיק
מוֹשֵׁל יְרֵמֶת מְלָחִים: 4 וַיִּכְאֹר בָּהֶם
יְיָ־שֹׁמֵשׁ בָּהֶם לֹא עֲבֹדֹת מִנְהָם
מִסְּפָר גָּשָׁם מִאֲרָץ: 5 כִּי־לֹא־כֹן גִּיתִי
עִם־מֶלֶךְ כִּי־כִלִית עוֹלָם שָׁם לִי פְרוּקָה
בְּכָל אֲשֶׁמְנָה כִּי־כִלִּישְׁעִי וְכִל־הַפֶּן
כִּי־לֹא יִצְמִיחַ: 6 וּבְלִעַל פְּרוֹץ מִגִּד
בְּלָחֶם כִּי־לֹא כִדָּה הָקָחוּ: 7 וַיֵּשֶׁב
בָּהֶם יִמְלָא כְּרוֹל וַעַץ חֲגִית וּבָהֶם
שָׁרוּ וַיִּתְּרֵם בַּעֲבָדָתָהּ:

τ. 6. ב'נ"א כ"ג

τ. 1. פ'ב צ"ב

1 και οὗτοι οἱ λόγοι Δαυὶδ οἱ ἑσχατοὶ πιστὸς Δαυὶδ υἱὸς Ἰεσσαί, καὶ πιστὸς ἀνὴρ ὃν ἀνέστησε κύριος ἐπὶ χριστὸν θεοῦ Ἰακώβ, καὶ εὐπρεπεῖς ψαλμοὶ Ἰσραὴλ. 2 πνεῦμα κυρίου ἐλάλησεν ἐν ἑμοί, καὶ ὁ λόγος αὐτοῦ ἐπὶ γλώσσης μου. 3 λέγει ὁ θεὸς Ἰσραὴλ· ἔμοι ἐλάλησε φύλαξ ἐξ Ἰσραὴλ παραβολήν· εἶπον ἐν ἀνθρώπῳ, πῶς κραταιώσῃτε φόβον χριστοῦ, 4 καὶ ἐν φωτὶ θεοῦ πρωΐας; ἀνατεῖλαι ἥλιος τοπωρῇ, οὐ κύριος παρήλθεν ἐκ φέγγους, καὶ ὥς ἐξ ἵετού χλόης ἀπὸ γῆς. 5 οὐ γὰρ οὕτως ὁ οἶκός μου μετὰ ἰσχυροῦ, διαθήκην γὰρ αἰώνιον ἔθετό μοι· ἐτοίμην ἐν παντὶ καιρῷ πεφυλαγμένην· ὅτι πᾶσα σωτηρία μου καὶ πᾶν θέλημα, ὅτι οὐ μὴ βλαστήσῃ ὁ παράνομος. 6 ὥσπερ ἀκανθα ἐξωσμένη πάντες οὗτοι, ὅτι οὐ χειρὶ ληφθήσονται, 7 καὶ ἀνὴρ οὐ κοπιᾷ ἐν αὐτοῖς· καὶ πλήρες σιδήρου, καὶ ξύλον δόρατος, καὶ ἐν πυρὶ καύσει, καὶ καυθήσονται αἰσχυρὴν αὐτῶν.

Au. Ver.—1 Now these *be* the last words of David. David the son of Jesse said, and

the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

2 The Spirit of the LORD spake by me, and his word *was* in my tongue.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth [*or*, be thou ruler, &c., Ps. cx. 2] over men *must be* just, ruling in the fear of God.

4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender grass *springing* out of the earth by clear shining after rain.

5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

6 But the sons of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands:

7 But the man *that* shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

Pool.—1 *The last words of David*; not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death; or the last which he spoke by the Spirit of God, assisting and directing him in an extraordinary manner. *The sweet psalmist of Israel*; or, *sweet*, or, *delightful*, or, *amiable* in the *songs of Israel*: either, first, As the object of them; he whom the people of Israel mentioned in their songs with joy and praise, as when they sung, *Saul hath slain his thousands, and David his ten thousands*; Or, secondly, As the author of them, he who was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God, and for the use of his Church in after-ages.

3 *Spake to me*, by way of command; or *of me*, by way of prediction and promise concerning me and my house, and the Messiah who is to come out of my loins. *He that ruleth over men must be just, ruling in the fear of God*: thus it is a precept or declaration of the duty of kings, and particularly of Solomon his son, (to whom as a dying man he gives this advice,) and of his successors the kings of God's Israel, for whose instruction he gives this rule. And so here are the two principal parts of a

king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people.

Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a ruler over men*, (or rather, *among men*, as the Hebrew word properly signifies, to wit, the Messiah, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just or righteous one* (a title oft given to Christ, as Isa. liii. 11; Jer. xxiii. 5, 6; xxxiii. 15; Zech. ix. 9), *ruling in the fear of the Lord*, making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord*, i. e., governing and ordering the worship of God, which is oft called *the fear of God*. And so this clause is added to prevent or remove scandals and offences which might be taken at the Messiah when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet.

4 These words are either, 1. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragrantcy in it. Or rather, 2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself, in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messias.

5 *Although my house be not so with God*; although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the

Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time. *Yet he hath made with me an everlasting covenant*: notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were fore-known before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, chap. vii. 16, until the coming of the Messiah, who is to be my son and successor, and whose kingdom shall have no end. *Ordered in all things*; ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psal. lxxxix. 31—34. *Sure, or preserved, or observed, or kept*, to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom. iii. 3; 2 Tim. ii. 13. *For, or therefore*, as the Hebrew particle *chi* oft signifies; *therefore*, i. e., because God hath made such a covenant. *This is, or, he is*, he who hath made this covenant; *or, in this is*, i. e., it consists in and depends upon this covenant. *All my salvation*; both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine. *All my desire, or, every desirable thing*; the word *desire* being oft put for desired, or a desirable thing; as Ps. xxi. 2; lxxviii. 29, 30; Ezek. xxiv. 16. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the

Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce. *Although he make it not to grow*, i. e., my house, mentioned before. So the sense is, Although God as yet hath not made my house or family to grow, i. e., to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag. ii. 7, so in a special manner is my desire, and the author of all my salvation.

6 *The sons of Belial*, or, the men of Belial, as it is expressed 2 Sam. xvi. 7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1 Sam. x. 27; 2 Chron. xiii. 7. *As thorns thrust away*; which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either, 1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, ver. 3, 4; so here he requires them to be severe in punishing and purging away weak and incorrigible men from about his throne, and from among

his people. Or, 2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be *sons of Belial* in it, who would endeavour to disturb and overthrow it, but to no purpose.

7 *The staff of a spear*; so the meaning is, he must fill his hand, or arm himself with some iron weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*, i. e., his hand, wherewith he attempted to touch and take them, with thorns, as *with iron and the staff of a spear*; i. e., he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand. *And they shall be utterly burned*, or, *therefore*; because men cannot safely touch them, therefore they will burn them up. Or, i. e., if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them. *In the same place*, or, *in their place*, where they grow or stand; and they will not trouble nor hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

Bp. Patrick.—*These be the last words of David.*] These were the last words that he spake by the Holy Ghost, as Abarbinel expounds them. The Chaldee paraphrase takes these words, as if they were a prophecy of the Messiah: for so it expounds them; "These are the words of the prophecy of David, which he prophesied of the consummation of all things, in the day of consolation, which is to come."

3 *The God of Israel said.*] By Nathan or by Samuel.

He that ruleth over men must be just,

ruling in the fear of God.] Or, as we render it in the margin, "Be thou ruler over," &c., which the Chaldee expounds of the Messiah in this manner, "The faithful God spake (so he interprets the word *Rock*), I will constitute to me a king, he is the Messiah, who shall arise, and reign in the fear of the Lord." But this relates first to David, the type of Christ; who was taught to rule justly, and in the fear of God: that is, in the exact observance of all the Divine laws. Or, as Abarbinel interprets it, "When he that rules men is just, then the fear of the Lord will rule and have dominion in the earth;" for all the people are apt to tread in the steps of their king: so that when he that rules is just, it is as if he did not rule, but the fear of the Lord ruled in the earth.

4 *He shall be as the light of the morning, when the sun riseth.*] The dominion of the just (as the same Abarbinel interprets it) shall be as the morning light, when the sun ariseth, and the light continually increases.

As the tender grass springing out of the earth by clear shining after rain.] We have in this translation quite transposed the Hebrew words, where they run thus, "From splendour and from rain, grass out of the earth." The sense of which Abarbinel thinks is this, It shall be such a morning, in which there is sometimes sunshine, and sometimes showers of rain, to make grass spring out of the earth.

Although my house be not so with God.] Which he thus interprets; Although the kingdom of a just man, by little and little, grows and increases; and sometimes is clouded, and sometimes the light shines upon it: the kingdom of David shall not be so, but God hath made a perpetual covenant, &c.

For this is all my salvation.] Or, as he interprets it, This is all my salvation, and my desire, that he would not make it grow or shoot up (for that supposes it to be buried), but that, as was said before, it may always remain in an equal manner ordered and conserved.

It must be acknowledged, that there are no words so obscure in this book as these two verses. The sense of which Ludovicus De Dieu seems to me to have most clearly opened:—The stability and perpetuity of his kingdom, saith he, David amplifies by a comparison with three natural things, which are very grateful to men, but not constant

and stable; in a settled order and sure. For the sun arises, but goes down again; and the morning may be clear, but clouds afterwards arise; and the tender grass springs up, but withers away. Not so, saith he, is my kingdom before God. It is flourishing, like all these, but perpetual: for he hath made an everlasting covenant with me; though some afflictions have befallen me; and he hath not made all my salvation and desire to grow. So he makes the first *caph* of similitude to stand for three; and to be repeated thrice in this manner:—

"The God of Israel said, the Rock of Israel spake concerning me; The just man ruleth among men: he ruleth in the fear of God. And as the sun ariseth, with a shining light: as the morning is without clouds, by reason of its splendour; as from rain the tender grass springs out of the earth: yet (or truly) so is not my house with God. Because he hath made an everlasting covenant with me; disposed in all things, and well kept and preserved in that order. Although he doth not make all my salvation and desire to grow (that is, though some adversities happen to me and my family), yet that always remains, which, in the covenant of God made with me, is in all things orderly, disposed, and preserved."

6 The kingdom of impious men shall not be like the kingdom of the house of David: being so far from being like to grass, which is useful, that they are rather like thorns; which are rejected as hurtful and pernicious. That is, such wicked men are not fit for human society.

7 *But the man that shall touch them must be fenced with iron and the staff of a spear.*] If any body will meddle with them, it must be at his peril. For so the word *jimmale* (which we translate *fenced*) signifies "shall be filled," with the iron and the staff of a spear. Spears are never used to cut down thorns; but iron gives one a sore wound, like that which a man receives from a spear, when it runs into his body, iron and wood withal. So the same De Dieu very judiciously.

They shall be utterly burned with fire in the same place.] Therefore men burn them with fire, in the same place where they grow: and so wicked men are destroyed, where they think themselves most secure. Which the Targum applies to the judgment of the great day, saying, "Their punish-

ment is in the hand of man : but they shall be burnt up utterly, when the house of the great judgment appears : that they may sit on the throne of judgment to judge the world."

Ken.—We are now arrived at a part of Holy Scripture, which is of more than common importance : a part, which promises something very magnificent, but sadly disappoints (at present) our reasonable expectations. It is not in the power of words to form a more solemn and splendid introduction : and yet, when we have perused the whole song, whether the darkness be owing to errors in the present text, or mistakes in our version, or to both; the general subject, as well as most of the particulars, want much illustration.

The great point is, to fix and ascertain the subject : whether it be, the celebration of a good and righteous *governor*, in general ; or, in particular, that righteous and just one, *the Messiah*. In favour of this latter sense, new evidence has arisen from an investigation of the Heb. MSS. ; the oldest and best of which has preserved the word *Jehovah*, in one part of this hymn ; where, if the word be genuine, it solves the chief difficulty. As this word appeared to me from the first, and does still, to be of very great consequence ; I represented it in my "First Dissertation on the Hebrew Text," p. 468—471 [see below] : adding, that the old Greek version proves the ancient existence of the word in this place. With what success this discovery was made to the public, the reader will in part judge from the review of that Dissertation by the learned Professor Michaëlis, who says :—*Ultima verba Davidis mendis laborare quibusdam, vix audemus dubitare : frustra in illis explicandis desudasse totum interpretum tanquam collegium intelligentes ; neque ipsi, sollicita verborum investigatione, adhibita etiam luce quam Arabia ac Syria præferre solet, aliquid satuti invenientes. Quicquid ex verbis eruas, hiat ; nec apparet, ad quem finem pertineat. Legimus et sicut lux matutina oriatur sol, sive, et circa tempus lucis matutinæ oriatur sol ; languente utraque sententia. Quod igitur verum, felix, rei que Christianæ faustum sit, codex Kennicottianus, omnium hucusque inspectorum antiquissimus, habet atque ut lux matutina oriatur Jehova sol—quod Dei nomen, nunc deletum, in nostro commate legebat interpres Græcus. Vaticinium ergo*

de Messia deprehendisse se credit Kennicottus ; dignum εὐρημα quod ei gratulemur, cupiamusque magis confirmari.

I therefore presume, that the subject of this sacred song, composed near the close of David's life, is *the Messiah* : and certainly no other subject was so worthy to employ the *last poetry of the man after God's own heart*. He labours to introduce it with an accumulation of all such expressions, as would command the greatest attention to what he was about to deliver, as he was *king*, and as he was *prophet*. That a good *ruler*, in the general, should be here treated of, seems impossible : not only from the introductory pomp and splendour, but also from the subsequent particulars being inapplicable to any king or ruler, but *Messiah*. The *everlasting covenant*, concerning this son of David, is expressly mentioned ; as well as the *spiritual* nature of his kingdom. All the particulars agree to the *Messiah* : and while some describe *the fate of his enemies*, others are descriptive of his own *crucifixion* ; all very similar in sense to what is foretold elsewhere. We read in Ps. xxii., *they pierced my hands and my feet ; they parted my garments, and cast lots upon my vesture*. And if David was thus circumstantial, in *that Psalm* ; why may he not have mentioned *here* the same or other circumstances, relative to the same event ? It is no just objection, that this song is not quoted in the New Testament ; for the New Testament does not quote the other words, *they pierced my hands and my feet*. And should it be objected further, that nothing of this interesting nature appears, at present, in these *last words* : I reply, that nothing clear appears at all ; not only no consistent plan, but not even common sense is to be made out of the words in our present version. If therefore, by the assistance of Heb. MSS., and a better English version, this passage shall be found to contain a consistent prophecy of *the Messiah* ; we cannot but be particularly struck with the mention made here of the *iron* and the *spear*. With spikes of *iron* was he to be *filled* ; as he was fastened to the cross by these, at the opposite extremities of his body, his hands and his feet : and with the *spear* was his side pierced. So that if, with the apostle, who at first doubted, we should at last see here the print of the *nails*, and the wound made by the *spear* ; let us, like

that apostle, be no longer *faithless*, but *believing*.

In the present case I shall postpone, and reserve for a more critical appendix, the several notes which may be necessary, in support of the alterations here proposed: as I have before expressed my intention, in relation to other very difficult passages. And I shall now give such a correction of our common translation of these verses, as appears to me just and necessary.

New Translation of 2 Sam. xxiii. 1—7.

TITLE.

Now these are the last words of David.

PROEM.

The oracle of David, the son of Jesse;
Even the oracle of the man raised up on high:

The anointed of the God of Jacob;
And the composer of the psalms of Israel.

The spirit of JEHOVAH speaketh by me;
And his word is upon my tongue:
JEHOVAH, the God of Israel, sayeth;
To me speaketh the rock of Israel.

SONG.

THE JUST ONE ruleth among men!
He ruleth by the fear of God!

As the light of the morning, ariseth JEHOVAH;

A sun, without clouds, for brightness;
And as the grass from the earth, after rain.

Verily thus is my house with God;
For an everlasting covenant hath he made with me,
Ordered in all things and safely secured:
For he is all my salvation, and all my desire.

But the sons of Belial shall not flourish;
As a thorn rooted up, shall be all of them:
For they will not be taken kindly by the hand.

And the Man, who shall reprove them,
Shall be filled with iron, and a wooden spear:

But in the fire shall they be utterly burnt,
with ignominy.

Kennicott's 1st Dissertation on the Hebrew Text.—2 Sam. xxiii. 4. This song of David's seems to contain a prophecy of the Messiah; and will, I presume, be certainly determined to that important sense, if a various reading in our oldest MS. No. 2 should appear to be genuine. It concerns that remarkable part, which expresses the *light of the morning* and the *rising of the sun*.

וכאור בקר יורה שמש

Et sicut lux matutina oriatur sol.

If we take these words literally, are they sense? Is not the sun the light of the morning; or, is not the morning light the only and certain effect of the sun rising? And can a thing be compared to itself, or the cause to its effect? The various reading, which (if true) not only frees us from this difficulty, but proves this passage to be *prophetical*, stands thus—

וכאור בקר יורה יהוה שמש

Et sicut lux matutina oriatur JEHOVAH sol.

This word ירה, *Jehovah*, is regularly writ in the MS., as here expressed; and, if the original reading, seems to have been omitted in other copies, on account of the similitude of the adjoining words ירה and ירה. This reading receives a strong confirmation from the Greek version; which it may be necessary to compare with the printed Heb. text,

וכאור בקר יורה שמש בקר לא

עבות מננה

LXX, Vat. copy, *Kai en φωτι ΘΕΟΥ πρωιας ανατειλαι ηλιος το πρωι ου* KYPIOS *παρηλθεν εκ φεγγους*, and the Alex., *Kai en ΘΕΩ φωτι πρωιας ανατειλαι ο ηλιος το πρωι ου παρηλθεν εκ φεγγους*. From which versions, however unintelligible at present in themselves, an argument arises in favour of the reading in this MS. For in the Vat. edition we have Θεος and Κυριος, and in the Alex. Θεος; words, which have nothing in the printed Heb. text to authorize or introduce them, and seem only to be accounted for by this MS. reading. According to which perhaps the Greek version stood originally thus, *Kai en φωτι* (reading *וכאור*) *πρωιας ανατειλει ο Κυριος* (in another copy Θεος) *ο ηλιος, το πρωι ου παρηλθεν* (reading *עבר*, which is generally rendered by *παρερχομαι*, instead of *עבר* or *עבר* *נפילאי*) *εκ φεγγους*. The true Greek version therefore seems to be, *Kai ως φως πρωιας ανατειλει ο Κυριος ο ηλιος, πρωια ου νεφελαι* (εν αυτη) *εκ φεγγους*. Transpositions of words are frequent in the present Greek version; which in some places is a jumble of two or three different renderings of the same word or words thrown together: which seems to have been the case here. For the words Θεος and Κυριος seem to be different renderings of the same word ירה or perhaps of that and אדום writ in some copies instead of it; and then

both words have been transposed, both removed from their place after *וַיִּשָּׂא*, where this MS. and the context require the word *Kypnos* should be stationed: and indeed there the sense is excellently illustrated by its situation—

Et sicut lux matutina orietur Jehovah Sol.

It is impossible to read these words, without recollecting the allusion to them in Malachi, *shall the Sun of Righteousness arise*, &c., which words, in the original, farther confirm the reading in the MS. For in Malachi we have the same verb and the same noun, as in Samuel; but with a remarkable difference in their connexion. In Samuel the verb is *masculine*, but in Malachi *feminine*; and as the phrase seems copied by the latter from the former, one might have expected to find the same verb, when joined to the same noun, in the same exalted image, carefully expressed in the same form. Hence also it is probable, that the word *וַיִּשָּׂא* was originally in Samuel; as the verb there is *masculine*, because more immediately connected with *וַיִּשָּׂא* than with *שָׁשׂ*.

Sam. —*Shall Jehovah, the Sun, arise—*

Mal. —*Shall the Sun of Righteousness arise—*

Jer. —*Jehovah, our Righteousness.*

Isaiah lx. 1. *Arise, shine, for thy light is come; and the glory of Jehovah is risen upon thee.* 2 *For behold, the darkness shall cover the earth, and gross darkness the people: but (וַיִּשָּׂא) JEHOVAH SHALL ARISE upon thee, and his glory shall be seen upon thee.* 3 *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.* I leave the inference to the reader.

Bishop Horsley.—

I.

- 1 *David, the son of Jesse, saith,
And the man saith who hath been raised
up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel: a)*

II.

- 2 *The Spirit of Jehovah speaketh by me,
And his word is upon my tongue;*
- 3 *The God of Israel saith,
To me speaketh the Rock of Israel.*

III.

- The JUST ONE ruleth b) over men,
He ruleth c) by the fear of God,*
- 4 *And as the light of the morning [he] d)
shall arise,*

*The sun of a morning without clouds,
Shining after rain upon the verdure of the
ground. e)*

IV.

- 5 *Is not my house established with God,
Inasmuch as he hath settled with me an
everlasting covenant,
Regular and guarded f) in every article.
Verily my salvation is complete, complete
is my wish, g)
Will he not make him to grow? h)*

V.

- 6 *The profane i) are all of them, like the
thorn, to be extirpated, k)
For they will not be taken by the hand. l)*
- 7 *And whoever shall approach unto them
shall be filled
With iron and the wood of a spear, m)
But in the sabbath n) they shall be utterly
burnt with fire.*

a) Literally, *He that is sweet in the songs of Israel.—Israeliticorum carminum deliciae.* Castalio.

b) Or, *shall rule*—and so in the line following.

c) *בְּיָסוּד*, MSS.

d) *He, the Just One.* I see no necessity for inserting *Jehovah* here, to be the nominative of the verb *וַיִּשָּׂא*. The ellipsis of the pronoun of the third person is frequent in all languages, when the subject of the verb cannot be mistaken, which is the case here, when the lines are properly divided.

e) *Shining upon.* *שִׁנָּה*, participle Hiphil of the verb *שָׁנָה*, *after rain*. The air is generally in the purest state after heavy showers in the spring, and the sun shines with heightened lustre. *The verdure of the ground*, literally, “the young herbage from the ground.” This mention of the herbage, or verdure, presents the idea of spring. What an assemblage of pleasing images! the dawn—sunrise—sunshine after rain—the vernal season.

f) *Regular and guarded.* *שְׂמִינָה וּשְׂמִינָה*. I take these words for forensic terms.

g) For *וַיִּשָּׂא*, I read, with Houbigant, *וַיִּשָּׂא*.

h) *For God shall make him to grow.* For *וַיִּשָּׂא וְגִלְעָד*, I read *וַיִּשָּׂא וְגִלְעָד*, taking *וְגִלְעָד* again interrogatively. *Him to grow.* *Him*, that is, the Just One, the subject of the third stanza, and the principal subject of the covenant here mentioned, who is perpetually spoken of in prophecy under the

image of a growing plant or branch. See Jer. xxxiii. 15; xxiii. 5; Zach. iii. 8; vi. 12; Is. iv. 2. In these passages, and particularly in Jer. xxiii. 5, an allusion may well be supposed to this original prophecy of David.

i) *The profane.* Houbigant is mistaken when he says the word בליל is never used but when attached to some noun substantive, as אש, בן, רבר, &c. It is evidently used as a collective in Nahum ii. 1. As a collective, the plurals מלחם, יקדו, &c, are properly joined with it. The insertion therefore of the word בני is unnecessary. Neither the sense nor the syntax demand it: and it is without authority either of MSS. or versions. בליל, *the profligate, the profane, the graceless, the reprobate.*

k) *The thorn to be extirpated.* כקץ מר, *Quasi spina evellenda.*

l) *For they will not be taken by the hand.* They will not accept of the Redeemer's help.

m) *And whoever—with iron and the wood of a spear.* Dr. Kennicott very properly supposes an allusion to the iron spikes which fastened our Lord's body to the cross, and the spear which pierced his side. But as these sons of Belial persecuted not our Lord only, but others, the first preachers of Christianity who came unto them, as he had done, with words of friendly admonition and reproof, as before the times of the Gospel they persecuted the prophets who were sent to them upon the like merciful errand, I think the word אש is rather to be rendered by the indefinite pronoun, *quis*, or *whoever*, for which it often stands, than by *The Man*, as Dr. Kennicott renders it, understanding it specifically of Christ. Prophecy, I think, rather delights in very general expressions, with very particular allusions.

n) *In the sabbath*; i.e., in the end of all things: that final sabbatism of the people of God, of which the apostle speaks in Heb. iv. 9.

Dr. A. Clarke.—1 *These be the last words of David.*] I suppose the *last poetical composition* is here intended. He might have spoken many words after these in *prose*, but none in *verse*. Other meanings are given; this I prefer.

The words of this song contain a glorious prediction of the Messiah's kingdom and conquests, in highly poetic language.

3 *The Rock of Israel.*] The *Fountain* whence Israel was derived.

He that ruleth over men must be just.] More literally, מושל במשפט, *He that ruleth in man is the just one*; or, *The just one is the ruler among men.*

Ruling in the fear of God.] It is by God's fear that Jesus Christ rules the hearts of all his followers; and he who has not the fear of God before his eyes, can never be a Christian.

4 *He shall be as the light of the morning.*]

This verse is very obscure, for it does not appear from it *who* the person is of whom the prophet speaks. As the Messiah seems to be the whole subject of these last words of David, he is probably the person intended. One of Dr. Kennicott's MSS. supplies the word יהיה; and he therefore translates, *As the light of the morning ariseth Jehovah* (see above)—He shall be the Sun of righteousness, bringing salvation in his rays, and *shining*—illuminating the children of men, with increasing splendour, as long as the sun and moon endure.

As the tender grass.] The effects of this *shining*, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.

5 *Although my house be not so with God.*] Instead of כן, *so*, read כן, *established*; and let the whole verse be considered as an *interrogation*, including a positive *assertion*; and the sense will be at once clear and consistent: "For is not my house (family) *established* with God; because he hath made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up." All is sure relative to my spiritual successor, though he do not *as yet* appear; the covenant is firm, and it will spring forth in due time.

6 *But the sons of Belial shall be all of them as thorns.*] There is no word in the text for *sons*; it is simply *Belial*, the *good-for-nothing man*, and may here refer—first, to Saul, and secondly, to the enemies of our Lord.

As thorns thrust away.] A metaphor taken from *hedging*; the workman thrusts the thorns aside either with his *bill* or hand, protected by his impenetrable *mitten* or glove, till, getting a fair blow at the roots,

he cuts them all down. The man is *fenced with iron*, and the handle of his bill is *like the staff of a spear*. This is a good representation of the *dubbing-bill*, with which they *slash* the *thorn hedge* on each side before they level the tops by the *pruning shears*. The handle is five or six feet long. This is a perfectly natural and intelligible image.

Ged.—

1 The following, also, though posterior, are the words of David.

“Thus, saith David, the son of Ishai; Saith the man, who was exalted to be The anointed of the God of Jacob: Who harmonized the psalmody of Israel.

2 The spirit of the Lord speaketh by me, And his word is on my tongue.

3 To me, the God of Israel hath said, The Rock of Israel hath promised; A just ruler over mankind; Who will rule in the fear of God.

4 Not like the grass of the earth (which, When the morning sun riseth clear and cloudless, Glistereth from the *previous* rain),

5 Shall be my house before God.

For with me he hath made a perpetual covenant, In every point regular, and sure. For every sort of welfare is mine; And mine every wish he hath accomplished.

6 Whereas lawless men, all of them, Are like briars, to be thrust out, (For with the hand they may not be taken,

7 But the man, who would meddle with them,

Must be provided with an axe and spear-shaft)

And to be burned, on the spot, with fire.

1 *The following, &c.* The common rendering is: *These too are the last words of David*. But that I think cannot be the meaning. They seem a supplement to the foregoing song, composed some time after.

Ib. *Who harmonized the psalmody of Israel*. Comp. ch. i. 18 and 1 Chron.

4 *Not like the grass, &c.* There is great beauty in this metaphor. That grass, which from the dews and showers of the night appears so glossy and glistering, at the rising of the sun, shall soon decay and wither before his meridian rays: but not so the house of David, &c.

6, 7, The parenthesis must be read as such; and the last line joined to the second.

Booth.—Now these, though later, are the words of David.

1 Thus saith David, the son of Jesse; The man who was highly exalted saith; The anointed of the God of Jacob; The pleasant Psalmist of Israel.

2 The spirit of Jehovah speaketh by me, And his word is on my tongue.

3 The God of Israel hath said to me; To me the Rock of Israel hath promised, A just ruler over mankind, Who will rule in the fear of God.

4 As the morning light when the sun ariseth;

A morning cloudless and resplendent; As the grass from the earth after rain;—

5 Is not my house thus with God?

For with me he hath made an everlasting covenant.

Wisely ordered in all points and sure.

Truly *in this* is all my salvation;

And mine every desire will he not accomplish?

6 But lawless men, all of them, Are like thorns, to be thrust away, (For they cannot be taken with the hand,

7 But the man who would cut them up, Must have an axe and a spear-shaft,) And to be burned, in the place, with fire.

3 *A just ruler over.*] These words contain the substance of what God had promised; and they cannot be applied with propriety to Solomon. For how could he be said to be *a ruler over mankind*? This is certainly the sense when *נָסִיךְ* is used absolutely, without any restrictive or qualifying term. The *just ruler* then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.

5 *Is not my house.*] This line is clearly the apodosis or application of the beautiful comparison in the preceding verse; and this naturally contributes great assistance in ascertaining its genuine sense: “As lovely as the morning, when the sun ariseth; a morning, not gloomy, threatening tempests and hurricanes, but cloudless and bright; as *flourishing* as grass from the earth after rain; so shall my house or family abide, splendid in rank and in honours; flourishing until he come, who is to be the just ruler over mankind; and when every

other branch is cut off, flourishing for ever." Such I take to be the import of this passage. That **ו** is used as an interrogative particle see Nold. and Michaelis. Compare Isaiah xxxvi. 19, with 2 Kings xvii. 34. In the Syr. and Chald. this signification is common. —*For with me.*] This is the reason of his confidence and hope.

6 *But lawless men.*] Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *just king* should come, would not submit to his law? The metaphor in this view has peculiar force and propriety. As thorns are cut up and burned with fire, in the place where they grew, so shall these sinners be cut off and consumed in their own land.

Houb.—1 *Hæc autem sunt novissima verba David. Dicit David filius Isai: dicit vir, qui exortus est propter Messiam, Deum Jacob, quique egregia fecit cantica Israel: 2 Spiritus Domini per me locutus est, et sermo ejus mea in lingua fuit. 3 Deus Israel mihi locutus est; verba mihi fecit Petra Israel, qui præest homini justo, qui præest timenti Deum; 4 Quomodo lucente mane sol oritur, et mane est splendidum ac sine nubibus, quomodo post imbres humo nascitur herba virens. 5 Non ita erit de domo mea cum Deo, ut statuatur mecum fœdus sempiternum, perque omnia ratum fulurum et observandum; nam quancunque habui salutem, et quæcunque ejus beneficia in me extiterunt, hæc non amplius revirescent. 6 Sed filii Belial tanquam spina omnes evellentur; quam nemo manu apprehendit. 7 Sed quam si quis attingere parat, palmam ejus implet ferrum, aut hastile lancea, quæque ad extremum igne comburitur.*

1 והנה דאס על משיח אלהי יעקב... *Vir ille, qui exortus est propter Messiam Deum Jacob.* Nam David propterea exortus est, ut adumbraret *Messiam* futurum; qui *Messias* dicitur *Deus Jacob*, ut pote is, in quem Jacob speravit, qui et ejus *diem*, quomodo et Abraham, *vidit et gravior est.* Licebat convertere, *propter Messiam Dei Jacob.* Sed cum *Deus Jacob* sit ille ipse *Messias*, nihil causæ erat, cur *Deus* a *Messia* distingueretur. ... ונעם ומרחם, *quique egregia fecit cantica.* Sic habendum נעם, tanquam מנעם Participium, quod respondeat alteri participio ורחם, regatque ומרחם in accusandi casu. Ita rem tractat Syrus, qui מנעם, *suavia reddens;* nam si נעם esset adjectivum, post legeretur

vel ומרחם, vel במרחם, non sine præpositione antecedente.

3 אסר לי. דבר... *locutus est mihi, dixit;* adde alterum לי post דבר, ne casu personæ verbum דבר destituatur, postquam eo non privatur verbum אסר. Græci Intt. et Syrus adjungunt ad לי דבר: Sed דבר לי non est Hebraicum, cum contra passim legatur לי דבר. מושל יראת אלהים... *dominans timorem Dei.* Hoc parum intelligitur, quid sit *dominans timorem.* Et ex antecedentibus, ubi legitur, *dominans in hominem justum*, satis declaratur, alterum מושל, *dominans*, requirere subjectum, non *timorem Dei*, sed *timentem Deum.* Peccat in Grammaticam יראת, post מושל, sine ב præpositione, ut liquet ex membro priore, in quo legitur יראת. Itaque legendum מושל בראת האלהים, *qui præest timenti Deum;* ita Syrus, ושלם ברחם, *qui dominatur in timentes.*

4 וכאז, et sicut lux. Legendum כאז, sine ו, cum Vulgato et cum Syro. Nam sententia talis est; Deum dominari in hominem justum et in timentem Deum, similiter ut sol præest diei ac luci, et ut imbres terræ proventibus. Eam sententiam demonstrat verbum כסל, quod Gen. i. de sole usurpatur, diei dominante: Davide docente, quomodo non sine sole adveniente lux oritur, nec sine imbribus herba tellure generatur, ita non sine Deo Israel illabente mentibus humanis olimque in orbem venturo, esse posse in homine justitiam et Dei timorem. ... ממטר, *ex pluvia, vel post pluviam.* Nos, *quomodo post imbres, addito quomodo,* quia illud כו similitudinis, quod est in כאז, est ἀπὸ κοίτου, utroque in membro.

5 דאס בי. Lege דאס בי. *voluntas erga me, vel beneficentia in me; nam ... quomodo Syrus, טרדני, cura de me.* Omissum fuit בי prope כי ob similitudinem. Legi etiam potest דאס, quomodo antea ישע. Caput est, ne affixum primæ personæ post דאס omittatur, quoniam id non deest post ישע: nam sine affixo, nihil דאס significabit. Ait David non sic fore domum suam, ut fœdus cum ea sempiternum Deus faciat, quemadmodum fœdere Dei sempiterno sol redit ac lucet, et quomodo ex pluviis semper herba generatur; nam non fore ut salus sibi facta *regerminet*: quasi dicat: Hæc finem habebunt, et domus ea una perpetua erit, quæ erit ejus, qui *dominatur in hominem justum.* Quibus verbis David præcavet, ne quæ in Psalmo lxxxix. dixerat, *et thronus ejus, ut sol, coram me,* et similia in aliis Psalmis,

Israelitæ de domo sua dicta esse credant, quæ quidam dixerat de altera domo David, seu Messiaæ, in sempiternum tempus mansura.

6 וְבִלֵּאל, *Et Belial*. Nusquam legitur בִּלְיָל, nisi alteri nomini substantivo subnixum, ut אִישׁ, *vir*, בֶּן, *filius*, &c. Nec dubium, quin sit legendum, וְבִנֵּי בִלְיָל, *fili autem Belial*. Nam id probatur ex verbis כֹּל et קָו, pluralibus, quæ verba de *filiis* (בְּנֵי) efferuntur. Significat David eos *filios Belial*, qui jugum Messiaæ olim detrectaturi sunt, quique olim, ut spina, futuri sunt intractabiles, posteaque igne comburendi.

7 נִשְׁכַּח: Græci Intt. ἀποχύνη αὐτῶν, *confusionem eorum*; legunt נִשְׁכַּח, ex radice נָכַח, qua ex scriptione assumendum affixum ם, ut legatur נִשְׁכַּחם, *in quiescendo illos*, i. e., cum eorum finis advenerit; quod nos vertimus, *ad extremum*.

Dathe.—Carmen Davidis, in quo spem suam testatur de adimplenda promissione sibi data futuræ perpetuitatis regni sui a).

1 Hæc quoque a Davide, sed posterius b) dicta sunt: Dicit David, *filius Isæi*, dicit vir in loco sublimi constitutus, unctus ex voluntate Dei Jacobitarum, suavis propter cantica Israëlitis usurpata. 2 Spiritus Jovæ per me est locutus, ejus verbum super lingua mea. 3 Promisit Deus Israëlitarum, mihi promisit immutabilis Israëlitarum Deus: Erit dominator in homines, c) justus erit dominator religionem Dei propagans. 4 Ut lux matutina oriente sole, ut tempore matutino non nubilo a splendore solis post fluviat herba ex terra progerminat. 5 sic domus mea futura est d) juvante Deo. Nam promissionem æternam mihi dedit, definitam in omnibus, servandam. Num igitur salutem meam et omne desiderium non promoveret? 6 Impii vero omnes e) erunt sicuti spinæ amovendæ, quæ manu prehendi non possunt. 7 Quas qui excindere vult, ferro aut hasta instructus accedit, tandemque f) igne comburuntur.

a) Mirentur fortasse nonnulli, me in vertenda hac pericopa lectionem textus presse secutum esse, et recentissimorum interpretum conjecturas, quibus difficultates remove annisi sunt, ei non substituisse. Sed quamquam non nego, structuram verborum per has emendationes tentatas fieri faciliorem, tamen fateor, me in hujus generis locis, quæ quidem difficilia sunt, sed tamen explanationem grammaticam admittunt, malle in hac acquiescere, quam ingenio indulgere. In scriptoribus quidem profanis viri artis

criticæ peritissimi reprehendunt male sedulam curam corrigendi omnia, quæ duri quid aut insoliti habere videantur. Multo magis ab ea abstinendum putavi in hac pericopa, quæ, si quam habet in verborum constructione duritiem, eam ab ipso auctore fortasse traxerit, qui haud dubie jam ætate provecta hæc scripsit, qua solent homines concisius et abruptius nonnunquam cogitata eloqui.

b) Assentior interpretibus, qui putant, non probabile videri, Davidem hæc in extrema senectute, quæ 1 Reg. i. describitur, scripsisse. Sed וְיָדָע de re sequenti cum respectu ad antecedentem quoque dicitur, Exod. iv. 8. Igitur respicitur ad carmen præcedens, quo hoc fuit posterius.

c) Hæc verba summam continent illius promissionis. Quam non de Salomone intelligo, sed de Messia, Davidi promisso, quamcumque hic deo cognitionem habuerit. Nam Salomo non בָּרוּךְ dici potuisset, quoniam אִישׁ absolute positum totum genus humanum notat, non populum aliquem in specie, qui tamen h. l. esset intelligenda, nempe Israëlitis, cujus בָּרוּךְ Salomo fuit, non aliorum et multo minus omnium.

d) וְיָדָע pro וְיָדָע, He interrogandi deficiente, uti sæpe, v. c. Genes. xlii. 33; 1 Sam. xxiv. 20; 2 Reg. xviii. 34; vid. Noldius sub וְיָדָע num. 2. Interrogatio vero hæc eo fortius affirmat. Expressi in versione sensum affirmativum, quoniam genio lingue convenientius videbatur. — Ultimum membrum hujus versus eodem modo explicio וְיָדָע וְיָדָע, in quo interrogationem retinui.

e) וְיָדָע pro וְיָדָע, inserto ה parag. e pronomine וְיָדָע; vid. Schultens Institt. Ling. Hebr., p. 448.

f) וְיָדָע vel in sede sua, h. e., in eo loco, ubi crescunt, vel a וְיָדָע, cessavit, וְיָדָע, in fine, h. e., tandem.

Maurer.—[וְיָדָע וְיָדָע] Fuerunt qui interpretarentur de ultimo Davidis carmine, quod sub finem vitæ composuerit. Sed recte monuit Dathius, וְיָדָע de re sequenti cum respectu ad antecedentem quoque dici Ex. iv. 8. Igitur respici ad carmen præcedens, quo hoc fuerit posterius. [וְיָדָע] qui supra, i. e., in loco sublimi constitutus est. [וְיָדָע] poetice tanquam adverbium, ut וְיָדָע, infra, Gen. xlix. 25, cf. וְיָדָע, ib. xxii. 13. [וְיָדָע וְיָדָע] i. e., *suavis Israëlitarum poeta*, propr. *suavis canticorum*, i. e., *lieblich durch Gesänge J.* 3 — *Dixit Deus Israelis, mihi dixit rupes, præsidium Israelis*: erit, existet, prodibit (cf. va. 4) *justus in homines*

dominator, dominator timens Deum. Sed non vehementer repugnabo, si verba כוֹשֵׁל non vehementer repugnabo, si verba כוֹשֵׁל 'וְרִי' quarto casu vertere malueris: *dixit — promisit — justum in homines dominatorem* cet. coll. Deut. vi. 3. 4 — *Et prodibit ille quidem, ut lux matutina lucet, sol oritur, lux matutina non nubila; ut a splendore post pluviam herba ex terra progerminat.* 1 notat *et quidem* ut Ps. lxviii. 10 al. G. Gr. min., p. 80. Comparandi particula וְ repetenda est, ut ante וְרִי et וְרִי, ita etiam ante כְּנָנָה, ubi illam in versione expressimus. Voc. וְרִי non est nomen subst. sed infinitivus, qui progrediente oratione transit in verbum fin. וְרִי. Verba וְרִי וְרִי propr. significant *lux matutina, non sunt ei nubes* = וְרִי וְרִי, *lux matutina sine nubibus*, ut 1 Chron. ii. 30: וְרִי וְרִי al. Ad postrema verba וְרִי וְרִי mente supplendum est verbum *progerminandi*, quod eo facilius potest suppleri, quoniam praecedens וְרִי non solum de ortu lucis adhibetur, sed etiam de plantis ex terra erumpentibus. Cf. voc. וְרִי al. In omnia alia abierunt Michaëlis, Dathius, et reliqui, quos quidem inspicere licuit, omnes. Michaëlis: "*wenn der Morgen anbricht, wird die Sonne aufgehen, ein Morgen* cet. quæ constructio nonnisi impeditum et hiulcum sensum fundere videtur. Dathius in eo potissimum peccavit, quod comma 4 cum 5 ita copulavit, ut illud protasin, hoc apodosin efficiat. Cui structuræ manifesto repugnat particula וְ ab initio vs. 5 posita. 5 — *Nonne enim sic futura est domus mea cum Deo, i. e., juvante Deo? — nam fœdus sempiternum fecit mecum, definitum in omnibus, servandum; — omnem enim salutem meam et omne desiderium meum nonne promovebit?* וְ primum ab init. et sub fin. membri quarti repetitum auget orationis gravitatem. Dathius וְ primum cum quarto positum vult pro וְ, quod hic ne sensum quidem præberet. Michaëlis verba וְרִי וְרִי maluit ab antecedd. dirimere et ad seqq. referre pro וְרִי וְרִי legens וְרִי וְרִי, *impii non proveniunt*. Cui interpretationi præter formam Hiph., quæ notat *provenire facere* obstat id, quod verba præcedentia וְרִי וְרִי eum sensum, quem dedit Mich., nempe hunc: *ille (deus) solus est omnis mea salus et omne meum desiderium* non ferunt; hoc enim esset וְרִי וְרִי vel certe וְרִי וְרִי. 6 — *Impii vero omnes erunt sicuti spinæ ejiciendæ* (וְרִי); *nemo enim manu eas prehendit.* וְרִי Nomin. abs. De וְרִי cf.

E. § 311. Verbum וְרִי impers. capitur. 7 — *Qui voluerit tangere eas, implebitur, i. e., instruetur, se armabit ferro et hasta; igne comburentur in sede sua, i. e., in eo loco, ubi crescunt.* Alii וְרִי deducunt a וְרִי, ut וְרִי sit in *fine*, tandem.

Ver. 8.

אֵלֶּה שְׁמוֹת הַצְבָּרִים אֲשֶׁר לְדָוִד
אֲשֶׁר בְּשֹׁבֶת תַּחְצְבְּנִי וְרִישׁ הַשָּׁלִשִׁי
הָיָא עֲדִינִי הֶעֱצָנִי עַל־שִׁמְנָה מֵאוֹת
חָלַל בְּפַעַם אֶחָד:

דָּחַד

הַצְבָּרִי

Taûta tà ónómata tṓn dunnatṓn Dauid: 'Iεσοσθεῖ ὁ Χαναναῖος ἀρχων τοῦ τρίτου ἐστίν. 'Αδινῶν ὁ Ἀσωναῖος, οὗτος ἐσπάσατο τῇη βομφαίῳ αὐτοῦ ἐπὶ ὀκτακοσίους στρατιώτας εἰσάπαξ.

Au. Ver.—8 These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains [or, Joshebbassebet the Tachmonite, head of the three]; the same was Adino the Eznite: *he lift up his spear* [see 1 Chron. xi. 11 and xxvii. 2] against eight hundred, whom he slew [Heb., slain] at one time.

Pool.—Whereas there are some differences between this list and that 1 Chron. xi., most of them are easily reconciled by these two considerations: 1 That nothing is more common than for one person to have divers names. 2. That as some of the worthies died, and others came in their steads; so this must needs cause some alteration in the later catalogue, 1 Chron. xi., from this, which was the former. *The Tachmonite*, or, *Hachmonite*, called *Jashobeam*, 1 Chronicles xi. 11, from his place; or, as here, *Joshebbassebet*, i. e., as we render it, *that sat in the seat*, i. e. was, under Joab, chief or president of the council of war, or lieutenant (*locum tenens*). *The same was Adino*: this was his proper name. *The Eznite*; so called, either from his family, or from the place of his birth or education. *He lift up his spear*; which words are fitly supplied out of 1 Chron. xi. 11, where they are expressed. Or thus, he was *above eight hundred*, i. e. he conquered them. So there is only an ellipsis of the verb substantive, which is most frequent. *At one time*; in one battle. *Object.* But this man is said to have slain only three hundred in 1 Chron.

xi. 11. *Ans.* 1. Possibly he slew eight hundred at one time, and three hundred at another: whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles which supplies many passages omitted in the former writings. 2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, for he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit. 3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

Bp. Patrick.—There is a list of these mighty men in 1 Chron. xi. very different from this in several things. But Abarbinel thinks that it creates no difficulty, if we do but observe, that there he distinguishes them into three classes: those that had always been with him; and they that came to him to Ziklag, a little before he was made king of Judah; and they that came to him to Hebron, after he was made king of all Israel. All whose memories were fit to be preserved: but here, in this book, the Divine writer intended only to mention the most excellent heroes, who were always with him in his wars; and for whose sake he composed the precedent song of praises to God.

The Tachmonite that sat in the seat.] Or, as it is translated in the margin, “Josheboshebat the Tachmonite;” for so he is called in 1 Chron. xi. 11, *Ishobeam*; which may well be thought the same name abbreviated. He “sat in the seat” (as we translate it here) in the council of war; next to Joab: being, it is thought, his lieutenant-general. For that he was one of the Sanhedrin, who sat in the seat of judgment, as some would have it, is not probable: though it is likely these were men of great wisdom as well as valour: and this man being called a Chachmonite, Abarbinel thinks it was because he was a man of learning, being given to study as well as fighting; for in Hebrew the word *chacham* signifies a *wise man*: as this was no question in military affairs, if not in affairs of state, and other sorts of wisdom.

Chief among the captains.] The principal commander, as I said, under Joab. Who is not here mentioned, though he was a great man, inferior to none of these; but had stained himself by the base murder of two great persons, Abner and Amasa. Which some take to be the reason why he had not the honour to be put into the number of those worthies who served David.

The same was Adino the Ezrite.] It is thought he had two names, and was of the family of the Ezrites; though Abarbinel will have his name to have been Adino-haezri.

He lift up his spear.] These words are supplied out of 1 Chron. xi. 11.

Against eight hundred, whom he slew at one time.] In that place of the Chronicles it is said he killed three hundred: that is, after the slaughter he made in one battle of eight hundred; but killed in another (as Kimchi understands it) three hundred.

Ken.—

1 Chron. xi. 11; 2 Sam. xxiii. 8.

Chron. *ואלה מספר הנבירים אשר*

Sam. *אלה שמות הנבירים אשר*

Chron. *לדוד ישבעם בן חכמוני*

Sam. *לדוד ישב בשבת תחכמי*

Chron. *ראש השלושים הוא עורר*

Sam. *ראש השלשי הוא עדינו*

Chron. *את חניתו על שלש מאות*

Sam. *העצנו על שמנה מאות*

Chron. *חלל בפעם אחת*

Sam. *חלל בפעם אחד*

Chron. *Και ουτος ο αριθμος των δυνατων του*

Sam. *Ταυτα τα ονοματα των δυνατων του*

Chron. *Δαυιδ· Ιεσσαυ υιος Αχαμαν πρωτο-*

Sam. *Δαυιδ· Ιεβοσθαι ο Χαναναϊος, αρχων*

Chron. *τοκος, των τριακοντα. ουτος εσπασατο*

Sam. *του τριτου (αυτος) εστιν. . . Αδειων*

Chron. *την ρομφαιαν αυτου απαξ επι τρια-*

Sam. *ο Αθωναιος, . . . επι οκτα-*

Chron. *κοσιους τραυματίας εν καιρω εν.*

Sam. *κοσιους τραυματίας εισαπαξ.*

The present English Version.

Chron. *And this is the number of the*

Sam. *These be the names of the*

Chron. *mighty men whom David had;*

Sam. *mighty men whom David had;*

Chron. *Jashobeam an Hachmonite,*

Sam. *The Tachmonite that sat in the seat,*

Chron. *the chief of the captains: he*

Sam. *chief among the captains, (the same*

Chron. *lift up his spear against* 300
 Sam. *was Adino the Ezrite) against* 800
 Chron. *slain (by him) at one time.*
 Sam. *whom he slew at one time.*

The catalogue of David's mighty men in *Samuel* coincides with the catalogue in *Chronicles*, at this 11th verse; and in this one verse (so contradictory in the two chapters, and so remarkably defective in that of *Samuel*) there are more difficulties than in almost all the other verses united. Here then it will be necessary to make several observations, and those of some considerable length; especially, as the right understanding this one place will lead us easily to the true sense of many others, which would be else extremely difficult.

1. That the words of this verse, and of the verses following in these two chapters, *originally contained the same sense*—no one can doubt who has at all considered them, or will at any time carefully compare them. And hence it will follow, that, however *different a word, or words, or the manner of expression* may be in some verses of these two chapters (as it evidently is in many) yet *the sense* must have been, and should be still *the same in both places*; and where the sense is not now uniform, but *manifestly contradictory*, one of the two places must have been *corrupted*.

2. The next observation, which is of great importance to the truth of the history before us (and seems necessary to be established antecedently to any farther inquiries) concerns the exact *number*, and the superior or inferior *rank* of these celebrated warriors.

As to the *number*, we are expressly assured in *Samuel*, ver. 39, that they were *thirty and seven in all*. But then, how to make out this number by a particular detail of the several worthies in their order, has been the subject of much disquisition, but does not appear to have been yet properly determined. In both *Samuel* and *Chronicles* we frequently have *thirty* of these thirty-seven mentioned together, as a fixt and well-known body of them, which were celebrated only by the general name of *mighty men*. See *Sam.* xiii. 23, 24; *Chron.* xv. 25. And in both chapters we have also frequent mention of the number *three*; and sufficient reason for concluding, that the remaining seven were divided into a *double ternary*, or two ranks different in dignity, and *each rank* containing *three heroes*: consequently there

was yet *one hero* remaining to be accounted for. See *Sam.* ix. 17, 18, 19, 22, 23; and *Chron.* xii. 15, 20, 21, 24, 25. Now the most rational and certain method of investigating the truth of these positions, and discovering the difference of rank among these thirty-seven heroes, is, to see first who are properly *the thirty*, so frequently mentioned in a body, and celebrated only by the name of הנבירים, *the mighty men*.

Here then we shall find, that there are exactly *thirty* enumerated after *Asahel*, the brother of *Joab*, *Sam.* xxiv. And from the thirty upward we meet with six names, which are *Jashobeam*, *Eleazar*, *Shammah*, *Abishai*, *Benaiah*, and *Asahel*; to which in *Chronicles* is prefixed (as before observed), *Joab* the captain-general, who certainly is considered as the first and chief of David's mighty men.

Let us now see, how the notion of a division of the *next six* into a *double series of three* is supported by the history. And here (without rectifying at present some corrupted numbers on this subject) let us only observe, that in *Chron.* xx. it is said of *Abishai*, *He was head of three*, i. e. (as in the next verse, very remarkably)—*Of the three he was more honourable than two, therefore he was their captain; but yet he attained not unto the three*, i. e., not unto *the three*, which had been mentioned just before him; and were superior in honour, as they had been in merit.

Again, it is said of *Benaiah*, who was next under *Abishai* (and therefore the second of the second ternary), *Sam.* xxii; *Chron.* xxiv., *these things did Benaiah, and had a name among three*; and then, in the next words, *he was more honourable than the thirty, but he attained not unto the three*, i. e., the three generals mentioned before *Abishai*, and superior to *Abishai* and himself. Now as *Abishai*, *Joab's* brother, was *at the head of three*, and *Benaiah* next under him was *one of three*; there must follow a third man to complete this ternary: and the next man being *Asahel*, another brother of the captain-general, we must conclude (as there is no other mentioned) that *he* was the *third* general of the second series, especially as *he* was evidently *not one of the body of thirty*, there being *thirty* expressly named after him.

If then *Abishai*, *Benaiah* and *Asahel* constituted a *second ternary* of heroes, who

were more honourable than the thirty and yet attained not unto the three mentioned before them; certainly there was a *first order of three*, superior in honour to this second three: which first order of three must be *Jashobeam, Eleazar, and Shammah*. The *first* is mentioned corruptly, but the *second* and *third* clearly and expressly in *Samuel*; whereas, in *Chronicles* the *two first* are mentioned clearly and expressly, and the *third* is omitted.

Thus then we have the whole thirty-seven mighty men enumerated, and ranked in their order—*Joab* the captain-general—a double series of three generals (the three most honourable next to *Joab* making the first series; and the more honourable than the thirty, but less honourable than the first three, making the second series) and then the body of thirty. But this arrangement of these several heroes will receive additional confirmation from a farther examination of these two chapters.

3. The next observation must be with regard to the name of the first general of the first series, mentioned in the verse now before us; the letters of which in *Chronicles* and *Samuel* are at present very different.

If we consult the form constantly observed through the remainder of the chapters, we shall find the first thing that occurs of either of the mighty men is his name, as we might naturally expect it should be; and, in general, first his proper name, and then his family or local name. This being the case, we might reasonably expect to find the proper name of this hero recorded in the beginning of his character in both places; especially as his family or local name is actually expressed in both. In *Chronicles* we have his proper name so expressed, and find it to be *Jashobeam*, יִשׁבֶּעַם; and that this was in fact his proper name is certain from 1 Chron. xxvii. 2—where we learn, that this mighty man was the first officer or captain of the body of 24,000 men, who, during the first month of the year, were in waiting upon the king—*Over the first course, for the first month, was יִשׁבֶּעַם Jashobeam*. After *Jashobeam*, who was over the first month, are mentioned *Eleazar* the son of *Dodi* for the second month, *Benaiah* for the third, *Asahel* for the fourth, &c. Men, whose names follow that of *Jashobeam* in the history now before us; and therefore prove—that *Jashobeam*, who is first before them

there, is the same man with *Jashobeam*, who is first before them here.

But, instead of יִשׁבֶּעַם in *Chronicles*, we have in *Samuel* יִשְׁבָּשֶׁבֶת—two words, which have greatly perplexed the commentators, and yet seem not properly accounted for. As to those, who have been led away by the strange version of the *Vulgate* in this place, and have applied these words to *David*, ingeniously making *David* the first of his own mighty men; I suppose, nothing need be said to weaken their opinion: and indeed it is too absurd to be answered seriously.

There are others, who suppose the proper name of this general to be expressed either in the two words יִשְׁבָּשֶׁבֶת—or in the word יִשְׁבָּשֶׁבֶת—or in יִשְׁבָּשֶׁבֶת. But that *Adino* is not the proper name will easily be concluded from its situation in the middle of his character (contrary to the settled rule), and more especially from its being a corruption of a regular verb, as will be seen hereafter. To which it may be added—that no such man as *Adino the Ezrite* is mentioned anywhere else in Scripture; which he most probably would have been, had that been the true name of the person here meant: because we find the names of the inferior generals frequently mentioned in other places. That יִשְׁבָּשֶׁבֶת *Tachmoni* is not the proper name is plain, because it is the family or local name; as is evident from its termination and situation, and from a comparison with the more correct text in *Chronicles*. And that *Jashob-bashebet* is not the proper name, may be inferred, because it is not expressed as such in any ancient version—because it may be inferred from the confusion in all the versions, that the corruption (which is so great in the remainder of this verse) begins in these words—and because it is certain (from 1 Ch. xi. 11, compared with xxvii. 2) that the true name was *Jashobeam*; and therefore these two words must have been corrupted.

But do not the same men appear frequently in Scripture to have two names? If so, this general might be called both *Jashobeam* and *Jashobbashebet*. In answer to this it may be observed, first, that men have not two names in Scripture so frequently as is supposed; a variation of their name being certainly owing sometimes to a mistake of the transcriber. Besides, where a second name has been given, it has been generally more distinguished from the former than

these two are from one another: as *Jethro* and *Reuel*, *Solomon* and *Jedidiah*, *Simon* and *Peter*, &c. And therefore, when we have two names, varying but little from each other, evidently belonging to the same person, we may reasonably suppose the one to have been *accidentally varied* from the other; and that they were not both original, unless we have an express authority given in the text for such small variation.

But that nothing of this kind appears here is certain; and that the following heroes have only one proper name is certain also. And therefore, as the proper name of this hero is given twice exactly the same, *Jashobeam*; and that in places where the text in the concomitant words is well preserved; we must conclude, that *Jashob-bashebet*, which differs from *Jashobeam* only in the *end of the name*, has been corrupted from *Jashobeam*, especially as the corrupted name only appears here, in a text which is greatly corrupted in other instances.

But lastly it may be objected, there is no necessity for supposing *Jashob-bashebet* to be the *proper name* of this mighty man; as it might be intended, in conjunction with the following words, to express the *quality* or *dignity* of the person spoken of. For thus Queen Elizabeth's version, 1599, *He that sat in the seat of wisdom, being chief of the princes, was Adino of Ezri*.

To this it may be answered first, that there is not mentioned through the whole Bible any such man, as *Adino of Ezri*; and that there will appear a necessity for admitting *Adino Ezri* to have been a corruption of *two common words*. So that *Calmel* might have spared the following improper observation on *Jashobeam*, in his Dictionary of the Bible:—"We cannot see, from whence they took *Adino the Ezrite*, which is entirely superfluous in this place." It is true, as containing a proper name, the words are superfluous; but it seems no difficult matter to discover from whence they came, as they are absolutely necessary to complete the sentence in the quality of common words.

In consequence then of this necessity, we are obliged to look out for some other proper name; and fortunately we have the concurrent testimony of *two other texts* (and one of them almost an exact copy of the present) to prove, that the mighty man here meant was *Jashobeam*. But there is an inaccuracy through the whole of this version

in the words just cited. *Chief of the princes* is a wrong version of ראש השבטים, and *he that sat in the seat of wisdom* is rather more improper than the former; since שבת (when derived from ש and used substantively) signifies the *act of sitting*, and perhaps a *seat* or *chair* is never its proper signification. But, admitting that, the word חכמה never signifies *wisdom*; that being expressed by the regular noun חכמה. But, even admitting that both these words *might* so signify elsewhere, they could not *here*, as we should then have no proper name at all; and consequently one of David's generals would be recorded in a catalogue that was to do honour to his name, without any name to be so honoured: which is sufficiently absurd.

But though this version of Queen Elizabeth's is so defective in this place; yet, in the older English version of Coverdale before-mentioned, the words are here very remarkably translated, *Jasabram the sonne of Rachmont, the chettest amonge thre*.

If we consult the several editions of the LXX, they evidently help us in assigning this name of *Jashobeam* to this hero. The Alexandrian has Ιεσοβαμ and the Vat. Ιεσοσθε, in which words are preserved the three first letters שב, only the two last transposed; but the Complutensian has the three letters right Ιεσβαθ. And in Chronicles the LXX is almost as clear as the original; Alexandrian Ιεσαμ יסם (Chron. xxvii. 2, Ιεσοαμ יסם) Vat. Ιεσβαδα, Ald., Ιεσβαλ, Comp., Ιεσβαυ. To which may be added the testimony of Josephus, Πρωτος μεν ουν Ιεσσαυμος (שם) υιος Αχαμαν (הכמני) p. 401; Edit. Haverc.

Upon the whole, then, there seems to be an absolute necessity for admitting, that *this proper name* has been corrupted into *Jashob-bashebet* in Samuel from *Jashobeam*; as it now stands, and evidently has ever stood in Chronicles. And this (considering how many mutilations equally great, and indeed greater, must be allowed) will probably be admitted by all but such as are determined to maintain the *absolute integrity of the present Hebrew text*, in opposition to the clearest proofs of the contrary. And such a corruption would probably be admitted upon these several evidences; even though the variation of the latter part of the word could no otherwise be accounted for, than by the *fallibility of the copyist*, and the plain conviction that *so the thing is*, which is

frequently all the satisfaction that can be obtained.

But *here* there seems a way of accounting for this mistake of the transcriber, by remarking that the word **בשנ** occurs in the line immediately preceding this proper name. And therefore it seems not irrational to suppose, that the transcriber, being to write **ישבע**, regularly writ the *three first letters* **ישב**; and then, instead of continuing the word, carelessly cast his eye upon the word **בשנ** in the line immediately above (which following a word that begins like **ישב** might the more easily mislead the eye) and transcribed it in *here*, instead of the remaining syllable of the proper word.

That the word **בשנ** is not a corruption of a *patronymic* in this place, is plain from 1 Chron. xxvii. 2; where we are told, that *Jashobeam's father was זבדיאל, Zabdial*, a word not at all similar. And therefore, as **בשנ** is so confined between **ישב** the three first letters of the true *proper* name, and **החכמי** the *family* or *local* name; there is no great room for indulging conjecture with regard to it, as there would be if it stood in a general sentence of common words: and the only probable account of it seems to be (as before observed) that it was *carelessly transcribed in here from the line above*.

That the supposition of such an accident as this may appear the more rational, besides the several preceding reasons, I shall now produce (from this same book, and but two chapters before) *one clear instance of such a mistake or dislocation*; which does not appear to have been considered *as such*, but has been given up by some, under the more general name of a *corruption*.

[See notes on xxi. 19, p. 645.]

The conclusion from hence is—that if **אריים** may have been, and most probably was, inserted from the line immediately under, **בשנ** most probably was inserted from the line immediately over what was then transcribing, thus—

ובאש שרוף ישרפו בשבת : אלה
שמות חגברים אשר לדוד ישב (בשבת)
.....
חחכמי

It may be here objected, that, in order to recommend the two preceding suppositions, the lines have been made to consist of such a particular length, as it is impossible for us to know they actually did consist of, at the

time the mistakes here supposed were made. But it will certainly be allowed, that each line *might* be of the length here assigned it; and the insertion of each word, here supposed, is a strong argument that the lines *were* so. And perhaps the reader will be fully convinced of this, when it is observed, that, since assigning the number of words here given to each line, I have found a very extraordinary confirmation of this supposition in "Lewis's Hebrew Antiquities," book vii., chap. 13; which author, treating of the manner in which the ancient Jews transcribed the holy books, says, *Thirdly—the length of the line was to be of thirty letters*. Now this is most exactly the number of letters assigned to the first line of the last instance; and *thirty-one* is the number of letters assigned to the first line of the former.

Taking it for granted that enough has been said to prove, that the name of this mighty man must have been originally in Samuel *Jashobeam*, as we find it twice in Chronicles, and having also endeavoured to account for the corruption; it may be time to proceed from his *proper name* to the name of his *family* or *country*. And this may be easily ascertained, since it is nearly the same in both places; the one having **החכמי** and the other **בן חכמי**. The name here in Samuel was at first **החכמי**, the article **ה** at the beginning having been corrupted into a **ח**; for the word **בן חכמי** in Chronicles is regularly supplied in Samuel by that article. A parallel instance of this remarkably occurs in the very next verse; where **האחיהי** in Chronicles is **בן אחיהי** in Samuel.

This last instance will be one proof among a thousand, of the insertion or omission of the *vau* in the middle of a word, at the pleasure of the transcriber; as above, in **החכמי** and **החכמי**. It may also be remarked, that though *Jashobeam* is here said to be the son of *Hachmoni*, yet his father's name was *Zabdial*; and therefore *the Hachmonite*, or *the son of Hachmoni*, must have been the name of his *family*, *tribe*, or *country* (for it is impossible sometimes to distinguish one of these from another), just as the *Ahohite*, or *the son of Ahohi*, is the *family* or *local name* of the next hero—*Eleazar the son of Dodi*.

4. In the second observation the order of the thirty-seven mighty men was found to be, *Joab*, the captain general, a double series of three, and a body of thirty; the first

series of three consisting of *Jashobeam*, *Eleazar*, and *Shammah*, and the second of *Abishai*, *Benaiah*, and *Asahel*. This then prepares the way to an easy solution of the next difficulty; which arises not only from the reading *השליש*, *tertius*, in Samuel and *השלשים*, *triginta*, in Chronicles, but from that variety of meanings put upon both words by different commentators. The truth is, both words are corrupted; and, instead of signifying either *tertius* or *triginta*, should be both *השליש*, *tres*; since we see *Jashobeam* was the *head or captain of three*, being the first of the first series of three.

That the termination of the similar words *שליש*, *tres*, *שליש*, *tertius*, and *שלשים*, *triginta*, is frequently exchanged by mistake, might be proved by many instances; two of which (at least) appear in other parts of this very chapter in Samuel. For *שלשים*, *triginta* and *שליש*, *tertius* in the 13th and 18th verses will be proved to have been originally *שליש*, *tres*, in Samuel, as they are now truly read in their corresponding verses in Chronicles. It may not be improper to consider here the necessity of thus correcting *השליש* in the 18th verse, as it will lead us the more easily to see the same necessity in this 8th verse.

Abishai then, who in the 18th verse is said to be *השליש*, *the third head or captain*, was not so in fact; for, being the first captain of the second series, he must have been the *fifth captain*, Joab and the three captains of the first series being before him. The reading then must have been at first in the text, as it is still in the margin *השליש*, *tres*, since *that* and *that only is true*; for we see that *Abishai* was properly *head of three*, being the first captain of the second ternary. Thus in the *Bomberg* edition of the Hebrew Bible (1517) we have *השליש* in the margin; and in the *Complutensian* edition of 1515 (the oldest printed copy extant) *השליש* is read in the *text itself*, without any various reading in the margin. These arguments, added to that drawn from the same passage in Chronicles, where this very word *השליש* is read in the *text* universally, must be allowed fully sufficient to prove it should have been also *השליש* in Samuel. And as such it is remarkably rendered in Coverdale's English version before-mentioned, *Abisai the brother of Joab the sonne of Zerū Ja was one also chefe amonge thre*.

If then this word *השליש* is certainly a corruption from *השליש* in the 18th verse, it

will be obvious to infer, that the same *may* have been the case in this 8th verse. And indeed it *must* have been the case: since *Jashobeam* was not more the *third captain* than *Abishai*; but as *Abishai* was the *fifth*, *Jashobeam* was the *second*; he being the first captain of the first series, and inferior only to Joab the captain-general. But though *Jashobeam* was not the *third captain*, he was *head of three*; and therefore the true reading here also must have been *השליש*, *tres*, agreeably to which the Vulgate renders this word *tres*, and the Complutensian copy of the LXX very justly reads here, *πρωτος των τριων*; and also Theodotion, *πρωτος των Γ ουτος*.

This alteration being admitted, it will of course follow, that one mistake has also been made in this verse in *Chronicles*, which has been faithfully preserved in every other word; and that is in *השלשים*. That this word has been mistaken for *השליש* is demonstrable from the 13th verse in Sam.; and that the same must have been the case in *Chronicles*, is also certain from what has been already established as to this verse in Samuel. But this point is farther confirmed by reflecting, that *Jashobeam* was not truly *head or captain of the thirty*; because the thirty were not *more* under him, than under any other general of the two series; but were *less* under him, than under *Joab*, who was the *head or prince over the whole thirty-seven*. The clearness therefore of the history in this point will oblige us to allow a mistake of *השלשים*, *thirty*, in *Chronicles* for *השליש*, *three*; which mistake will be proved to have obtained *elsewhere* in this very chapter, and must be allowed to have obtained *here* also for the sake of truth, and to make a proper harmony with the passage in Samuel.

It may just be remarked that the mistake of a ה for a כ is not uncommon; the son and successor of Rehoboam is called, in 1 Kings xiv. 31, *אבiam*, *Abiam*; but in 2 Chron. xii. 16, *אבiah*, *Abiah*, a corruption, which is frequently repeated in the history of that king. And the cause of so easily mistaking these two letters ה and כ (as well as of others, which differ chiefly in their being open or closed at bottom) probably was, that the blackness of the line, which was ruled to direct the pen, sometimes appeared like the transverse bottom-stroke of a letter: for the best Jewish manuscripts were ruled before writing, as appears from

Lewis's Hebrew Antiquities, book vii., chap. 23.

5. The next difficulty in the corrupted text in Samuel lies in fixing the true reading of *הוא עירי העצני*.

Among the many different versions of these words, the English is—*The same was Adino the Eznite*. But that *Jashobeam the Hachmonite* should be the same with *Adino the Eznite*, is not only highly improbable, but evidently impossible. Besides; if these words should be thus rendered, or in any manner like it, there would be in the sense such an hiatus, as no ellipsis can excuse—*Jashobeam the Hachmonite, the same was Adino the Eznite against 800, whom he slew at one time*.

As these words then cannot be *proper names*, or a *proper and local name*, they must be a *corruption of common words*; and of such words, as complete the sense of this, and answer to the sense of the other passage. I only say—answer to the *sense*, because it is impossible to bring one of the words to resemble its corresponding word in *letters*, on account of their absolute dissimilitude. Nor is there any necessity for endeavouring it; since a *verbal sameness* is not observed in every other part of these two chapters, instances to the contrary being very numerous.

The first of these three words is *הוא*, which is the same in both passages. The second, being somewhat alike in both as to *form*, though different in *some letters*; and being only writ *properly in the first passage*, the word *there* must be the standard and correct the *last*. That it is *truly* writ in *Chronicles* is plain, because it makes a regular sense in the original, and is uniformly translated; and indeed is the *very word*, which would have been *expected* in that place, as it occurs in several other places in *company with the same words as here*.

How unlike soever the words *עירי* and *עירי* may appear at first sight, it must be considered, that they consist of letters which have been frequently mistaken for each other elsewhere, and therefore they may have been so here. (And we should constantly remember—that the similar letters were much less distinguishable *formerly* when expressed in manuscripts, than they are at present when printed from types prepared with great exactness and a just distinction), * * &c., &c.

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These several letters then being frequently changed, let us suppose these alterations here, and the word *עירי* will be *עירי*; which is very near *עיר*, and doubtless was carelessly writ instead of it, as it must have been *עיר* originally here, as well as in *Chronicles*. For that this word must have been a *verb of the same sense* with *עיר* is plain from the substantive that follows it; which at present is less understood (if possible) than *עירי* with all its corruption. I shall only add here—that this will not be considered as taking improper liberty, or assuming a license for supposition, by any who have carefully attended to the *much greater corruptions* that frequently occur, and consequently to the *greater liberties* that must be taken elsewhere: and in this very chapter we have *mistakes much less probable* than that just mentioned, such as *אשר* (Sam. xxi.) instead of *איש*, &c., &c.

Le Clerc observes, *Quid sibi velint עירי העצני*, *nemo dixerit*; and adds, *Hic deformantur verba in Paralipomen, seu male descripta fuerint, seu fugientibus literis satis commode legi non potuerint*. But though he pronounces both these words inexplicable, and will have them to have been both greatly mistaken; yet we need desire this to be admitted only as to the *first word*: for the *second* will probably be found to require no change at all, the true reading *עירי* being retained in all the best copies.

The word *עירי* having the pronoun suffixed at the end and the *article* prefixed at the beginning (as it sometimes is prefixed—see among other instances *העירי*, Lev. xxvii. 23), answers exactly in form and force to *אשר* in the correct passage. It will therefore be allowed, that *עירי* was, and consequently is, a true *Hebrew noun*; when it appears, that it is a noun in the *Arabic language* just in the same sense with *העירי*. That this is the case may be proved from the concurrent authorities of *Castell*, *Schindler*, *Golius*, and *Giggeius*. *Castell* gives the word *עירי*, as not occurring in the Hebrew Bible; but after the word *עירי* sets down the Arabic verb *عَصَرَ* *attraxit ramum*, the regular noun from which *عَصْر* (*עירי*) he renders *thyrsus*. *Schindler* also gives us *עירי*, and says—*Arab. cum punctato עירי ramavit, et inde עירי ramus*. In *Golius* we have *عَصَا percussit baculo vel gladio, vicit pug-nans*, &c., under which verb is the noun

4 q

עס (sounded עץ), *baculus*. And with Golius, Schindler, and Castell agrees *Giggeius*; who, in his *Thesaurus*, gives us العصا, *baculus, hostile*; and الغصن, *ramus, thyrsus*. To these several authorities may be added that of St. Jerom, who in the Vulg. has rendered the word by *lignum*; which, being nearly the same in sense with the *thyrsus, ramus, baculus, and hostile* of the Arabians, is a strong argument that עץ was an Hebrew noun so signifying, though (like many other words) it may occur but once in the Bible.

If then העצני signifies *thyrsus suum, hostile suum, or hastam suam*, as חרבו does; it will follow that עץ has certainly been corrupted from עור as before observed. For the verb in Samuel, governing also the noun *hostile* or *hastam*, must signify *elevavit* as well as the verb in Chronicles; but there is no other verb of that signification that has any resemblance of letters. Wherefore, as the word עור preceding is the same in both passages, and the first letter of the next word in both is the remarkable letter ע; we must infer that the remainder of the word in Samuel has been corrupted from the remainder of the word in Chronicles.

It may also be observed, that the word עץ is frequently used in conjunction with חרבו, as in this very chapter of Samuel, ver. 8, עץ וחרבו, *ἔσλον δοράτος*, LXX; so 2 Sam. xxi. 19; and 1 Sam. xvii. 7; in which last place it is corrupted into עץ. If then עץ be frequently used for *the staff of a spear*, and is joined here and in many other places with חרבו; we may reasonably suppose, that there was also such an Hebrew word as עץ signifying *a spear*; especially as we find it so in the Arabic language.

Or lastly (which is a solution that may be more agreeable to some), it may easily be conceived, that in a corrupt place (as this confessedly is) the ך might be inserted by mistake (as it is evidently in Prov. xv. 14) so that the word would be then העצך; and *had we found it so*, we should naturally have acquiesced in the reading, and said, the word עץ, which was frequently used for *the staff of a spear*, was used here for *the spear itself*, &c.

I shall only add, with regard to the word עור, that in the 18th verse of this same chapter we read of Abishai אבישאי עור, which words are exactly the same in 1 Chron.

xi. 20. These *two instances* then, so extremely pertinent, added to that *third correct instance* in the corresponding place of ver. 11, are certainly sufficient to show the necessity of reading עור in 2 Sam. xxiii. 8; instead of a word at present unintelligible, begun with the same remarkable letter as the regular word, and carried on in letters that are very easily mistaken for each other, and are confessedly so mistaken in other places.

6. The difficulty next occurring is in the number עסנה מאה, *eight hundred*, since the correct passage reads שלש מאה, *three hundred*. This we may account for by supposing, that as the Jews, in transcribing the Bible as well as in their own writings, frequently expressed the numbers by single letters; so, the letter ש which is 300, being the first letter both of עסנה and שלש, might (upon reducing that numeral letter back into its word at length) for want of attention be writ עסנה in Samuel instead of שלש as in Chronicles.

That the transcribers of the Bible, in the several translations, have sometimes expressed the numbers by single letters, is evident from Coverdale's translation of the 11th verse of this chapter of Chronicles, *smote thre & at one tyme*; and from Theodotion's version of the 8th verse of this chapter of Samuel, where we read, *πρωτος των Γ ουτος*. And that the Jewish transcribers did frequently express the Bible numbers, in the original, by single letters is well known to the learned.

Thus in Walton's Prolegom. de Textuum Orig. Integr., p. 42, we read, *Ipse etiam Scaliger sic scribit—litteris numeralibus, non verbis, antiquitus numeri concipiebantur*. And in the Hebrew Grammar printed with the Complutensian Bible, so long since as 1515, we are told, *Hebræi per litteras alphabeti per ordinem numeros scribunt. Sunt, qui 500 et deinceps per quinque litteras finales designarent; sed hæc ratio numeros designandi non ab omnibus recipitur, sed per litteras alphabeti compositas id faciunt, ut 500 per חק, i. e., 400 et 100*.

This then being the case, there seems no doubt, but many of the numbers, which now appear almost incredible in some places and contradictory in others (as in the place now before us), are owing to mistakes in some of the similar letters. One or two material mistakes of this kind, rationally accounted

for, will sufficiently confirm this point, and it is a point of no small importance.

The first instance shall be the remarkable contradiction between 2 Kings viii. 26, and 2 Chron. xxii. 2; which has so much perplexed the commentators, that Walton (Prolegom., p. 36) puts it among the *quædam anopa* [see notes on 2 Chron. xxii. 2].

Another very remarkable example of this kind occurs in the 3d chapter of the Book of Numbers. We read in ver. 11th, *And these were the sons of Levi; Gershon, Kohath, and Merari.—22 The Gershonites were 7,500.—28 The Kohathites, 8,600.—34 The Merarites, 6,200.—39 All the Levites were 22,000.* But the sum total of the preceding numbers, instead of being really 22,000, will be found to be 22,300, &c. [see notes on Numb. iii. 22, vol. i., p. 514].

The Hebrew numbers having therefore been certainly expressed formerly by *letters*, this is a sufficient vindication of the preceding solution of the difficulty as to the 800 and 300 men. And how easy a mistake of 500 might be in our way of expressing numbers, will immediately appear upon setting down the very same numbers 800 and 300. But that the number in *Samuel* was originally 300, as well as in *Chronicles*, will be farther evident from an argument that falls more properly under the next article.

7 The word *ל* is read the same in both passages, and properly. For though it carries with it a difficulty at first sight, as being *singular*; yet there are many instances where a numeral, or a conjunction of numerals, expressive of *very many*, take after them and agree with a noun that is singular. One example of this we find in Gen. v. 4, *And the days of Adam, after he begat Seth, were 800 year* (not *years*) שְׁמֹנֶה עָשָׂר שָׁנָה, just as we say, 800 year, and 800 pound; not *years*, and *pounds*. Another example may be 1 Sam. ix. 22, וְשָׁלִשִׁים אִישׁ, *about thirty man*. The regularity of this singular noun being admitted, the next consideration must be, the true meaning of it.

Here the versions are widely different; and the general run of them make strange work, by rendering *ל*, *occisus* or *vulneratus*. For, according to this rendering, Jashobeam obtained his pre-eminence by bravely lifting up his spear against 300 men, after they were *dead*, or at least, after they were *wounded*. Thus we have the word rendered here in a MS. English version of 1408, *he*

reised his Spate. (Spere) on the hundred wounded men in one time. Indeed our present English version in Samuel renders *ל*, *whom he slew*, but such a version seems not to be defensible; and so the authors of it thought by putting the word *slain* in the margin, and by translating it in *Chronicles against 300 men slain*.

The reasons against rendering *ל*, *whom he slew*, are, first, that there being then no noun after the numeral, the sentence would be incomplete, *he lift up his spear against 300* *whom he slew at one time.* And secondly, because of the almost incredible nature of the action, *a man's killing 300 men with his own single spear*, which incredibility is removed by considering *ל* as a noun of the signification assigned it in the following observations. Were not these reasons strongly against it, *ל* might be admitted as a verb, with its signification of *occidit*; and we might suppose the pronoun *אשר* understood before the verb here, as in other places. Thus Exod. iv. 13, שָׁלַח אֶת יָדִי בְךָ, *mitte, quæso, per manum (quam, vel illius quem) mittes*; and Exod. xv. 13, בָּרַחְתָּ עַם יִשְׂרָאֵל בְּרַחֲמֶיךָ, *duxisti in misericordia tua populum hunc (quem) redemisti*.

But the true sense of the word *ל* in this place seems to have been preserved only in the Vatican edition of the LXX in Samuel, where it is rendered ΣΤΡΑΤΙΩΤΑΣ [against this meaning of *ל* see note of Gesen. on 2 Sam. i. 19, p. 491]. For however some lexicographers may refuse the *active* sense of *occidens* or *vulnerare* to the verb *ל* in *Kal*, yet they all allow it in *Pihel*; but these two conjugations are the same in the preter tenses without points; and indeed this *active* sense is allowed the word here according to the common interpretation—*whom he slew*. Castell informs us, that this verb in Arabic

حل signifies *descendit, castrametatus fuit, grassatus fuit, protexit*, &c. This idea of the verb is farther deducible from the nouns derived from it; and thus the following nouns of this verb are rendered by Giggeius, in his *Thesaurus* — *المحل* and *المحلة* *statio, castra — المحلة telum, missile* — and

الجلال vir validus et audax; which latter remarkable signification is confirmed by Castell, and greatly recommends the Vat. version of *ל* by ΣΤΡΑΤΙΩΤΗΣ. This verb then having the ideas of *fighting, warring, and wounding* so evidently annexed to it;

and the Arabic noun from its verb signifying *vir validus et audax*; the Hebrew noun from its verb will regularly answer to Στρατιώτης, or *miles*. This then being sometimes the sense of this noun, we may conclude it to be the proper translation of it in this place; so that *Jashobeam lifted up his spear against three hundred fighting men* (or, *three hundred soldiers*) at one time.

But it may be said, if *soldiers* had been here meant, why was not the Hebrew noun for *soldiers* here made use of? The answer is, that if הַלָּלִים be not that Hebrew noun, there seems to be *no other for it in the Bible*. In 2 Chron. xxv. 13, the two words which we translate by the term *soldiers* are בְּנֵי הַדָּוָד, *the sons of a troop*; and what we term *fighting men*, 1 Kings xii. 21, are מַלְחָמִים לַיָּהּ literally *those that do the war*. The noun הַלָּלִים then, coming from a verb, whose sense in Hebrew is *vulneravit, occidit*, and which in Arabic has the military ideas which are always affixed to Στρατιώτης, or a *soldier*, must be properly expressed by that word; especially as there is no other word for it in the Hebrew language.

But this is too material a point to be passed over, without some farther observations; since *many* of the places, where this noun occurs, *seem* to have been misunderstood by every interpreter, for want of considering it in the sense here contended for. Such an assertion as this will require some proofs to support it; and probably the *several texts* here subjoined will be fully satisfactory.

We may previously remember, that the sense given at present to the noun הַלָּלִים is the *passive* sense of *interfectus* or *vulneratus*; which it is still allowed to have, where the context requires it: but that the following texts are produced as requiring the *active* sense of *interficiens* or *vulnerans*, or rather *miles*, and that the including this latter sense, where necessary, does no more exclude the former, when necessary in other places, than the participle מַלְחָמִים, *confodiens*, in Ezek. xxix. 9, prevents מַלְחָמִים from being *confossus* in Ezek. xxxii. 26.

The first instance may be Judges xx. 31, where הַלָּלִים occurs in the following manner, וַיָּדָל לַחֲנוּךְ מֵהָעָם חֲלָלִים בָּעָם בְּמִלְחָמָה בְּשָׁלִשִׁים, *איש בשרו*, which words are rendered by the LXX, Καὶ ἤρξαντο τυπτεῖν ἐκ τοῦ λαοῦ τραυματίας καθὼς ἀπαξ καὶ ἀπαξ ἐν ταῖς ὁδοῖς—ὡς ἐν τριακοντα ἀνδρας ἐν τῷ Ἰσραὴλ. Now it seems evident, that neither the sense of

occisus nor that of *vulneratus* can take place here, if we consider the context. The Israelites were assembled to attack the Benjamites at Gibeah the third time, and the sons of Benjamin went forth to meet the people, and were drawn off from the city—then follow the words here cited; and what propriety can there be in rendering them, *and they began to smite of the people the wounded or slain*? Can we suppose any of the Israelites (who now advanced to attack the Benjamites) to be *slain* or *wounded*, before the battle begun? And yet we seem obliged to suppose thus much, if the word הַלָּלִים be taken here in the sense usually contended for. Thus the Chaldee version is here rendered, *Et cæperunt ad occidendum ex populo occisos*; and thus the LXX, by rendering the original words, ἤρξαντο τυπτεῖν ἐκ τοῦ λαοῦ τραυματίας. The Vulgate endeavours to make sense here, by the insertion of three verbs, neither of which are in the original. And our English translators, who were sensible how improper the word *slain* or *wounded* would be in this place, have inserted one verb by rendering הַלָּלִים, *and kill*.

But this is endeavouring to make good sense in English at the expense of the original language, which (every one must see) will not admit such a translation; and it must be observed, that the English translators, being sensible also of the impropriety of this version, have rendered the words in the margin, *To smite of the people wounded*. But this and every other impropriety will perhaps be removed by translating the word הַלָּלִים, *milites*; for the sentence will be then, *Et milites cæperunt percutere* (or, *et cæperunt percutere milites*) *ex populo, sicut primo die et secundo, in stratis—quasi triginta viros in Israele*. And that this is the proper version of the word in this place seems to be farther evident from the 39th verse; where we read וַיָּדָל לַחֲנוּךְ מֵהָעָם חֲלָלִים בְּשָׁלִשִׁים, *איש ישראל נשלים*, *Et Benjamin percute cæpit milites, inter viros Israelis, quasi triginta viros*.

The next instance may be taken from Psalm lxxxix. 11, אֲדָר וְכֶסֶף כָּל דָּבָר בְּיוֹדֶךָ שׁוֹרָה אֵינֶךָ. The better to illustrate these words, it must be observed, that in the Book of *Psalms* and *Proverbs* each verse consists generally of two parts called hemisticks; one of which is exegetical of the other, either by expressing the same sense in dif-

ferent words, or explaining one assertion by its opposite or contrary. Let us now see how this rule has been observed as to this verse; which is evidently of that kind, which expresses in its two parts the same sense in different words.

The LXX read, *Συ εταπεινώσας, ως τραυματίαν υπερήφανον· εν τῷ βραχίονι τῆς δυνάμεως σου διεσκορπίσας τοὺς ἐχθροὺς σου.* And I believe all the other versions render the word כָּחַל here either *tanquam vulneratus* or *tanquam occisus*. But probably neither of these senses will be thought very applicable, when we reflect that רַחַב, *Rahab*, here is a name for *Egypt* or *the Egyptians*; and that the Psalmist in this verse alludes to the destruction of the Egyptians in the Red Sea. For, is there propriety in saying, that God destroyed the Egyptians *like dead men*, or *like wounded men*? Were not the Egyptians *destroyed*? Did they not *perish*? Did not Pharaoh and all his host *die* in the Red Sea? And can their destruction by death be compared to itself? Can it be said with any dignity, that *men slain* were destroyed *like men slain*? Or lastly, as these Egyptians were thus *totally destroyed*, can it be said, that they were destroyed *like wounded men*?—which certainly is to compare great things with small, with a peculiar impropriety. Our common English version is, *Thou hast subdued Egypt, AND DESTROYED IT; thou hast scattered thine enemies abroad with thy mighty arm.* But the last translators, seeing the absolute unlawfulness of translating כָּחַל, *and destroyed it*; have rendered the verse, *Thou hast broken Rahab in pieces, AS ONE THAT IS SLAIN; thou hast scattered thine enemies with thy strong arm.*

Without any more previous observations then, let us now see how this verse will be expressed, with the signification of כָּחַל at present contended for, *Tu, tanquam miles, confregisti Ægyptum; in brachio roboris tui dispersisti inimicos tuos.* It is impossible not to observe, how exactly the hemisticks now answer to each other; since every expression in one has its corresponding expression in the other, *Tu, tanquam miles, in brachio roboris tui—confregisti, dispersisti—Ægyptum, inimicos tuos.*

Tu, tanquam miles, confregisti Ægyptum;

In brachio roboris tui, dispersisti inimicos tuos.

For the more successful recommendation of this translation, let us subjoin the former—

Tu confregisti, quasi occisum (vulneratum) Ægyptum;

In brachio roboris tui, dispersisti inimicos tuos.

But the translation here proposed will receive additional confirmation from observing, not only, that *the Lord mighty in battle, the Lord strong and mighty, &c.*, are frequent appellations in the books of Scripture; but that, as this part of the Psalm evidently alludes to the destruction of the Egyptians in the Red Sea, so the images and ideas in this verse are evidently taken from the sublime ode, which was sung after that wonderful event. For we read in Exod. xv. 3, *The Lord is a man of war* (*tu tanquam miles*). 6 *Thy right hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy*—*Tu, tanquam miles, confregisti Ægyptum; in brachio roboris tui, dispersisti inimicos tuos.*

Thus again we read, of the strange woman, or harlot, in Prov. vii. 26, כִּי רַחֵם וְהָיָה לָהּ וְהָיָה לָהּ וְהָיָה לָהּ, which words the LXX have translated, *Πολλοὺς γὰρ τρωσάσα καταβέβηκε, καὶ ἀναριθμητοὶ εἰσὼν οὖς πεφόβευκε.* The learned reader will readily observe that *τρωσάσα* can no more be the true version of וְהָיָה here, than *עַצְמִים* can be interpreted by *ἀναριθμητοὶ*, which it never is but in this place; and here Symm. and Theod. render it *ἰσχυροί*, as the sentence requires it should be. Since the noun, which is expressive of multitude in the second hemistick, and answers to רַחֵם, *multos*, in the first, is certainly כֹּל, *omnes*, or *plurimos*, which in this version of the LXX is entirely omitted.

The Arabic version, following the LXX, reads, *Quoniam sauciavit multos et deprædata est eos; neque recensetur numerus illorum, quos enecavit.* The Syriac has, *Quia copiam occisorum prostravit, et fortissimi sunt omnes quos necavit.* The Chaldee Paraphrase, *Quoniam multos interfectos dejecit, et fortes sunt omnes interfecti ejus.* And the Vulgate, *Multos enim vulneratos dejecit, et fortissimi quique interfecti sunt ab ea.* This last sense has been followed by our English translators thus, *For she hath cast down many wounded; yea, many strong men have been slain by her.* But is the correspondency of the two hemisticks, which very perfectly obtains in the original of this verse, at all illustrated by any of these versions? I leave the determination to the learned reader; and shall observe, that the transla-

tion of this verse by the very learned Albert Schultens is, *Nam multos ad lanienam profectos (profanatos) cadere fecit, et numerosi omnes trucidati ejus*. We learn from hence, that as this celebrated professor of the oriental languages was not pleased with the common translations of *הָאֵלִים*, *vulneratos* or *occisos*, by rendering it *ad lanienam profectos*; so neither was he pleased with that version of his own (as we may easily suppose he could not) and therefore we see he has rendered it by *profanatos* in a parenthesis.

From all this uncommon fluctuation then in the best expositors we may be led to suspect some general mistake; and perhaps it will appear to have been, in the sense of the word *הָאֵלִים*. For if we here again render this word *milites*, we shall find every part of the hemisticks perfectly to correspond; thus, *multos* agrees with *omnes* or *plurimos*, *milites* with *fortes* or *fortissimi*, *dejecit* with *interfecit* or *interfecti sunt ab ea*:

Multos enim milites cadere fecit;

Et fortissimi quique ab ea interfecti sunt.

In Jeremiah li. we seem to have several instances, where this word should be rendered as before. In verse 4 we read *וַיָּהָרְגוּ אֶת הָאֵלִים*, which words have been usually rendered, *et cadent interfecti*. But, as the verb *הָרַג* signifies to fall mortally, or to be slain in battle (Josh. viii. 24, 25; Judg. viii. 10; xii. 6; xx. 44, 46), the question is, whether *cadent (interficiuntur) interfecti* is not an improper expression. Or rather, as the words immediately preceding are *וַיִּמָּחוּ אֶת הָעָרִים וְאֶת הַבָּיִת*, *penitus delete omnem ejus exercitum*, the question may be, whether *nam cadent milites* be not a much more significant and proper version than *et cadent interfecti*; when the substantive last preceding was the singular noun *exercitus* or *militia*.

But let us take the context with it. The prophet here foretells the fall of Babylon; and in the conclusion of the 3d verse we read, *וְאֵל הַחֲמֹל אֶת בְּרוּיָהּ הָרָחוֹק לֹא צָרָהּ*, *Et ne parcat super juvenibus ejus, penitus delete omnem ejus exercitum*. Then follows the 4th verse, *וַיִּהְיֶה הָאֵלִים בְּצִוְיָהּ כְּשֶׁרִים וּמִדָּקִים בְּרוּיָהּ*, *Nam cadent milites in Chaldeorum terra, et transigentes gladio (cadent) in plateis ejus*. That the word *הָאֵלִים* should be here rendered *milites*, seems farther deducible from the 30th verse of the preceding chapter; which verse, treating of the very same destruction with the verse before us, has these words,

יִשְׁלַח בְּרוּיָהּ בְּחִזְקָהּ וְכָל אֲנָשִׁי מִלְחָמָה יִדְמוּ בְּיוֹם הַהוּא, *Cadent juvenes ejus in plateis ejus, et omnes viri belli ejus succidentur in illo die*. Here we see that in two texts prophetically declaring the same circumstances of the same destruction, we have *juvenes* in one expressed by the same word for *juvenes* in the other; and then the word *הָאֵלִים*, which is here rendered *milites* in one, expressed by *virii belli* in the other.

But, let us proceed to the other instances in this same chapter. In verse the 47th we read *וְכָל הָאֵלִים יִשְׁלַח בְּרוּיָהּ*, which words have been generally rendered *et omnes interfecti ejus cadent in medio ejus*. But what can be the meaning of *interfecti ejus* or *interfecti Babylonis*? or is there propriety in saying—*interfecti ejus interficientur*? The whole verse is, *Propterea ecce dies veniunt, et visitabo super sculptilia Babylonis, et omnis terra ejus confundetur*; and the next words in this solemn denunciation of vengeance seem only properly translated by—*et omnes milites ejus cadent in medio ejus*. There are some commentators indeed, who seeing the impropriety of *interfecti*, have rendered the word here *sallatores*; but this comment seems to deserve no farther notice, than to shew that the authors of it were not satisfied with the common interpretation.

If we proceed from this 47th only to the 49th verse, we shall find farther reason for allowing this translation of *הָאֵלִים* by *milites*. The intermediate verse is, *Et laudabunt super Babylonem cæli et terra, quia ab aquilone venient ei vastatores, ait Dominus*. Then follows verse 49th *וְכָל הָאֵלִים יִשְׁלַח בְּרוּיָהּ*, *Omnes milites ejus cadent in medio ejus*. These words have been variously interpreted, and yet have been generally (perhaps it might be said universally) misunderstood by commentators. Our English translation is, *As Babylon hath caused the slain of Israel to fall; so at Babylon shall fall the slain of all the earth*.

The impropriety of causing those who had been slain to fall, or to be slain, induced our translators to place in the margin, *Both Babylon is to fall, O ye slain of Israel; and with Babylon, &c.* But this address to the slain is certainly the greater impropriety; and the former English version is confirmed by the LXX, who read, *Και γε Βαβυλων πεσειν εποισσε τους τραυματίας Ισραηλ, και εν Βαβυλωνι πεσονται τραυματια πασης της γης*. The English and Greek versions seem right here in the form and disposition of the

passage, but are probably wrong again in the translation of הָלָלִים by *slain* instead of *soldiers*; since the true translation seems to be, *As Babylon hath caused the SOLDIERS of Israel to fall; so at Babylon shall fall the SOLDIERS (not, of all the earth, but) of all that country.*

In Ezekiel xi. 6, 7, we read וְיָבִיאוּ אֲלֵיכֶם בְּיָד הָאָדָם וּמִלִּידֵי הָרָצָחָה הָאֵל לֵךְ כֹּה אָמַר אֲדֹנָי יְהוֹה וְהָלָלִים אֲמַר שְׂמָחָם בְּתוֹכָהּ הָמָּה הַבָּשָׂר וְהָאָדָם הַסֵּדֶר. These words are delivered to men, who gave *wicked counsel in the city* (of Jerusalem) probably by recommending an *increase of their military force*; and who, vainly confiding in the arm of flesh, thought to defend themselves against the destruction denounced by the prophet, *omnem lapidem movisse, ut sese adversus Chaldaeos confirmarent, &c.*—Jun. and Tremellius. *For thus saith the Lord, ver. 2. These are the men אֲנִי הָאֲשֶׁרֶם, οἱ λογιζόμενοι ματαια, who contrive vanity* (since all their defence shall be in vain) *and counsel evil counsel in this city, &c., therefore prophesy against them and say—ver. 5 I know the imaginations of your hearts. 6 Ye have multiplied your SOLDIERS in this city, and with SOLDIERS ye have filled the streets thereof. 7 Therefore thus saith the Lord, the SOLDIERS, whom ye have placed in the midst of you, shall be flesh, and this city the caldron. 8 Ye have feared the sword, and I will bring the sword upon you.* This interpretation of the word הָלָלִים in these three places seems to make this passage speak good sense itself, and perfectly to agree with the context; neither of which can easily be allowed it, while it is rendered, *Ye have multiplied SLAIN MEN in this city, and filled the streets with SLAIN MEN; therefore your SLAIN MEN, whom ye have placed in the midst of you, &c.*

It may be worth while to consider the version of the LXX, *Ἐπληθύνσατε νεκρῶν ὑμῶν ἐν τῇ πόλει ταύτῃ, καὶ ἐνεπλησάτε τὰς οὐδὺς αὐτῆς τραυματίων. Δια τοῦτο ταδε λέγει ὁ ὀνομαζόμενος Κύριος· τοὺς νεκροὺς ὑμῶν, οὐς ἐπαύσατε ἐν μέσῳ αὐτῆς, &c.* We see here, that הָלָלִים is translated first by νεκρῶν then by τραυματίων, and then again by νεκρῶν, a plain proof, that the translators did not well know how to reconcile the word to the sense of the context; and indeed it seems impossible, that either the word ΝΕΚΡΟΥΣ or ΤΡΑΥΜΑΤΙΑΣ should be applied to ΕΤΑΞΑΤΕ with any propriety in this place: whereas the propriety of ΣΤΡΑΤΙΩΤΑΣ ὑμῶν,

οὓς ΕΤΑΞΑΤΕ ἐν μέσῳ ὑμῶν is so obvious, as to need no illustration.

It is true the Vatican edition of the LXX, instead of ἐπαύσατε, has ἐπαύσατε; but then it must be observed, that this very common verb שׁוּם is never rendered by παύσσω in any other place, but it is forty times rendered by τάρτω, as we now have it in the Alexandrian copy of this place. Nor is it elsewhere rendered by any verb of a similar signification with παύσσω; but generally by verbs signifying like τάρτω, and verbs which are very applicable to the true sense of this passage, as τίθημι and ἵστημι with their compounds ἐμβαλλω, ἐπιχεω, &c.

There is another instance in this prophet, which is too remarkable to be here omitted. In chap. xxi. 14, we read, וְהָלָלִים הָאֵל לֵךְ כֹּה אָמַר אֲדֹנָי יְהוֹה, which words are literally, upon the common acceptation, as in the interlineary version, *Gladius interfectorum, hic gladius occisi magni*—But that this sword of vengeance, which was thus sharpening for the yet future destruction of Jerusalem, could not be *gladius interfectorum*, or (which seems more unintelligible) *gladius occisi magni*, is so evident, that it has compelled two interpreters to come almost to truth here, in rendering the latter expression, *gladius occisionis magnæ*, as in the Vulgate; and *gladius interfectionis magnæ*, as in the Chaldee paraphrase. And it seems strange, that these two interpreters should not have seen the much greater propriety (from the masculine termination of the words, and for every other reason) of translating the words *gladius occisoris, interfectoris, or militis magni*. The true version then of these words probably is, *Gladius militum* (Babyloniorum) *hic gladius militis magni* (bellicosi regis Babylonis) for thus it is expressly called in the 19th verse וְהָלָלִים הָאֵל לֵךְ כֹּה אָמַר אֲדֹנָי יְהוֹה, *the sword of the king of Babylon.*

I shall refer only to one chapter more, the first chapter of the second Book of Samuel [see notes on 2 Sam. i., p. 494].

If then the noun הָלָלִים so frequently signifies a *soldier*, it will readily be admitted that *Jashobeam lift up his spear against 300 soldiers at one time*. This was a very extraordinary display of courage, and worthy of one of David's chief captains. We can hardly believe, that so brave a man would lift up his spear against 300 men, that were either *dead* or *wounded*; or, that he could kill so prodigious a number by himself, with his own single spear: but we may reason-

ably believe, that, when surrounded or rendered desperate, he might fight his way through a body of 300 soldiers, or defend a narrow pass against a body of that number.

What the divisions in armies then were, is not much known at present; but we read (1 Sam. xxix. 2) *the lords of the Philistines passed on (to battle) by hundreds and by thousands*. And as the Philistine army was thus divided, probably a *company* of theirs consisted of *an hundred men*; and if three companies formed a *regiment*, that regiment would consequently consist of *three hundred men*, which is exactly the number encountered by Jashobeam. It seems extremely probable, that *three hundred* might be one constant division in the army of the Israelites, in honourable remembrance of Gideon's troop of three hundred, which beat the Midianites; which troop God himself thought proper to fix at *three hundred*, which were a small body selected out of thirty-two thousand, the number of men in Gideon's whole army. And if this were a division amongst the Israelites, the Philistines might copy their example in this instance. But whether this division obtained amongst the Israelites, or not; that it obtained amongst the *Philistines* seems highly probable from this history of Jashobeam. And a farther confirmation of this opinion may be drawn from the 18th verse of this chapter in Samuel and the 20th in Chronicles; where we read, that *Abishai* also, at another time, lifted up his spear against the same number *three hundred*: and he was rewarded for this act of heroism by being placed at the head of the *second series* of generals, as Jashobeam had been made head of the *first*.

Wherefore, as *both the places* relating to *Abishai* make the enemy *three hundred*, and as *that in Chronicles* relating to *Jashobeam* has also *three hundred*; we need not scruple to reduce the eight hundred in the corrupted passage to the same number; which will leave room enough for *applauding the hero*, and will render the *passages consistent*, as they must originally have been. Not to add, that it will greatly abate the *marvellous*, which is carried very high upon the common acceptance of *Jashobeam's slaying three hundred men by his own single spear*. But then what shall we say to that increase of the *marvellous*, which arises from *Abishai's slaying 300 men by his single spear*—that these two men should each slay *so prodigious a*

number, and each *the very same number to a man* as the other? But this appears entirely rational, upon the preceding interpretation.

Besides, if *both* could be supposed to have achieved such an exploit, certainly *both* would have deserved an equal reward and the same rank in military honour. But we are told, that *Abishai attained not unto the first three*: yet how could he be less honourable than *Jashobeam*, when he had done the same marvellous exploit, or rather, how could he be *less honourable* than *the two captains* that were *inferior to Jashobeam*, since no action of *theirs* can be conceived to have been *greater*. Whereas, if *Jashobeam* and *Abishai* fought their way through, or encountered, a whole regiment of the Philistines; that was eminently to the honour of both; and deservedly raised *Abishai to the head of the second series*, though he had not attained to the honour of *Jashobeam*, who had also distinguished himself gloriously on other occasions.

8 The last observation on these two very difficult verses is, that $\pi\tau\alpha$ in Samuel should be $\pi\tau\tau\alpha$ as in Chronicles [so Keri], &c. It may be remarked here, that we have in this verse of Chronicles one example of that *jumble of versions*, which makes up some part of the present edition of the LXX. The phrase $\pi\tau\tau\alpha$ had in this verse been rendered $\pi\tau\alpha\zeta$ by one translator, and $\epsilon\nu \kappa\alpha\iota\omega \epsilon\nu$ by another (for we cannot suppose *the same person* would translate the phrase two different ways, and place one version of it in the *middle* and the other at the *end* of the verse); and the conclusion of this verse in the original version of the LXX having been lost, it is repaired by part of two different versions; one of which read $\pi\tau\alpha\zeta$, and the other $\epsilon\nu \kappa\alpha\iota\omega \epsilon\nu$: and so both renderings continue in the same verse, even to this day, $\text{ΟΥΤΟΣ ΕΣΠΑΣΑΤΟ ΤΗΝ ΡΟΜΦΑΙΑΝ ΑΥΤΟΥ ΑΠΛΩΣ ΕΠΙ ΤΡΙΑΚΟΣΙΟΥΣ ΤΡΑΥΜΑΤΙΑΣ ΕΝ ΚΑΙΩ ΕΝΙ}$. See another such *jumble of versions* in the LXX, 2 Sam. i. 23.

The English version of Chronicles is, *And this is the number* (in Samuel, *These are the names*) *of the mighty men, whom David had: Jashobeam the Hachmonite, chief of three; he lifted up his spear against three hundred soldiers at one time*.

Dr. A. Clarke.—8 *These be the names of the mighty men.*] This chapter should be collated with the parallel place, 1 Chron. xi.; and see Kennicott's First Dissertation

πρὸς τὴν μάχαιραν· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην ἐν τῇ ἡμέρᾳ ἐκείνῃ· καὶ ὁ λαὸς ἐκάθητο ὀπίσω αὐτοῦ πλὴν ἐκδιδύσκευν. 11 καὶ μετ' αὐτὸν Σαμαία υἱὸς Ἀσα ὁ Ἀρουχαῖος· καὶ συνήχθησαν οἱ ἀλλόφυλοι εἰς Θηρία· καὶ ἦν ἐκεῖ μερὶς τοῦ ἀγροῦ πλήρης φακοῦ· καὶ ὁ λαὸς ἔφυγεν ἐκ προσώπου ἀλλοφύλων. 12 καὶ ἐστηλώθη ἐν μέσῳ τῆς μερίδος, καὶ ἐξείλατο αὐτήν, καὶ ἐπάταξε τοὺς ἀλλοφύλους· καὶ ἐποίησε Κύριος σωτηρίαν μεγάλην.

Au. Ver.—9 And after him *was* Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away :

10 He arose, and smote the Philistines until his hand *was* weary, and his hand clave unto the sword: and the Lord wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop [*or*, for foraging], where *was* a piece of ground full of lentiles: and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory.

Pool.—9 *When they defied the Philistines* [*so Patrick*]; when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, *when some of*, or *among*, the Philistines defied them, i. e., the Israelites, according to their manner, and the example of their great Goliath, 1 Sam. xvii. 25, 36. Or in *Horpam* (for some make it a proper name of a place) *among the Philistines*. *Gone away*, i. e., fled away, 1 Chron. xi. 13, being dismayed at the approach of their enemies. Heb., *ascended*, i. e., vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

He arose, i. e., he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled. *His hand clave unto the sword*; or thus, *yet did his hand cleave to his sword*, i. e., though he *was* weary, he did not desist, but continued fighting. *Only to spoil*, i. e., to pursue the enemy, whom he had discomfited, and to take their spoil.

11 *Full of lentiles*, or *barley*, as it is 1 Chron. xi. 13; for both might very well grow in the same field, in divers part of it [*so Patrick*]. And this fact is ascribed to Eleazar, 1 Chron. xi. 12, but so as it is implied that he had some partner or partners in it; for it is there said, ver. 14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley *was*, and Shammah there where the *lentiles* were.

Bp. Patrick.—11 *Into a troop.*] Or, as we translate it in the margin, “for forage.” For so Ralbag interprets the Hebrew word *chajja* (which Kimchi takes to be a city), that they came to get some sustenance out of the field.

Hallet.—The present expression in the Hebrew is very strange and difficult עָמְדוּ. This expression has greatly perplexed all the translators. The Vulgar Latin renders it, *They were gathered together in a station*. The Alexandrian and Vatican copies of the Greek version render it, *They were gathered together at Theria* [i. e., *wild beasts*], because טָרִי signifies a wild beast: the Complutensian copy has it, at *Siagon*, i. e., a *jaw*, which in Hebrew is called טָרִי. The Chaldee takes it to be a proper name of a place, *Hajah*. The Syriac renders it, *to catch beasts*: the Arabic renders it, with an addition, *to steal the cattle of the children of Israel*: some render it, *they gathered together in a farm, or in the country, in villam*: Le Clerc renders it, *contra villam, against the village*: others, *at a certain place*. All this insuperable difficulty will be avoided, if we suppose, that there is an error of the transcribers, and that instead of עָמְדוּ, we should read, as in the parallel place, נִלְחָמוּ, *to war*; which reading is the most natural, and what one would have expected the historian should have written. I make the less scruple of venturing to propose this emendation of the text, notwithstanding that all the ancient versions agree with the present reading of the Hebrew, because it evidently appears, from comparing the two places we are now considering, that there were errors in both, older than all the versions of them that are now known in the world. The omission now mentioned [see note of Ken. below] in *Chron.* is older than all the versions of that book: for all those versions have omitted the same long passage. And though the transcribers of *Sam.* have well preserved that passage, yet they have

been guilty of some little mistakes, in which all the versions have followed them, which may be corrected by the parallel place in *Chronicles*. A comparison of the places will show that the expressions should be the same in both.

Gesen.—יָחִי f. pp. fem. of the adj. יָחִי, i. e., *living*, as neut. *living thing*. Hence

1. *An animal, beast.*

2. Collect. pp. *the living*; hence *a band of men, troop*, 2 Sam. xxiii. 11, 13.* Poet. *a people*, Ps. lxxviii. 11; and so Ps. lxxiv. 19, יָחִי לַיָּמִין לַיָּמִין, *deliver not over to the bloody-minded troop thy turtle-dove*, where יָחִי signifies a desire of slaughter and vengeance; see יָחִי No. 3.

* *Ges. Thes.*—2) *Agmen hominum* (pr. *viva* collect. pro *vivi*, יָחִי = יָחִי vivi, homines). 2 Sam. xxiii. 13: יָחִי פְּלִשְׁתִּים, *agmen Philistæorum*, pro quo in loco paralelo 1 Par. xi. 15: יָחִי פְּלִשְׁתִּים. Comm. 11: יָחִי פְּלִשְׁתִּים, *et congregaverunt se Philistæi in agmen*, &c.

Prof. Lee.—יָחִי (b) *Tribe, company, &c.*

Arab. حَي, *tribus, &c.* יָחִי פְּלִשְׁתִּים, *company of Philistines*, 2 Sam. xxiii. 11, 13. Comp. 1 Sam. xvii. 1; 1 Chron. xi. 15; Ps. lxxviii. 11.

Ken.—

1 Chron. xi. 12—14; and 2 Sam. xxiii. 9—12.

12 Chron. ואחריו אלעזר בן דוד

9 Sam. ואחרו אלעזר בן דדי

Chron. האחוזי הוא בשלושה הגברים:

Sam. בן אחי בשלושה גברים

Chron. 13 חוא היה עם דוד

Sam. עם דוד

Chron. בפס דמים וחפלותם נאספו

Sam. בחרפם בפלותם נאספו

Chron. שם למלחמה

Sam. שם למלחמה ויעלו איש

Chron.

Sam. ישראל: 10 חוא קם ויד

Chron.

Sam. בפלותם עד כי יגעת ידו

Chron.

Sam. ותדבק ידו אל החרב ויעש

Chron.

Sam. יהוה תשועה גדולה ביום

. Chron.

Sam. והוא והעם ישבו אחריו אך

Chron.

Sam. לפשט: 11 ואחרו שמה בן

Chron.

Sam. אמא הררי ויאספו פלשתים

Chron. ורתחי חלקת השדה

Sam. לחיה ורתחי שם חלקת השדה

Chron. מלאה שעורים והעם נסו מפני

Sam. מלאה עדשים והעם נס מפני

Chron. פלשתים: 14 ויתיצבו בתוך

Sam. פלשתים: 12 ויתיצב בתוך

Chron. החלקה ויצילו ויכו את

Sam. החלקה ויצילה ויד את

Chron. פלשתים וישע יהוה תשועה

Sam. פלשתים ויעש יהוה תשועה

Chron. גדולה:

Sam. גדולה:

Chron. 12 Και μετ' αὐτον Ελεαζαρ υιος

Sam. 9 Και μετ' αὐτον Ελεαζαρ, υιος

Chron. Δωδαι ο Αχωχι

Sam. πατραδελφου αυτου, υιος Σωσει

Chron. ουτος ην εν τοις τρισι δυνατοις.

Sam. του εν τοις τρισι δυνατοις

Chron. 13 Ουτος ην μετα Δαυιδ εν Φασοδο-

Sam. μετα Δαυιδ, εν τω οικειδι-

Chron. μιν' και οι αλλοφυλοι συνη-

Sam. σαι αυτον εν τοις αλλοφυλοις, συνη-

Chron. θησαν εκει εις πολεμον,

Sam. θησαν εκει εις πολεμον, και ανε-

Chron.

Sam. βησεν αυηρ Ισραηλ. 10 Αυτος

Chron.

Sam. ανεστη, και επαταξεν εν τοις αλλοφυ-

Chron.

Sam. λois, εως ου εκοπασεν η χειρ αυτου,

Chron.

Sam. και προσεκολληθη η χειρ αυτου προς

Chron.

Sam. την μαχαιραν. Και εποιησε Κυριος

Chron.

Sam. σωτηριαν μεγαλην εν τη ημερα εκεινη

Chron.

Sam. και ο λαος εκαθητο οπισω αυτου πλην

Chron.

Sam. εκδιδυσκειν. 11 Και μετ' αυτον Σαμ-

Chron.

Sam. μαιας, υιος Αγοα, ο Αρουνχαιος' και

Chron.

Sam. συνηχθησαν οι αλλοφυλοι εις Θηρια.

Chron. και ην . μερις του αγρου πληρης
 Sam. Και ην εκει μερις του αγρου πληρης
 Chron. κριθων, και ο λαος εφυγεν απο προσ-
 Sam. φακου. Και ο λαος εφυγεν εκ προσ-
 Chron. ωπου αλλοφυλων. 14 Και εστη
 Sam. ωπου αλλοφυλων. 12 Και εστηλωθη
 Chron. εν μεσω της μεριδος, και εσωσεν
 Sam. εν μεσω της μεριδος, και εξειλατο
 Chron. αυτην, και επαταξε τους αλλοφυλους,
 Sam. αυτην, και επαταξε τους αλλοφυλους.
 Chron. και εποιησε Κυριος σωτηριαν μεγαλην.
 Sam. Και εποιησε Κυριος σωτηριαν μεγαλην.

The present English Version.

Chron. 12 *And after him was Eleazar the*
 Sam. 9 *And after him was Eleazar the*
 Chron. *son of Dodo, the Ahohite, who was*
 Sam. *son of Dodo, the Ahohite,*
 Chron. *one of the three mighties. 13 He*
 Sam. *one of the three mighty men*
 Chron. *was with David at Pasdammim, and*
 Sam. *with David, when they defied*
 Chron. *there the Philistines were*
 Sam. *the Philistines that were there*
 Chron. *gathered together to battle, . . .*
 Sam. *gathered together to battle, and the*
 Chron. *.*
 Sam. *men of Israel were gone away.*
 Chron. *.*
 Sam. 10 *He arose, and smote the Philis-*
 Chron. *.*
 Sam. *tines until his hand was weary, and*
 Chron. *.*
 Sam. *his hand clave unto the sword: and*
 Chron. *.*
 Sam. *the Lord wrought a great victory that*
 Chron. *.*
 Sam. *day; and the people returned after*
 Chron. *.*
 Sam. *him only to spoil. 11 And after him*
 Chron. *.*
 Sam. *was Shammah the son of Agee the*
 Chron. *.*
 Sam. *Hararite: and the Philistines were*
 Chron. *.*
 Sam. *gathered together into a troop,*
 Chron. *where was a parcel of ground full of*
 Sam. *where was a piece of ground full of*
 Chron. *barley, and the people fled from*
 Sam. *lentiles; and the people fled from*
 Chron. *before the Philistines. 14 And they*
 Sam. *the Philistines. 12 But he*
 Chron. *set themselves in the midst of that*
 Sam. *stood in the midst of the*
 Chron. *parcel, and delivered it, and slew the*
 Sam. *ground, and delivered it, and slew the*

Chron. *Philistines; and the Lord saved them*
 Sam. *Philistines: and the Lord wrought*
 Chron. *by a great deliverance.*
 Sam. *a great victory.*

It seemed necessary to compare together thus much of the two chapters in this place, that so the reader might see the more clearly what a *great mutilation or defect* there is in this part of the text in *Chronicles*. The principal evidence for the proof of this must arise from the inspection and comparison of the text in both places; and from thence it will appear, almost beyond a possibility of doubt, that the history in *Chronicles* breaks off abruptly in the middle of the 9th verse in *Samuel*; and recomences, in a manner equally abrupt, in the middle of the 11th verse. But if any one should be disposed to deny this defect in *Chronicles*, and to maintain the perfection of the text as it now stands there; he need only be desired to make out *from that alone* the history of the thirty-seven mighty men, which seems absolutely impossible. For as *Shammah*, the third general of the first series is *there* omitted, the history will be so far from being found regular, that it is thrown into total confusion.

That there is a deficiency then of *one whole verse* and a *part of two others* here in *Chronicles* will, in general, be allowed. And the omission seems manifestly owing to the resemblance of some words at the place *where the transcriber broke off and where he went on*. For having writ *וַיִּתְּנֵם בְּיָדָם*, he cast his eye down on *וַיִּתְּנֵם בְּיָדָם* (two of which words are very similar) and copied on from the last place; and so caused the omission [so *Hallet*], which has been continued ever since.

Let us now consider each of these verses particularly; comparing one text with another, where the two parts accompany each other; and endeavouring to establish the true reading in the places that are corrupted.

In *Samuel* the 9th verse begins thus, *And after him was Eleazar the son of Dodi* (not *Dodo*) *the Ahohite*, i. e., next after *Jashobeam*, and therefore the second general of the first series. The word *וַיִּתְּנֵם* in *Samuel* is writ more properly in *Chronicles* in the plural form, with a *Yod* before the pronoun; and is so expressed here in *Samuel* in the Complutensian Bible. The patronymic of *Eleazar* in *Samuel* is *Dodi*,

with Dodo in the margin. The LXX (in the Alexand. copy) have a version for both *Dodo* and *Dodi*, *υιος πατραδελφου αυτου*, *υιος Σουσει*—*Σουσει* being a various reading for *Δουδει*, as appears from the Vatican copy. In Chronicles it is *Dodo*; but in the LXX (Vat. and Alexand. copies) *Δωδαι*, as from *Δωδ*. But this point is determined at once by 1 Chron. xxvii. 4, where we read that as *Jashobeam*, the first general of the first ternary, was the first officer for the first month in waiting upon the king, so, for the second month, was *Dodi the Ahohite*, doubtless *Eleazar the son of Dodi the Ahohite* (the second general of the first ternary) as before observed. *Eleazar the son of* is dropped in this last place, and the next word is not *ויר* but *דוד* (*Dodi*) in the text, and *Δωδαι* in the LXX; which is an authority sufficient for determining between the disagreeing copies of the verses now before us.

Besides, the reading here *Eleazar the son of Dodi the Ahohite* will the more effectually distinguish this hero from *Elhanan the son of Dodo the Bethlehemite*, who stands recorded the first of the body of thirty mighty men, in Sam. 24 and Chron. 26. And it seems to have been owing to the resemblance of these two names, that *Dodo* at first crept into the text, after *Eleazar*; since *Eleazar* is also confounded in the Vatican edition of the LXX with *Elhanan*. To all which may be added the testimony of Josephus, who calls this Eleazar *υιος Δωδειου*, lib. vii., cap. 12. As to the family or local name, it has been already observed, that the son of *Ahohi*, and the *Ahohite*, signify just the same thing.

The word *גרים* in Samuel should have the *ה* prefixed [so *Houb.*, *Hallet*], as in Chronicles; it is placed so in the margin of the several editions, and in the text of the Complutensian. Before this, and its preceding word, we have in Chronicles the pronoun *הוא*; which does not appear in any version, and therefore probably was not original [*Hallet* maintains that this word was original].

The next words are very obscure, and on that account it may be proper to compare them—

חוא היה עם דוד בפס דמים	Chron.
עם דוד	Sam.
והפלשתים	Chron.
בפלשתים	Sam.

The text here is corrupted in Samuel; the differences *there* evidently destroying the regular sense in Chronicles and making it unintelligible. It would be endless to enumerate all the constructions of the word *בפס*: but whether it has been thought a verb *active* or *passive*, whether the sense that some have laboured to extract from it be, that *the Philistines reviled the Israelites*, or *the Israelites defied the Philistines*; or that *the Israelites exposed their lives to the Philistines*, according to others—certain it is, that neither of these contradictory opinions can be the true one. For (not to insist upon *שמים* having a *נ* prefixed after *דוד*, which that verb never admits after it) this word contained originally some *proper name of a place*.

This appears, not only from there being such a name here in the copy of Chronicles, and that name of letters very *similar* to the word so corrupted; but also, because in Samuel itself the third word from this is *שם*, *ibi*, which is directly relative to some place antecedently mentioned: otherwise, there can be no sense in, *When they defied the Philistines, that there were THERE gathered together to battle*. And farther—according to the present reading in *Samuel* there is no nominative case, nor introduction to the verb *סעס*; as there regularly is in Chronicles. Some commentators, therefore, seeing the absolute necessity of making this word the name of a place, have rendered it *at Horpam*: but there is no such place in the Bible as *Horpam*; and if there were, it would neither make this passage sense, nor the two passages consistent.

This then, and the beginning of the next word, have been corrupted; and the true reading is preserved in the corresponding copy of Chronicles [so *Houb.*, *Hallet*], which has also two additional words *הוא דוד* before *עם דוד*, two words, which we may conclude to have been originally also in Samuel [so *Hallet*]; as the Ald. and Complut. editions of the LXX read there *ουτος ην μετα Δαυιδ*: and Josephus, speaking of this very place, has *ος ην μετα του βασιλεως εν Αρασαμω* (which last word was perhaps originally *Αφασδαμω*, the version of *דמים*), lib. vii., cap. 12.

As to the true name of this place, we have it in Chronicles *Pasdammm* [so *Houb.*, *Hallet*]; or, as it is sometimes writ, *Ephesdammm* (1 Sam. xvii. 1); and most of the

letters in *the true* and *the corrupted* word are very similar, and therefore the more easily mistaken.

Chron. עם דויד בפסדמם והפלשתים

Sam. עם דוד ב חרפם בפלשתים

Chron. נכספ

Sam. נכספ

I have only omitted the *yod* here in the proper name; which, being frequently omitted in nouns of the plural number, might be so here: and have shortened the oblique stroke of the *mem*, as it appears from Origen's Hexapla to have been formerly written, which brings it very nearly to a *pe*, the *daleth* and *resh* are frequently mistaken, the *samech* is only distinguished from a *heth* by its union of the perpendicular strokes at the bottom, and *the first and last letters* are the very same.

The next word, without doubt, was the nominative case to the verb יָצָא, which immediately follows it in Samuel as well as in Chronicles; and therefore must have been in *both*, as we now find it in Chronicles, יָצָא [so Houb., Hallet]. The sense then is, *He was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were gone away* (fled) *he arose*, &c.

Here is another argument against the present reading in Samuel, arising from the words, *when they defied the Philistines*; since we can hardly suppose, that the Israelites were so hardy, as first to *defy* their dreadful enemies; and, upon the appearance of a party of them, shamefully to get up into the mountains, and *fly* from them without a battle. Wherefore, that they did *not defy the enemy they dreaded*, is probable; but that *they fled from them* upon their appearance, is certain. And yet we find in the next verse, there was then among them *one hero*, who maintained his ground against this party of the Philistines; and not only maintained his ground, but obliged the party to retire with great loss.

But we must remember, that the sacred historian, who was fully sensible how surprising this event would appear in after times, takes care to inform us in the following words that *the hand of the Lord* was with Eleazar, and that *the chief author of the great deliverance* wrought that day was *the Lord*:—the Lord, who had assured the

Israelites by Moses, that *One of them should chase a thousand, and two put ten thousand of their enemies to flight*.

There is no word that requires particular observation in the 10th verse, but יָצָא; which in the Alexand. and Vat. copies of the LXX, is rendered *εκαθητο*, and in the Ald. and Complut., *επιστρεφεν*, in which last sense are the *Vulgate* and the *English* version. If it be considered as the *Preter* tense, it must be *the former*; if the *future*, it may be *the latter*. Josephus evidently takes it in the latter sense; and his words are so just a paraphrase upon the passage before us, that it may not be improper to transcribe them, Μετ' αυτον (Ιεσσαιμον) ην Ελεαζαρος υιος Δαυειδου, ος ην μετα του βασιλεως εν Αρασαμω. ουτος ποτε, των Ισραηλιτων καταπλαγεντων το πληθος των Παλαιστινων και φευγοντων, μορος εμεινε' και συμπεδων τοις πολεμιοις απεκτεινεν αυτων πολλους, ως υπο του αιματος προσκολληθηναι την ρομφαιαν αυτου τη δεξια, και τους Ισραηλitas ιδοντας τετραμμενους υπ' αυτου τους Παλαιστινους, καταβαινας απο των ορειων, διωκειν, και θαυμαστην και διαβοητον τοτε νικην αρασθαι, του μεν Ελεαζαρου κτεινοντος, επομενου δε του πληθους και σκυλευοντος τους αναιρουμενους. Lib. vii., cap. 12.

The first word in the 11th verse has the *Yod* omitted again, as appears by the end of the preceding verse, and many other places; the Complut. edition reads here יָצָא. No other word in the first part of this verse has any difficulty, except הָיָה [Hallet reads הָיָה as in the p. p.], and *that* has been greatly the subject of disputation. The most rational account of it seems to be, that it signifies *ad Lechi*, the place where *Samson* made so remarkable a destruction of the Philistines; see Judges xv. 14, 17. Thus the LXX (Edit. Complut.) read *επι ΣΙΑΓΟΝΑ*, the same word which is used here by Josephus. And *Bochart*, in his *Hieroicoicon* (par. i., lib. ii., cap. 15) endeavours to establish *this* as the true sense of the word in this place.

After this proper name the passage in *Chronicles* takes place again, and goes on with its corresponding passage in *Samuel*. The word יָצָא in Samuel is omitted in *Chronicles*, possibly because it had been writ but *the third word before*, as the text now stands in the latter. The next variation is, that יָצָא in Samuel is יָצָא in *Chronicles*; which two words resemble each other so

much in the number and nature of their constituent letters, though a little transposed, that it may be presumed from thence they were originally *the very same word*: and doubtless were so, as *the two texts* evidently treat of *the same action in the same place*.

In Samuel the word is שָׁשׁ, *phakov, lente*; in Chronicles שָׁשׁ, *hordeo*. The last word is writ almost universally without a *Vau*, and therefore probably was so writ here originally; and then there can be no doubt, but that the two words שָׁשׁ and שָׁשׁ, consisting of *the very same number of letters*, and of *the very same letters*, except a *ו* for a *ר*, and occurring in *the same part of the history* in two different copies, were originally the same word. (That such a transposition or dislocation of letters has been made elsewhere, see Ezra ii. 46, שָׁשׁ; which is שָׁשׁ in Neh. vii. 48. In Gen. xi. 31 we have שָׁשׁ, *exierunt*, instead of שָׁשׁ, *eduxit*, as in the Samaritan version and LXX. In 1 Sam. ii. 3, שָׁשׁ was read שָׁשׁ by the LXX, who have rendered it *καὶ Θεός*; and so in Job xiii. 15; to which may be added, from 2 Sam. xxiii. 1, שָׁשׁ or שָׁשׁ, for which the LXX seem to have read שָׁשׁ or שָׁשׁ, by rendering the word twice in this verse *πικρος*, as usual.) And as the piece of ground mentioned in these two chapters is said to be full of *lentiles* or *barley*, it is more probable it was the *latter*, on account of the greater use and plenty of *barley*. The copy in Chronicles differs also in reading שָׁשׁ: but either of the two numbers of that verb is right; because שָׁשׁ, being a noun of multitude, may be connected with a verb plural; as the noun שָׁשׁ was in Samuel verse the 9th.

In the two next corresponding verses *the LXX being uniformly singular in the several verbs*, that is a plain proof, that the plural verbs in the present text of Chronicles should be *singular*, as in Samuel. The alteration of them to plurals seems to have been owing to the preceding omission of one of the mighty men; *whose existence* some transcriber was desirous to support, by making two persons concerned in this action instead of one.

But the original history could speak but of one in this place, and that evidently was *Shammah*, the third general of the first ternary: of whom a wonderful instance of heroism is here recorded, that *he stood alone against a party of the Philistines, in a field of barley, and saved the barley and destroyed*

many of the Philistines. This being another relation of a surprising nature, and somewhat similar to the preceding, the historian here also observes, that *the hand of the Lord* was with *Shammah*, the brave instrument of this defeat of the Philistines; and that *the great deliverance that day was wrought by the Lord*.

The only remaining difference is, that שָׁשׁ in Chronicles is corrupted from שָׁשׁ in Samuel [so *Hallet*]. This appears, not only from its being שָׁשׁ in the correct verse of Samuel; but because this and the three following words are exactly the same in the 10th as in this 12th verse of Samuel: and, that the word here in Chronicles was originally also the same (as the three that follow it are) is plain from the LXX, all the copies of which version uniformly so render it, *καὶ εποίησε κύριος σωτηρίαν μεγάλην*. To these several reasons it may be added, that שָׁשׁ cannot be the Hiphil future from שָׁשׁ, because that would be שָׁשׁ, as in Psalm cxvi. 6; and lastly, if it had been thus expressed, it could not have been the original word, as it makes no sense with the words following: for the version would be then, *and the Lord saved a great deliverance*.

The proper English version then of these several verses is, *And after him was Eleazar, the son of Dodi [Hallet, Dodo], the Ahohite, one of three mighty men; he was with David at Pasdammim. And when the Philistines were there gathered together to battle, and the men of Israel were fled; he arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and the Lord wrought a great deliverance that day; and the people returned after him only to spoil. And after him was Shammah, the son of Agee, the Hararite: and the Philistines were gathered together at Lechi [Hallet, to battle], where was a piece of ground full of barley, and the people fled from before the Philistines. But he placed himself in the midst of the field (of barley) and saved it, and smote the Philistines; and the Lord wrought a great deliverance.*

Ged.—9 Next to him, and one of the first three worthies, was

Eleazar Ben-Dodi, an Ahohite. He was with David, at Phasdamim [pp. 1 Chron. xi. 13]; where, the Philistines being assembled to battle, and the men of Israel giving way; (10) he resisted and smote the Philistines, until his hand (which had stuck

to the sword) was weary: and, *by him*, that day, the Lord wrought a great deliverance: the people only followed him to the spoil. (11) Next to him, was

Shamah Ben-Agah, an Hararite: who, when the Philistines had assembled at Lehi (where was a spot of ground full of lentils), and when the people were fleeing from the Philistines, placed himself in the midst of the field, (12) and smote the Philistines: thus, *by him*, the Lord wrought a great deliverance.

Booth.—9 And next to him, and one of the first three mighty men, was Eleazar, the son of Dodo, the Ahohite. He was with David at Pasdammim [p. 1 Chron. xi. 13]: where the Philistines were assembled to battle, and the men of Israel were giving way; 10 And he arose, and smote the Philistines, until his hand, which had stuck to his sword, was weary: and *by him* Jehovah that day wrought a great deliverance; and the people followed him only to spoil. And next to him was Shamah, the son of Agee the Hararite. And the Philistines were assembled at Lechi, where was a piece of ground full of barley [p. p. 1 Chron. xi. 13]: and the people fled from the Philistines. 12 But he stood in the midst of the ground, and defended it, and smote the Philistines: thus *by him*, Jehovah wrought a great deliverance.

Ver. 13.

וַיֵּרְדּוּ שְׁלֹשִׁים מִהַשְׁלֹשִׁים רִאשֵׁי
וַיָּבֹאוּ אֶל-דָּוִד אֶל-הַקֶּצִיר אֶל-מַחֲנֶה
עֲדָלָם וַחֲתָי פְּלִשְׁתִּים חָנָה בְּעֶמֶק
רַפְאִים :

ק' שלשה

καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα, καὶ κατέβησαν εἰς Κασὼν πρὸς Δαυὶδ εἰς τὸ σπῆλαιον Ὀδολλάμ· καὶ τάγμα τῶν ἀλλοφύλων, καὶ παρενέβαλον ἐν τῇ κοιλάδι Ῥαφαῖν.

Au. Ver.—13 And three of the thirty chief [or, the three captains over the thirty] went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim.

Ged.—13 Those three (the chief of the thirty) had gone down to David, unto the rock [p. p. 1 Chron. xi. 15; so *Houb.*, *Ken.*] at the cave of Adulam; when the Philistines were encamped in the vale of Rephaim.

The chief of the thirty; i. e., the most dis-

tinguished persons of the whole. The round number *thirty* is put for *thirty-seven*.

Booth.—13 And those three chiefs of the thirty went, and came down to David to the rock, to the cave of Adullam: and the Philistines were encamped in the valley of Rephaim.

Ken.—

1 Chron. xi. 15; 2 Sam. xxiii. 13.

וַיֵּרְדּוּ שְׁלֹשָׁה מִן הַשְּׁלוֹשִׁים Chron.

וַיֵּרְדּוּ שְׁלֹשִׁים מִהַשְׁלֹשִׁים Sam.

עַל חֶצֶר אֶל דָּוִד Chron.

רִאשֵׁי וַיָּבֹאוּ אֶל הַקֶּצִיר אֶל דָּוִד Sam.

אֶל מַעְרַת עֲדָלָם וּמַחֲנֶה Chron.

אֶל מַעְרַת עֲדָלָם וַחֲתָי Sam.

פְּלִשְׁתִּים חָנָה בְּעֶמֶק רַפְאִים : Chron.

פְּלִשְׁתִּים חָנָה בְּעֶמֶק רַפְאִים : Sam.

Chron. Καὶ κατέβησαν οἱ τρεῖς ἐκ τῶν τριάκοντα. Sam. Καὶ κατέβησαν τρεῖς ἀπὸ τῶν τριάκοντα. κοντα ἀρχόντων εἰς τὴν πετραῖαν Sam. κοντα, καὶ κατέβησαν εἰς Κασωάρ Chron. πρὸς Δαυὶδ, εἰς τὸ σπηλαιον Ὀδολλάμ, Sam. πρὸς Δαυὶδ εἰς τὸ σπηλαιον Ὀδολάμ· Chron. καὶ ἡ παρεμβολὴ τῶν ἀλλοφύλων παρ-Sam. καὶ τάγμα τῶν ἀλλοφύλων παρ-Chron. ἐμβεβληκεὶ ἐν τῇ κοιλάδι τῶν Γεγαν· Sam. ἐνεβαλον ἐν τῇ κοιλάδι Ραφα-Chron. τῶν.

Sam. εἰν.

That the word *שלוש*, *thirty*, in Samuel should have been *שלושה*, *three*, as it is in the margin here and in the text in Chronicles, will readily be allowed; not merely because it is so in the margin and text, but because it is impossible the historian should say, *And thirty out of the thirty went down*. The Complutensian Bible has *שלושה*, *three*, here in the text of Samuel, and all the versions agree in saying, *three of the thirty*: and, if anything could be yet wanting to complete this evidence, there is the evidence of the text in Samuel against itself. For though here, at the beginning of the history of this exploit, performed by these men, they are called *thirty*; yet at the end of it, in ver. 17th, they are called *שלושה*, *three*,—*these things did three of the mighty men*.

The next point then must be, *Who* those mighty men were, and of *what rank* among the thirty-seven heroes. The words *שלושה* do not appear to have been rightly translated in any ancient version. They begin the exploit of the *three heroes*,

who broke through the army of the Philistines, and brought David water from the well of Bethlehem. The Hebrew words are literally *tres ex* (or *præ*) *triginta caput*; which last word may be rendered *plurally*. Our English version renders the words, *And three of the thirty chief*, but this cannot be the sense, because there were *not thirty heads or chiefs*—there being *thirty-seven*, if we reckon all the mighty men; and there being but *seven*, if we reckon only those who were more honourable than the thirty, and to whom alone the name of ראש, *head*, is attributed; these being properly the *HEADS* of the other thirty.

The English translators seem to have been sensible of an incorrectness; and therefore, in the margin, render the words, *And the three captains over the thirty*. This is much nearer to truth than the former, but not exact; because there were not three, but seven captains over the thirty. The LXX (Alexand. and Vat.) render the words, Κατεβησαν τρεις απο των τριακοντα, but very improperly. For if these heroes were three of the mighty men in general, they must have been three of the thirty-seven, and not three of the thirty. But this version is very faulty in not translating the principal word ראש, at least not in the Alexand. and Vat., though it is in the Ald. and Complut. copies; and very false, because the three, that went down, were not of the last thirty, but of the first seven; three of the more honourable; and indeed the very three, that make the first series of generals.

Josephus, after he had recorded the three first generals, Ιεσσαίμωσ, Ελεάζαρος, and Σεβας, speaking of this exploit, says, οί τρεις ανδρες ΟΥΤΟΙ.—Lib. vii., cap. 12. Just so the sacred historian mentions Jashobeam, Eleazar, and Shammah, as the generals of the first series, recording in what manner each had particularly distinguished himself; and then adds this heroic action performed by them all together: after which, he proceeds to the names of the *second three*; and none of the *thirty* are mentioned till many verses afterwards.

The Vulgate renders the words, *Nec non et ante descenderant tres, qui erant principes inter triginta*. Here ראש is made properly to agree with ראש (tria capita, or tres duces), and this is true, because the title of ראש was given only to the first seven, as before observed. But *inter triginta* should have been

præ triginta; and then the sense is clear, that the three, who went down, were (not three of the thirty captains, but) three, who were heads, or captains, over or above the thirty. That this is the true meaning of ראש is farther evident from the same expression applied to Benaiah, the second captain in the second series; in verses the 22d and 23d, *These things did Benaiah—and had a name among the three mighty men; he was honourable above the thirty* ראש הנהל, but he attained not unto the first three, the three captains of the first series.

The word ראש in Samuel being in all the ancient versions, and seeming to improve the propriety of the sentence, was probably read at first also in Chronicles; but the insertion or omission makes no material difference in the sense. The two next words are very different in sense, and yet very similar in sound and in the letters; and therefore we may fairly presume that one of them has been corrupted from the other; which has been so corrupted, is then the question. Now the phrase ראש קציר seems to be corrupted, as those words never signify in the time of harvest throughout the Bible; the phrases for that being ראש קציר as in Gen. xxx. 14; or בשק קציר as in Jer. l. 16; or ראש קציר as in Prov. vi. 8. That the LXX could not read it in this sense is plain from their translating it as a proper name; Κασωαπ in the Alexandrian, Κασωαν in the Vatican, and Κασωα in the Aldine copy; but after the time of the LXX the corruption settled into what now obtains; as is evident from the later versions.

On the contrary, the phrase ראש צור in Chronicles is supported uniformly by all the ancient versions, rendering the noun here *the rock*; which bears a proper relation to the word *cave* just following it in the text. These two words are frequently mentioned together, the former as the mountainous or upper part, and the latter as the hollow part contained within the former: which two were frequently found in the mountainous parts of Palestine; and, on account of the difficulty and danger of access, were called the *holds*, or places of safe retreat from an enemy. Thus 1 Sam. xxiv. 1, *David went up, and dwelt* במצודת, in the strong holds of Engedi. 3 And Saul went to seek David על סני צור upon the Rocks; where we have the same preposition preceding the same noun, as here in

Chronicles. 4 *And he came where was a CAVE* כַּדָּה; which cave was so large, that David with some of his little party lay concealed in the inward recesses of it. Josephus calls it, σπηλαιον βαθυ και κοιλον, εις πολυ και μακροσ ανεωγος και πλατος.—Lib. vi., cap. 13.

The case of *Engedi* then seems to have been just the case of *Adullam*; where there was also כַּדָּה, *a strong hold*, 1 Sam. xxii. 4; and *a cave* כַּדָּה, 1 Sam. xxii. 1; both which words are also mentioned here in Sam. xiv. and Chron. xvi.: we may therefore safely conclude, that הַצֵּר (or rather הַצֹּר) was here also the name for the *rock* of Adullam, and that it originally was so in Samuel as it is still in Chronicles. So that הַצֹּר was first corrupted into קֶצֶר (or, as *Houbigant* tells us the *q* was formerly written כ, קֶצֶר) which was the form of it, when the LXX rendered it *Kasowap*; and thence it was corrupted into קֶצֶר, as it now stands.

The only remaining word to be considered here is חַיִּית [see notes of Lee and Gesen. on ver. 11, p. 675], which in Chronicles is וְחַיִּית; and we may infer, that the corruption is here also in Samuel. For it does not appear that חַיִּית ought for certain to be rendered *a troop* anywhere in the Bible; and it is never once rendered ταγμα by the LXX, but in this place: which therefore we may suppose to have been corrupted from חַיִּית, the regular word for *a troop* or *host*, and frequently occurring in Scripture: and indeed being the very word used in these same chapters but three verses afterwards. It may be added, that the Vulgate seems to have read חַיִּית in this very place of Samuel, by rendering the word there *castra*, which חַיִּית never signifies. As to *Rephaim*, that was the name of the valley lying between Jerusalem and Bethlehem; the distance of which two places, as *Maundrell* tells us, is *two hours' travel*, p. 87, Edit. 4.

The English version is, *And there went down three captains, who were over the thirty, and came to the rock to David, into the cave of Adullam; and the host of the Philistines was encamped in the valley of Rephaim.*

Houb.—13 *Illi etiam tres ex triginta prima ad Davidem in rupem sub caverna Odollam descenderunt. Erant castra Philistæorum in valle Rephaim.*

וַיֵּרֶדוּ שְׁלֹשִׁים. Recte Masora שְׁלֹשָׁה, *et de-*

scenderunt tres (ex triginta.) Nam *triginta ex triginta* nihil sententiæ habere potest. ...אֵל קֶצֶר, *ad messem*. 1 Par. xi. 15 הָאֵל קֶצֶר, *ad rupem*, quæ scriptura Lud. Cappello placebat, nobis etiam placet; quia locus hic notatur, ubi caverna erat *Odollam*. ...חַיִּית: Græci Intt. τάγμα, *turma*; legunt חַיִּית, quod omnino est legendum, nisi legitur וְחַיִּית, *et castra*, quomodo 1 Par. xi. 15. Nam חַיִּית, *bestia*, aut *bestiæ*, scriptio non ferenda.

Ver. 14.

וַיֵּרֶד דָּוִד מִן בְּצֻרָתָהּ וּמִצֵּבָהּ פְּלִשְׁתִּים
אֶת בֵּית לֶחֶם:

καὶ Δαυὶδ τότε ἐν τῇ περιοχῇ, καὶ τὸ ὑπό-
στημα τῶν ἀλλοφύλων τότε ἐν Βηθλεέμ.

Au. Ver.—14 And David *was* then in an hold, and the garrison of the Philistines *was* then in Beth-lehem.

Ken.—14 And David *was* then in the hold, and the advanced guard of the Philistines *was* then at [בֵּית, 1 Chron. xi. 16] Bethlehem.

Ver. 16.

Au. Ver.—He would not drink.

Geddes, Booth.—But David [1 Chron. xi. 18] would not drink.

Houb.—16 מִבְּרִית; Masora מִבְּרִית, *de cisterna*, male. Aut legendum מִבְּרִית, aut מִבְּרִית, ut 1 Par. xi. 18 bis quidem hoc versu; semel infra ver. 20.

Ver. 17.

וַיֹּאמֶר חֲלִילָהּ לִי יְהוָה מִפְּעֻלָּתִי
אֶת הָדָם הַזֶּה הִלָּכִים בְּנַפְשֹׁתָם
וְלֹא אָבָה לְשִׁתּוֹתָם אֶלֶּה עָשׂוּ שְׁלֹשָׁה
הַגִּבּוֹרִים:

καὶ εἶπεν, Ἰλεώς μοι κύριε τοῦ ποιῆσαι
τοῦτο, εἰ αἷμα τῶν ἀνδρῶν τῶν πορευθέντων ἐν
ταῖς ψυχαῖς αὐτῶν πίνομαι καὶ οὐκ ἤθελῃσε
πιεῖν αὐτό. ταῦτα ἐποίησαν οἱ τρεῖς δυνατοί.

Au. Ver.—17 And he said, Be it far from me, O Lord, that I should do this: *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

Ged.—17 For he said: "God preserve me from doing so: shall I drink [1 Chron. xi. 19, so *Houb.*, *Ken.*, *Dathe*, *Booth.*] the lifeblood of these men who have gone for it at the risk of their lives?" &c.

Ken.—

1 Chron. xi. 19; 2 Sam. xxiii. 17.

ויאמר חלילה לי מאלה Chron.

ויאמר חלילה לי יהוה Sam.

מעשות זאת הדם האנשים Chron.

מעשתי זאת הדם האנשים Sam.

האלה אשתה בנפשות כי Chron.

ההלכים בנפשות Sam.

בנפשות הביאום ולא אבה Chron.

ולא אבה Sam.

לשתותם אלה עשו שלשת Chron.

לשתותם אלה עשו שלשת Sam.

חגברים Chron.

חגברים Sam.

Chron. *Kai eipen* Ileos moi o Theos tou

Sam. *Kai eipen* Ileos moi, Kyrie, tou

Chron. ποιησαι το ρημα τουτο· ει αιμα

Sam. ποιησαι τουτο, ει αιμα

Chron. ανδρων τουτων

Sam. των ανδρων των πορευθεντων εν

Chron. πιομαι εν ψυχαις αυτων; σι εν

Sam. ταις ψυχαις αυτων πιομαι. . .

Chron. ψυχαις αυτων ηρεγκαν αυτο· Kai ουκ

Sam. Kai ουκ

Chron. εβουλετο πινε αυτο. Ταυτα εποιησαν

Sam. ηβελησε πινε αυτο. Ταυτα εποιησαν

Chron. οι τρεις δυνατοι.

Sam. οι τρεις δυνατοι.

These two verses vary considerably; yet in such a manner, that we can easily see they were originally the same. The present reading in Chronicles, in the middle of the verse where the difference is greatest, is exactly regular; and completely expressive of the wonder and surprise of David on such an occasion: but the present reading in Samuel is evidently broken, and wants all that spirited emphasis, which gives so much beauty to the other. That it is so broken and defective is clear from the loss of the verb *אשה* (*bibam*) which is found in the ancient versions, and therefore existed formerly in the original. And as the text of Samuel is plainly deficient in *that verb*, so it is in *many more words*, which are regular in the corresponding passage.

The participle *הלכים* seems foisted in by some transcriber, to make the passage sense, as it now stands; but, even *with* that word, it is apparently incomplete, wanting still the necessary word *אשה*. Or, at least, if we could suppose the sense to have been—*Is*

not this the blood, &c., then there must have been originally the pronoun *דמה*, or something else, to perfect the sentence. As to the variation between the words *מעשתי* *דמה* in Samuel and *מעשתי* in Chronicles; the last word of each may be right: for the pronoun is found added to an infinitive in the present manner, 1 Kings xxi. 3; though such infinitive generally is without it, the pronoun immediately preceding the infinitive being sufficiently expressive of the person. Thus in Gen. xlv. 17, we have the very same words as here, *דמה לי מעשתי זאת*.

It does not appear, that *אלהים* is ever used in this solemn form of appeal to the Deity, the word being constantly *דמה*; as in 1 Sam. xxiv. 6; xxvi. 11; and 1 Kings xxi. 3. But then the word *דמה* should have the *mem* prefixed, as it is before *אלהים*; and as we find it in the several instances just referred to. This preposition is improperly omitted also in some other places; as Joshua x. 13; and in this very chapter of Sam., v. 24 and 32.

How the sacred name of *דמה Jehovah* came to be exchanged into *אלהים God* in this place, may probably be owing to the superstitious veneration the later Jews paid, and do still pay to the name *Jehovah* (the *nomen ineffabile*) which therefore they pronounced *Adonai* or *Elohim*. A Jew then, who was dictating to a transcriber, reading *Elohim* in this place instead of *Jehovah*, and not giving notice of such variation, the former word was set down instead of the latter: and probably the same mistake has been made in many other places.

The original cause of this superstition (the not pronouncing the name *Jehovah*) probably was—that *Jehovah* was the name of the God of the Jews, in contradistinction to all the deities, or false gods of other nations; as being the name of the necessarily-existent Being. And the Jews, perhaps, had learnt at Babylon, amongst other heathenish superstitions, to conceal the true name of the God of their country, to prevent its destruction. For the heathens had very early a superstitious notion, that a country or city could not be taken, till the tutelar god or presiding genius was invited out of it, by invoking him in *his real name*. The Jews, finding this a sacred custom observed by other nations, absurdly adopted the same precaution; and resolved, that the true name of *their* God should also be a secret, by declaring it unlawful to pronounce it.

That such a custom did obtain in the world very early, is evident from those celebrated lines in Virgil; *Æneid.* 2, 351, &c.

Excessere omnes, adytis arisque relictis,

Dii, quibus imperium hoc steterat—

On which words Servius remarks—*Romani celatum esse voluerunt, in cuius Dei tutela urbs Roma sit; et jure Pontificum cautum est, ne suis nominibus Dii Romani appellarentur, ne exaugurari possent: et in Capitolio fuit clypeus consecratus—genio urbis Romæ, sive massit sive fœmina.* Macrobius gives a whole chapter upon the words of the poet just cited, and says—*De vetustissimo Romanorum more, et de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutela, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani et DEUM in cuius tutelâ urbs Roma est, ut (et) ipsius Urbis Latinum nomen ignotum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili evocatione paterentur.*—Lib. iii., cap. 9. This then being the custom of the Romans at other sieges, and no such evocation having been practised at the siege of Jerusalem; it is probable, that their omission of that custom at a siege so remarkable was occasioned by their ignorance of the true name of the God of Jerusalem.

The English version is—*And he said, The Lord forbid, that I should do this thing! Shall I drink the blood of these men, with their lives?* (Shall I drink this water, which may be considered as the blood of these men, who have brought it at the hazard of their lives?) *for, at the hazard of their lives, they have brought it!*—*And he would not drink it. These things did these three mighty men.*

Houb.—17 דם אנשים, *Sanguinem hominum; vel addendum alterum וזאת, ut sit, דם וזאת וזאת... כעשתי וזאת וזאת דם, absit a me... ut hoc faciam; hoc est sanguis hominum... vel addendum וזאת, bibam, ut 1 Par. xi. 19, hoc modo, בנשחם וזאת, (num sanguinem hominum istorum, qui periculo suo (iverunt) bibam? Ita ut in vocabulo דם, sit interrogans. Vide locum parallelum.*

Maurer.—17 דם האנשים היחידים בנשחם.] Sententia imperfecta sed facili negotio supplenda: *num sanguinem horum virorum sc. bibam* (אֶשְׁתֵּה) 1 Chron. xi. 19, cf. G. Gr. ampl. p. 850), *qui cum vitæ suæ periculo*

(vid. ad Jos. vi. 26) *iverunt* i. e., num aquam bibam ab hisce viris cum vitæ periculo haustam?

Ver. 18.

וַאֲבִישַׁי אֶחָיו וְיֹאבִב בֶּרֶךְצִרְיָהוּ
רָאשׁ הַשְּׁלֹשָׁה וְהוּא עֹזֶר אֶת־
חֲנִיָּהוּ עַל־שָׁלֹשׁ מֵאוֹת חָלָל וְלֹדְשָׁם
בְּשִׁלְשָׁה:

השלושה ק'

καὶ Ἀβεισά ὁ ἀδελφὸς Ἰωάβ υἱὸς Ζαρουίας αὐτὸς ἄρχων ἐν τοῖς τρισὶ, καὶ αὐτὸς ἐξήγειρε τὸ δόρυ αὐτοῦ ἐπὶ τριακοσίων τραυματίας· καὶ αὐτῷ ὄνομα ἐν τοῖς τρισίν.

Au. Ver.—18 And Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, and slew them [Heb., slain], and had the name among three.

Ken.—18 And Abishai, the brother of Joab, the son of Zeruiah, he was head of (an order of) three; for he lifted up his spear against three hundred soldiers [see notes on ver. 8, p. 667—673, and on i. 19, p. 491]; so he had a name among three.

Ged.—18 Next to them was ABISHAI BEN ZERUIA, Joab's brother, the chief of the second three. He brandishing his spear, broke through three hundred men; and hence had the first name among the second three.

Booth.—18 And next to them was Abishai, the brother of Joab, the son of Zeruiah, the chief of the second three. For he, raising his spear, penetrated through three hundred men; and had the first name, among the second three.

Ver. 19.

Au. Ver.—19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the first three.

Ken.—

1 Chron. xi. 21; 2 Sam. xxiii. 19.

Chron. מן השלשה בשנים נכבד

Sam. מן השלשה הכי נכבד

Chron. ויהי ונו

Sam. ויהי ונו

Chron. Απο των τριων υπερ τους δυο ενδοξος,
Sam. Εκ των τριων εκεινων ενδοξος,
Chron. και ην, κ.τ.λ.
Sam. και εγενετο, κ.τ.λ.

The only various reading here is, that **יד** in Samuel is in Chronicles **בשנים**; which variation does not affect the sense, and therefore both words may have been *original*. For, as *Abishai* has been proved to be the first general of the second ternary, the sense is the same whether we say, *Of the three was he not most honourable?* or, *Of the three he was more honourable than two.* But, as the ancient versions do not acknowledge an *interrogation* in the first instance, and as the first instance is evidently corrupt in the LXX by reading *ἐκείνων* (which is extremely improper, as *his inferiors had not been yet mentioned*) it seems much more eligible to prefer the last reading, as in Chronicles; which is adapted with great propriety to the circumstances of the history. To which it must be added, that one of the Greek versions in Origen's Hexapla seems to have read **בשנים** in *Samuel*; by rendering the words there, *υπερ τους δυο ενδοξος*.

Ged., Booth.—19 Of the three, he was the most honourable, and became their chief; yet he attained not the rank of the first three.

19 I greatly suspect that one worthy has been here dropped out of the text both of Sam. and Chron. as one, namely *Shamah*, has certainly been dropped out of the latter. We evidently want one worthy of the second ternary; unless with Kennicott we make him out of *Ashael*; which the text, I think, does not authorize us to do.—*Ged.*

Maurer.—19 **וְכִי נִכְדָּו הָיוּ** *Fuit enim* (cf. vs. 18 ex) *in honore apud tres illos, eorumque dux fuit, sed usque ad tres illos non pervenit*, i. e., nec tamen eos æquavit, eis par fuit. **וְ** interpositum est, ut sæpius, **ה** vero, in quo explicando frustra laborarunt interpretes, non dubito ortum esse ex **ה** præcedenti.

Ver. 20.

**וּבְנֵיָהוּ בֶרֶךְ יְהוֹיָדָה בֶּרֶךְ אִישׁ חַיִּי
רַב־פָּעֻלִים מִבְּרָצְאֵל הָיָה הַפֶּת אֶת־
שִׁנֵּי אֶרְאֵל מוֹאָב וְהָיָה יָרֵד וְהָקָה
אֶת־הָאֲרָבִי בְּתוֹךְ הַבָּאִר בְּיוֹם הַשָּׁלֵל:**
יד קי דהרי קי דהרי קי

καὶ Βαναίας υἱὸς Ἰωθαὲς ἀνὴρ αὐτὸς πολλοσὺς ἔργοις, ἀπὸ Καβεσεὴλ, καὶ αὐτὸς ἐπάταξε τοὺς δύο υἱοὺς Ἀριὴλ τοῦ Μωάβ· καὶ αὐτὸς κατέβη καὶ ἐπάταξε τὸν λέοντα ἐν μύσφ τοῦ Λάκκου ἐν τῇ ἡμέρᾳ τῆς χιόνος.

Au. Ver.—20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts [Heb., great of acts], he slew two lionlike men [Heb., lions of God] of Moab: he went down also and slew a lion in the midst of a pit in time of snow.

Ken.—The word **יד** is evidently defective, for want of the last letter **ל**, which is preserved in Chronicles; and which is also preserved in the margin of most editions in Samuel, and in the text there of the Complutensian. The word **אִישׁ** in Samuel should be **אִישׁ־ל** [So *Houb.*] as in Chronicles; and, being compounded of **אִישׁ**, *leo* and **ל**, *Deus*, is used here as the strongest compound word for a man or men of valour [so most commentators]: and this sense of the word is confirmed by Vitranga, in his excellent Commentary on Isaiah, vol. ii. p. 138.

Ged., Booth.—20 And next to him was Benaiah, the son of Jehoiada (the son of a wealthy man of Kabzeel,) great in exploits. He slew two huge lions of Moab: he went down also and slew another lion in the midst of a pit, in time of snow.

Ver. 21.

**וַיַּחַד הָקָה אֶת־אִישׁ מִצְרַיִם
מִרְאָה וּבְנֵי חַמְצָרִי חֲנִית וַיַּגִּיד אֵלָיו
בְּשֶׁבֶט וַיַּגֵּל אֶת־הַחֲנִית מִיַּד הַמִּצְרַיִם
וַיַּהַרְגֵהוּ בַּחֲנִיתוֹ: וְהוּא**
יד קי

αὐτὸς ἐπάταξε τὸν ἄνδρα τὸν Αἰγύπτιον, ἄνδρα ὁρατὸν, ἐν δὲ τῇ χειρὶ τοῦ Αἰγυπτίου δόρυ ὡς ξύλον διαβάθρας· καὶ κατέβη πρὸς αὐτὸν ἐν βάθρῳ, καὶ ἤρπασε τὸ δόρυ ἐκ τῆς χειρὸς τοῦ Αἰγυπτίου, καὶ ἀπέκτεινεν αὐτὸν ἐν τῷ δόρῳ αὐτοῦ, κ.τ.λ.

Au. Ver.—21 And he slew an Egyptian, a goodly man [Heb., a man of countenance, or, sight: called, 1 Chron. xi. 23, a man of great stature]: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

22 These things did Benaiah the son of Jehoiada, and had the name among three mighty men.

Ken.—

1 Chron. xi. 23; 2 Sam. xxiii. 21.

Chron. **וַיַּחַד הָקָה אֶת חָמִישׁ חַמְצָרִי**

Sam. **וַיַּחַד הָקָה אֶת אִישׁ מִצְרַיִם**

Chron. איש מדה חמש באמה וביד

Sam. אשר מראה . . . וביד

Chron. המצרי חנית כמנור ארנים ויירד

Sam. המצרי חנית . . . ויירד

Chron. אליו בשבט ויגזל את החנית

Sam. אליו בשבט ויגזל את החנית

Chron. מיד המצרי ויחרבחו בחניתו :

Sam. מיד המצרי ויחרבחו בחניתו :

Chron. και αυτος επαταξε τον ανδρα τον
Sam. αυτος επαταξε τον ανδρα τον

Chron. Αιγυπτιον, ανδρα ορατον πενταπηχον,
Sam. Αιγυπτιον, ανδρα ορατον . . .

Chron. και εν τη χειρι του Αιγυπτιου δορυ
Sam. εν δε τη χειρι του Αιγυπτιου δορυ

Chron. ως αντισον υφαινοντων, και κατεβη
Sam. ως ξυλον διαβαφρας και κατεβη

Chron. επ' αυτον Βαναϊας εν ραβδω, και
Sam. προς αυτον . . . εν ραβδω, και

Chron. αφειλατο εκ της χειρος του Αιγυπτιου
Sam. ηρπασε το δορυ εκ της χειρος του

Chron. το δορυ, και απεκτεινεν αυτον εν τω
Sam. Αιγυπτιου, και απεκτεινεν αυτον εν τω

Chron. δορατι αυτου.

Sam. δορατι αυτου.

The words איש מדה חמש באמה in Samuel should be, as in Chronicles, אשר המצרי; for the second word is twice repeated in this very verse with the article prefixed in Samuel; all the three places have it in Chronicles and it is prefixed in Samuel before both words by the LXX. The next variation is between איש מדה חמש באמה in Samuel and אשר מראה in Chronicles. The first word אשר in Samuel must have been writ by a very careless transcriber instead of איש; which latter word is placed in the margin of Samuel.

The next word מראה is very similar in its letters מדה, and therefore one may have been corrupted from the other. But, if we consider the sense of each word, and observe that מדה is followed by two other words, which do not follow מראה; we may more rationally suppose, that both words are original, each being proper in its present text; and that the three words in Chronicles were at first intended as a paraphrase upon the word in Samuel. For איש מראה, a man of great aspect, may very properly be explained by איש מדה חמש באמה, a man, whose stature was five cubits high. Josephus calls this Egyptian, θαυμαστος το μεγαθος. Lib. vii., cap. 12.

The two words כמנור ארנים are evidently

wanting in Samuel, as the sense is otherwise defective—an Egyptian, a man whose stature was five cubits high; and in the hand of the Egyptian was a spear—certainly—like a weaver's beam: since this is the usual comparison for the vast spear used by one of these giants. And we find, the LXX read here ως ξυλον διαβαφρας, which puts the omission in the text of Samuel beyond dispute. We have here another instance in the LXX of the eye of the transcriber having been misled by the same word occurring in different places; and of his copying on from the last word, when he had writ only the first: for the several words inserted in Samuel in the small character were omitted between δορυ and δορυ.

The English version is—And he slew an Egyptian, a man (in Sam., of great aspect) whose stature was five cubits high; and in the hand of the Egyptian was a spear, like a weaver's beam: but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

Ged.—21 He, moreover, slew an eminent Egyptian; and though the Egyptian had a spear in his hand, he [Benaiah] went up to him with a staff; and, pulling the spear out of the Egyptian's hand, slew him with his own spear. 22 Such deeds did Benaiah Ben-Jehoiadah; and, hence, had a name among the second three.

Booth.—21 He, moreover, slew an Egyptian five cubits high: and though the Egyptian had a spear in his hand, he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 22 These things did Benaiah, the son of Jehoiada; and hence had a name among the second three worthies.

Houbigant.—21 Ille etiam percussit virum Egyptium, hominem magnæ stature, qui lanceam manu tenebat. Irruit in eum baculo, &c.

אשר מראה: Lege מדה מראה, ut 1 Par. xi. 23. Recte Masora mutat אשר in איש, non item recte nihil mutat in מראה, quasi esset vir aspectabilis. Nam si erat ille vir ob proceritatem aspectabilis, melius id notat מדה, quam מראה, quia מדה, proceritatem habet, non מראה. Si ob pulchritudinem, ne id quidem dignum erat, quod narraretur. Nec Banaia: magna laus fuisset hominem pulchrum occidisse.

Maurer.—21 אִשָּׁר כִּרְחָה.] Masorethæ legendum præcipiunt אִשָּׁר, *vir spectabilis* magnitudine, cf. 1 Chron. xi. 23 : אִשָּׁר כִּרְחָה. Receptam lectionem nuper defendit Hitzigius Begriff, p. 122, ubi lectoribus optio datur, utrum legere velint אִשָּׁר כִּרְחָה an אִשָּׁר כִּרְחָה, ita ut modus, quo Benaja Ægyptium interfecerit, accuratius describatur : *ille peremit hominem Ægyptium, recta*, i. e., intrepide eum aggressus, propr. “*indem er gerade auf den Gegenstand seiner Blicke zuing.*” Negari non potest, verba hunc sensum admittere. Prov. ix. 6, אִשָּׁר כִּרְחָה notat *recta incedere, progredi*. Præteritum qui legere voluerit, inspicat E. §. 478, qui infinitum, §. 489, 2 b. Denique ad accusativum rei vel pers. quæ petitur quod atinet, cf. idem §. 525, b.

Ver. 23.

כִּרְחָה אִשָּׁר בְּכָפֹר וְאֶל־הַשְּׁלֹשָׁה
לִבְנָה וַיִּשְׁמְחֵהוּ דָּוִד אֶל־מִשְׁמַעְתּוֹ :

ἐκ τῶν τριῶν ἔνδοξος, καὶ πρὸς τοὺς τρεῖς οὐκ ἤθε· καὶ ἔταξεν αὐτὸν Δαυὶδ πρὸς τὰς ἀκοὰς αὐτοῦ· καὶ ταῦτα τὰ ὀνόματα τῶν θυνατῶν Δαυὶδ τοῦ βασιλέως.

Au. Ver.—23 He was more honourable than the thirty [or, honourable among the thirty]; but he attained not to the *first* three. And David set him over his guard [or, council; Heb., at his command, 1 Sam. xxii. 14].

Ken.—In Samuel the Alexandrian and Vatican copies of the LXX have τριῶν, as if אִשָּׁר had been אִשָּׁר; but in the Complutensian the words are *ὑπὲρ τοὺς τριακοντα*, which is the true translation of the Hebrew words and the true sense of the place. This will appear from recollecting what has been already proved—that *Benaihu* was one of the *seven* generals, who were *more honourable than the thirty* mighty men, being the second general of the second series. The text then must have been, as we now have it both in Samuel and Chronicles, *He was honourable (or honoured) above the thirty; or (as in Chronicles), Above the thirty (behold him!) he was honourable: but yet he attained not unto the first three.* And that the original words cannot properly signify *prætribus honorabilis*, is evident; because *Benaihu*, in consequence of this title, must have been *the first general of a ternary*: whereas it is certain from the history, that he was only *second* in the second ternary.

It is plain, that the extraordinary want of

propriety so visible in the ancient versions of this piece of history, and particularly of this verse, has been principally owing to their several authors not attending to the nature and subordination of these mighty men, as here explained.

It only remains to be observed, that אִל in Samuel should be אִל as in Chronicles: and that the last word has been very differently interpreted, which interpretations have been owing to different readings of the word in question. The LXX in Chronicles by rendering it *πατρια*, seem to have read אִל־מִשְׁמַעְתּוֹ. Others, as Grotius observes, seem to have read אִל־מִשְׁמַעְתּוֹ, by rendering it *custodiam suam*. There is no great impropriety in the present reading both in Samuel and Chronicles אִל־מִשְׁמַעְתּוֹ, *super auscultationem vel obedientiam suam*, i. e. *Benaihu* was set over those, whose particular duty it was to *hear and obey* the king's orders, by being nearer his royal person.

And we find this to have been exactly the case. For we read 1 Chron. xviii. 17, and 2 Sam. xx. 23, that this *Benaihu* was over the *Cherethites and the Pelethites*: and, from 2 Sam. xv. 18; xx. 6, 7; 1 Kings i. 33, 38, it appears, that the Cherethites and the Pelethites composed David's *body-guard*. *Benaihu* then, in being placed over these, was properly *captain of David's life-guard*; and therefore the words before mentioned must be rendered, *over his guard*. Thus Josephus, *Βαναια δὲ τῶ Ἰωαδου τῆς ΤῶΝ ΣΩΜΑΤΟΦΥΛΑΚΩΝ ΑΡΧΗΝ παραδίδωσιν*. Lib. vii., cap. 12. But these authorities seem more strongly to recommend the word אִל־מִשְׁמַעְתּוֹ.

The English version is, *Behold! he was more honourable than the thirty, but he attained not unto the first three; and David set him over his guard.*

Gesen.—אִשָּׁר כִּרְחָה f. (ר. אִשָּׁר). 1 *hearing, audience*, Ital. *udienza*, i. e., admission to the private hearing of a king. 1 Sam. xxii. 14, וְאֶל־מִשְׁמַעְתּוֹ, and hath access to thy private audience. 2 Sam. xxiii. 23; 1 Chron. xi. 25, and David took him into his private audience, i. e., into his privy council.

2. *Obedience*, for concr. *obedient, subject*, Is. xi. 14.

Ver. 24.

עָשָׂה אֶל־יְהוֹיָאָח בְּשָׁלֹשִׁים אֶלְחָן
כִּדְוָדָיו בֵּית לְחָם :

Ἀσαήλ ἀδελφὸς Ἰωάβ· οὗτος ἐν τοῖς τριάκοντα· Ἐλεανὰν υἱὸς Δουδὶ πατραδέλφου αὐτοῦ ἐν Βηθλεέμ·

Au. Ver.—24 Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Beth-lehem.

Ken.—

1 Chron. xi. 26; 2 Sam. xxiii. 24.

יְנֹבָד וְנָבוֹרִי חֲחִילִים עֲשָׂהאֵל אַחִי Chron.

: עֲשָׂהאֵל אַחִי יוֹאָב בְּשִׁלְשִׁים Sam.

אֲחִי יוֹאָב Chron.

. . Sam.

Chron. καὶ οἱ δυνατοὶ τῶν δυναμεων, Ἀσαήλ, Sam. Ἀσαήλ ἀδελφὸς Ἰωάβ· οὗτος ἐν τοῖς Chron. ἀδελφὸς Ἰωάβ. Sam. τριακοντα.

Here is a considerable difference between the two texts; and the occasion of it seems to be this, that the author of the catalogue in Chronicles, not confining himself to the consideration of the *exact number* of these mighty men (which had before been expressly mentioned in Samuel) does not at all distinguish *Asahel*, as to his rank amongst the thirty-seven. But, though *Asahel* was more honourable than the thirty, yet nothing particular being recorded of him, more than of the following thirty (who are celebrated by their names only, and not by their exploits), the author of Chronicles barely sets him at the head of the following thirty.

The author of the catalogue in Samuel observes a different method. He, having been exact with regard to the *rank* and *number* of these famous heroes, tells us, that *Asahel* was over the thirty, whose number, as a body of the same order, had been so often mentioned; and therefore, that *he* (*Asahel*) was the last of the second three, of which his brother *Abishai* was the *first*. For it is impossible, that *Asahel* should be one of or among the thirty, because there follow thirty exclusively of him; and because *Asahel* must be the last of the second ternary, which otherwise is incomplete; consequently the preposition א, prefixed in this verse to עָשָׂה, *thirty*, must be here rendered *over* or *above*; as it has been already proved to signify, in the observations on the 21st verse of this chapter of Chronicles.

And there is this farther proof of its signifying pre-eminence (and not equality) in this place, that the Arabic version renders

the word עָשָׂה by رَيْدِس ثَلَاثِينَ, *princeps triginta* (fortium) *triginta præfuit*, or rather (according to the primary idea of this verb), *triginta caput fuit*: so that no word could more strongly express *Asahel's* superiority over the thirty, *whose names* (as the Arabic version adds) *are these*. *Shamma*, &c.

The English version in Chronicles is—*Also the valiant men of the armies were Asahel, the brother of Joab*: &c. and in Samuel, *Asahel, the brother of Joab, was over the thirty*.

1 Chron. xi. 26; 2 Sam. xxiii. 24.

: מַלְחָנָם בֶּן דָּוִד מִבֵּית לַחֶם Chron.

: מַלְחָנָם בֶּן דָּוִד בֵּית לַחֶם Sam.

Chron. Ἐλεανὰν υἱὸς Δωδῶαι

Sam. Ἐλεανὰν υἱὸς Δουδὶ πατραδέλφου

Chron. ἐκ Βηθλεέμ.

Sam. αὐτοῦ ἐκ Βηθλεέμ.

This first hero, in the body of thirty, is expressed exactly the same in both the original texts; excepting, that the *mem* is dropped at the beginning of his local name in Samuel: just as the *beth* was before the same name in the 14th verse of this chapter of Samuel. How this worthy's name is properly distinguished from *Eleazar, the son of Dodi, the Ahohite*, has been already observed in page 134.

We have here another instance of the confusion and jumble of versions, which is now found in the LXX; for in Samuel the word דָּוִד, which had been rendered by one translator Δωδῶαι, and πατραδέλφου αὐτοῦ by another, is here translated by both. Or, rather, those two translations are by some transcriber or editor injudiciously thrown together: and of this there are, in the several editions of the LXX, many instances.

The English version is, *Elhanan, the son of Dodo, of Bethlehem*.

Ged.—24 The names of king David's other thirty worthies were [So Sept. and equivalently Arab. The present text, with Vulg. has, *among the thirty* was]:

ASAHIEL, Joab's brother.

ELHANAN BEN-DODI, of Bethlehem.

Booth.—24 Asahel, the brother of Joab, was over the thirty, and one of the second three worthies. The names of David's thirty mighty men were [1 Chron. xi. 26], Elhanan, the son of Dodo, of Bethlehem.

Houb.—24 Erant eliam inter triginta

Asael, frater Joab; Elehanan, filius Dodo, de Bethlehem.

1 Par. xi. 26. מנחם חם, *de Bethlehem, quod legendum, ut liquet.*

Dathe.—24 Inter illos tringinta fuerunt Asahel, frater Joabi, Elhanan, Dodonis filius, Bethlehemita.

Ver. 25—39.

25 שָׁמַח הַחֲרָדִי מִלִּיקָה הַחֲרָדִי
26 חֶלֶץ הַפְּלִטִי עֵירָא בְּרֵעֲקֵשׁ הַתְּמָרִי
27 אֲבִיעֶזֶר הַעַנְתִּיתִי בְּבִנֵי הַחֲשָׁתִי
28 צִלְמוֹן הַחֲחִיטִי מִבְּנֵי הַנְּטֻפְחִיתִי
29 חֶלֶב בְּרֵעֲצָנָה הַנְּטֻפְחִיתִי אִתִּי
30 בְּנֵיהוּ פִּרְעָתָנִי הָדִי מִנְּחָלִי גַעַשׁ
31 אֲבִירֵעֲלֹבֹן הַעַרְבָתִי עֵינָת
הַבְּרָחִי : 32 אֶלִּיהָבָה הַשְּׁאֲלֹבִיתִי
בְּנֵי יֶשֶׁן הַיֹּחָתִי : 33 שָׁמַח הַחֲרָדִי
אֲחִיָּאם בְּרֵעֲשָׂר הָאֲרָרִי : 34 אֶלִּיפְלֵס
בְּרֵעֲחֶזְרַי הַכַּרְמֵלִיתִי מִבְּנֵי אֶרְבֵּיתִי
אֲחִיתָפֶל הַגָּלִיתִי : 35 הִצְרֹף הַבְּרָמִלִי
בְּעַרְבֵי הָאֲרָרִי : יִנְאֵל בְּרֵעֲנָתָן
מִצִּדָּה בְּנֵי הַבְּרִי : 36 אֶזְמַוֶּתֶּה הַבְּרִי
בְּחָרִי חֲבָרָתִי נִשְׁמֹא בְּלִי יוֹאָב בְּרֵעֲ
צִרְיָה : 37 עֵירָא חֲתָרִי בְּרֵעֲ
הַחֲתִי : 38 אֲוִרְיָה הַחֲתִי מִלְּ
שְׁלֹשִׁים וְשִׁבְעָה :

v. 26. "י יח

v. 35. רי יח

25 Σαυμάς ὁ Πουδαῖος 26 Σελλῆς ὁ Κε-
λαθῆς ὁ Ἰρας υἱὸς Ἰσκα ὁ Θεκωῖτης 27 Ἀβιέ-
ζερ ὁ Ἀνωθίτης, ἐκ τῶν υἱῶν τοῦ Ἀνωθίτου
28 Ἑλλὼν ὁ Ἀωίτης Noeré ὁ Νετωφάτιτης
29 Ἑσθαὶ υἱὸς Ριβὰ ἐκ Γαβαῖθ υἱὸς Βενιαμὴν
τοῦ Ἐφραθαίου 31 Ἀσμὼθ ὁ Βαρδιαμίτης
32 Ἑμᾶσου ὁ Σαλαβωνίτης υἱοὶ Ἀσάν, Ἰωνά-
θαν 33 Σαμνάν ὁ Ἀρωδίτης Ἀμνάν υἱὸς Ἀραὶ
Τασσούρης 34 Ἀλιφαθ υἱὸς τοῦ Ἀσβίτου,
υἱὸς τοῦ Μαχαχαχί Ἑλιὰς υἱὸς Ἀχιτόφελ τοῦ
Γελωνίτου 35 Ἀσαραὶ ὁ Καρμήλιος τοῦ
Οὐραιοερχί 36 Γάαλ υἱὸς Ναθανᾶ Πολυ-
δυνάμειος υἱὸς Γαλααδδί 37 Ἑλιέ ὁ Ἀμυ-
νίτης 30 Ἀδρὸι ἀπὸ χειμάρρων 31 Γαδα-
βυῖλ υἱὸς τοῦ Ἀραβωθαίου Γελαρε ὁ Βηθω-
ραῖος αἰρων τὰ σκεύη Ἰωάβ υἱὸς Σαρουίας
38 Ἰρας ὁ Ἑθιραῖος Γηράβ ὁ Ἑθεναῖος
39 Οὐρίας ὁ Χερταῖος οἱ πάντες τριάκοντα καὶ
ἐπτὰ.

In the notes below, Kennicott's quotations

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from the LXX are taken from the Cod. Alex.

Au. Ver.—25 Shammah the Harodite, Elikah the Harodite,

26 Helez the Paltite, Ira the son of Ikkesh the Tekoite,

27 Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the brooks [*or, valleys, Deut. i. 24*] of Gaash,

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite, of the sons of Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite, 36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Nahari the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite, 39 Uriah the Hittite : thirty and seven in all.

Ken.—

1 Chron. xi. 27; 2 Sam. xxiii. 25.

שְׁמוֹת הַחֲרָדִי Chron.

שְׁמָה הַחֲרָדִי Sam.

Chron. Σαμωθ Θαδ,

Sam. Σαμμαι ο Αρονδαῖος

That this mighty man, the second in the body of thirty, cannot be the same with *Shammah the Hararite*, the third general of the first series of three, we may conclude at once. But that he is the same with *Shamhoth* (חַמְחֹת) mentioned in 1 Chron. xxvii. 8, as being the *fifth* captain in waiting on the king, seems very evident; because *four* of the twelve captains in waiting, who are mentioned presently after *Shamhoth* there, are mentioned presently after *Shamhoth* here. To which it must be added, that the several copies of the LXX agree in rendering the name in Chronicles Σαμωθ; but do not agree to read Σαμμαι in Samuel, since the Ald. Copy reads Σεμωθ there.

4 r

One of these names then being now improperly expressed in the original text, we may conclude, that the name שמה *Shammah* in Samuel is corrupted from either שמת *Shammoth* or שמה *Shamhoth*; if from the former, by a change of the two similar letters ה and ח—שמה from שמה; if from the latter, by an omission of the last, or two last letters—שמה from שמה or שמה.

As this worthy is thus distinguished from *Shammah* (one of the first seven) by the different termination of his proper name, *Shamhoth*; so of the different local or family names now found in Chronicles and Samuel, it may be proper to prefer that, which farther distinguishes this man from the former. The former then being *Shammah the Hararite*, this will be *Shamhoth the Harodite*; the last name being taken exactly as it is in Samuel. A farther reason for preferring the name of *Harodite* is, that the worthy, mentioned immediately after *Shammoth*, is also an *Harodite*; and two heroes of the same place or family are frequently mentioned together in the following parts of this catalogue.

And that *Shamhoth* was an *Harodite*, as in Samuel; and not an *Hararite*, or (more strictly) *Arorite*, as in Chronicles; appears yet more evidently from the Alexand. copy of the LXX; which makes the termination of the word in Chronicles the very same as in Samuel, δῆ, Θαδῆ; the Ald. copy, δῆ, Αδδῆ; and the ancient Cambridge Greek MS. retains also, δῆ, Αδῆ. To all which we may add lastly, that not only the Bomberg, and Complutensian editions agree in reading this name יהודי in Samuel; but that the English Polyglott has the very same termination (י) also in Chronicles. This different termination then, together with the difference of a ה in this name of *Harodite*, instead of an ח in *Hararite*, or *Arorite*, sufficiently distinguish the one from the other.

The English version is, *Shamhoth, the Harodite*.

1 Chron. xi. 27; 2 Sam. xxiii. 26.

: חלץ הפלוני Chron.

חלץ הפלטי Sam.

Chron. Χελλης ο Φαλλωνι,

Sam. Ελλης ο Φελλωνει.

That the local or family name of *Heletz* was *Pelonite*, as in Chronicles, and not *Paltite*, as in Samuel, is easily inferred from the LXX; but it is certain from 1 Chron.

xxvii. 10; where this same worthy is recorded as the seventh captain in waiting on the king; and there both his names are expressed literally the same, as here in Chronicles. The *teth* therefore, like many other complicated letters, is here in Samuel corruptly made up of the original *vau* and *nun*, ו of נ.

That a letter, thus compounded of two or more strokes, may be mistaken for two letters whose strokes coincide with the strokes of the letter so compounded, is easy to imagine. And, that such a complicated letter has been elsewhere so mistaken for two more simple letters, see page 19th of this Dissertation, in the words הנה and הנה. See also 1 Sam. xvii. 32; where יד is by the LXX rendered κυριος μου, and was therefore read by them יד; which, perhaps, was the true reading. And there is a remarkable instance of this change, in two words succeeding each other; or rather, in the same proper name repeated (or intended to be repeated) in Ruth iv. 20, 21, *And Amminadab begat Nahshon, and Nahshon begat Salmah, and Salmah begat Boaz, &c.*

The English version is, *Heletz, the Pelonite*.

So *Ged., Booth.*

Ken.—

1 Chron. xi. 29; 2 Sam. xxiii. 27.

סבכי החשתי Chron.

: מבני החשתי Sam.

Chron. και Σοββοχαι ο Ασωθει,

Sam. εκ των υιων του Ασωθειτου.

Here is a very considerable difference between the two expressions of this proper name, in the English version, and a still greater in some of the ancient versions. In the English this hero is called *Mebunnai* in Samuel, and in Chronicles *Sibbecai*. The English translators here express the two words, exactly according to the Masoretical pointing; but the name is evidently corrupted in Samuel by a mistake of two very similar letters סב for סב. For, there being no such Biblical name elsewhere as *Mebunnai*, the LXX, in the Alexand. and Vat. copies, do not acknowledge it for a proper name here; but render it εκ των υιων, which makes no sense, and therefore cannot be admitted; and besides it occasions a deficiency of a proper name.

The Ald. Edition of the LXX reads Σαβουχαι also in Samuel; which alone is a

strong presumption that *Sibbecai* was the true name. But this is put out of all doubt, as soon as we observe, that this same hero, called *Sibbecai the Hushathite* here in Chronicles, is called also *Sibbecai the Hushathite* in chapter the 27th of this same book; where he is celebrated as the *eighth* captain in waiting upon the king. And lastly, his two names are expressed exactly in the same manner in 2 Sam. xxi. 18; and in 1 Chron. xx. 4.

The English version is, *Sibbecai the Hushathite*.

So *Booth*.

Ged.—Sibchai, an Hushathite.

Ken.—

1 Chron. xi. 29; 2 Sam. xxiii. 28.

: עִילֵי הַחֹחִי Chron.

צִלְמוֹן הַחֹחִי Sam.

Chron. Ηλι ο Αχωρ,

Sam. Σελμων ο Ελωιτης.

The *local* or *family* name of this mighty man being here the same both in Samuel and Chronicles, we may safely infer, that his *proper* name also, in these two corresponding places, in the very same part of the catalogue, was originally the same in both (like every other hero's here mentioned) though at present the proper name in Samuel differs greatly from that in Chronicles. Neither of these words (I believe) occurs elsewhere in the Bible, as the name of a man; and there seems therefore to be no other way of determining what was the *real* proper name here, but by referring to the LXX; to learn from thence, whether the corruption of this name be צִלְמוֹן *Zalmon* from עִילֵי *Ilai*, or the contrary.

The name *Ilai* is regularly and uniformly rendered Ηλι in all the copies of the LXX, and in all the ancient versions, in Chronicles. But in Samuel the copies are confused. The Vatican reads Ελλων, the beginning of which word intimates it to have been originally the same with Ηλι. In the Alexandrian copy, the original name being lost, it is supplied by Σελλωμ in the margin, and Σελμων (in a small character) in the text, taken from some later translation. This therefore we may fairly suppose to have been the version of the proper name in Samuel, as it stood at the time of that later translation; after the true name, which we find uniformly in the original and the versions of Chronicles, had been corrupted. And the

corruption will more readily be supposed in this name in Samuel, on account of the evident corruption *there* of the name immediately preceding, and the preservation of the true name in Chronicles.

That the two principal letters in these two words, *v* and *z*, may have been mistaken for each other, is easy to infer from their forms; the difference between them being only the turn of the bottom stroke, either returned horizontally, as in the latter, or drawn below the line a little obliquely, as in the former. And that these two letters have been elsewhere mistaken for each other, appears from 2 Kings xx. 4; where דַּעֲרִי *Urbi* is corrupted from אַדְרִי *Atrium*.

The English version is, *Ilai, the Ahohite*.

So *Booth*.

Ged.—28 ZALMON, an Ahohite.

MAHARAI, a Netophathite.

Ken.—

1 Chron. xi. 30; 2 Sam. xxiii. 29.

: חִלְדָּן בֶּן בַּעֲנָה הַנְּטוֹפָתִי Chron.

חִלְבֵּן בֶּן בַּעֲנָה הַנְּטוֹפָתִי Sam.

Chron. Ελαδ υιος Βαανα ο Νετωφαθι.

Sam. Αλαφ υιος Βαανααι του Εφραθαιου.

That the name of this mighty man was originally *Heled*, as it is now expressed in Chronicles, and not *Heleb*, as in Samuel, is plain from 1 Chron. xxvii. 15; where he is recorded as the *twelfth* captain in waiting on the king. It is there indeed writ, with a *yod* added at the end; which small letter is frequently found to have been added improperly in other places, and in words less likely to be mistaken: see the word נִשְׁאֵר *ferens*, in the 37th verse of this chapter of Samuel.

The original and the versions not only agree to read *Heled* here in Chronicles, but in Samuel also the Complutensian text has חִלְדָּן *Heled*, and it is there also *Heled* in the Vulgate. In Samuel, in the Vatican copy of the LXX, this name with the three words following it is entirely omitted (from the cause frequently before observed, the repetition of the word Νετωφαθι or Νετωφαθιτης), and in the present Alexandrian copy, the words foisted in are far from agreeing with the original words, which are regular and uniform in the corresponding places; excepting the common omission of a *vau* again in Samuel, and the mistake of a ב for a ד, a mistake, which has also been made in Josh. xv. 47; where we have נֶבֶל *terminus* instead of מַגְנָס *magnus*; and in Ezek. xl. 2,

סגב, *a meridie*, was read by the LXX סגב, *ex adverso*.

The English version is, *Heled* [so *Booth.*], *the son of Baanan, the Netophathite*.

1 Chron. xi. 31 ; 2 Sam. xxiii. 29.

איתי בן ריבי מנבעת בני Chron.

אתי בן ריבי מנבעת בני Sam.

בנימ Chron.

: בנימ Sam.

Chron. Ηθου υιος Πηβαι εκ Βουσου

Sam. Εθου υιος Ριβα, εκ Γαβαθ, υιος

Chron. Βενιαμιν,

Sam. Βενιαμιν.

The proper name here may reasonably be presumed to have been איתי *Ithai*, as in Chronicles ; which distinguishes this mighty man of *Gibeah* from איתי *Ittai* the *Gittite*, who came to David long after his possession of the throne (2 Sam. xv. 19) and therefore could not be one of those mighty men, who adhered to David in his humbler fortune, and whose valour contributed to *make him king* למלכתי ; as is observed of them by the author of Chronicles in this chapter, at the 10th verse.

It is probable then, that this name should have been expressed in Samuel, as we find it in Chronicles. And that it was originally writ in Chronicles with a double *yod*, as at present, seems evident from the Vatican copy of the LXX, which renders it Αιυ instead of Αιυι ; and in the Complutensian copy it is Ιθαυ. But the copies of the LXX in Samuel are evidently confused. In the Vatican the words are very improperly translated Εσθαι υιος Ριβα εκ Γαβαθ υιος Βενιαμιν του Εφραθαιου ; and in the Alexandrian the words have been lost ; but both these copies agree at present in making the place here unintelligible, by rendering the word בני, υιος : whereas the least reflection must have told them, that υιος there was applicable to no name preceding, and that *Gibeah* was a *town*, belonging to the sons of Benjamin. Judg. xix. 14, 16.

The English version is, *Ithai, the son of Ribai, of Gibeah of the sons of Benjamin*.

Ged.—HELED BEN-BAANAH, a Netophathite.

ITHAI BEN-RIBAI of Gibeah-of-Benjamin.

Ken.—

1 Chron. xi. 31 ; 2 Sam. xxiii. 30.

: הכרתי Chron.

בניהו פרעתי Sam.

Chron. Βαναας ο Φαραθωνι,

Sam. Βαναας ο Φαραθωνιτης*

This mighty man was the *eleventh* captain in waiting upon the king ; and is called, in 1 Chron. xxvii. 14, בניהו דשטורי ; an authority sufficient to decide between the two disagreeing copies here, in favour of Chronicles. It has been already observed indeed (page 168) that this name should be *Benaiah*, and not *Benaihu* ; that being the proper name of the illustrious hero, who was the second general of the second ternary. The ו therefore, which is redundant at the end of the proper name here in Samuel, is certainly part of the ה, which is lost at the beginning of the local name, which name is defective for want of that emphatic article.

The English version is, *Benaiah, the Pirathonite*.

1 Chron. xi. 32 ; 2 Sam. xxiii. 30.

חורי מנחלי בעש Chron.

: הדי מנחלי בעש Sam.

Chron. Ουρι εκ Ναχαλ Γαας

Sam. Αθθαι εκ Νααλαγας

Several of the preceding names having been mistaken in Samuel, and their true readings preserved in Chronicles, we may be inclined from thence to think, that the defect continues to be in the same catalogue ; consequently that הדי *Hiddai* has been corrupted (as it easily might) from ודי, or (the *vau* omitted) הדי *Hurai*. The Syriac and Arabic versions would incline one to prefer *Hiddai* ; but the Greek versions uniformly declaring for *Hurai* in Chronicles ; and, though they are confused and broken in Samuel, yet the Ald. copy there also reading Ουρι, that name seems to deserve the preference.

The English version is, *Hurai, of the brooks of Gaash*.

Ged., Booth.—Benaiah, the [*Ged., a*] Pirathonite ; Hurai, of Nahal-Gaash.

Brooks. See notes on Numb. xxiv. 6, vol. i., p. 610, and Deut. xxi. 4, vol. i., p. 703—4.

Ken.—

1 Chron. xi. 32 ; 2 Sam. xxiii. 31.

: הכרתי Chron.

אביאלבון הכרתי Sam.

Chron. Αβιηλ ο Σαραβεθθαι,

Sam. Αβιελβων ο Αρωσθαι

The true reading here seems to be that in Samuel, *Abialbon* ; since we can more easily conceive three original letters to have been carelessly dropped by a transcriber, than three letters to have been arbitrarily and rashly

inserted, where there seems to have been no assignable reason. The particles **א** and **ל** appear to have been frequently mistaken in other places, on account of their nearly similar pronunciation; see pages 144 and 176. The last syllable of the proper name in Chronicles seems to have been formerly detached, as **עלכ** in some of our printed copies is from **אמי**; and therefore might easily be taken for **בן**, *filius*. And **בן**, *filius* might be omitted by some injudicious transcriber, as unnecessary before a local name; since the article **ה**, prefixed to such a name is found to be equivalent to, and supply the place of the word **בן** in other places: see two instances in these very chapters, page 82; and another, page 209.

That this really was the case seems greatly confirmed by the Syriac and Arabic versions, which have both rendered the word in Chronicles by *Abiel filius*. This they certainly would not have done, if the word had been only **אביאל**, *Abiel*, as it is at present; but it is extremely probable, their copies read the word **בן**, (which, with the *vau* omitted, will be *bon*;) and that this syllable was writ at some distance, as a distinct word: and lastly, that being a distinct word, it was afterwards injudiciously omitted for the reason before assigned. The local name is exactly the same in both copies.

The English version is, *Abialbon, the Arbathite*.

1 Chron. xi. 33; 2 Sam. xxiii. 31.

עזמות תבחרומי Chron.

עזמות תברחמי Sam.

Chron. **Αζμωθ ο Βαρσαμι,**

Sam. **Ασμωθ ο Βαρωμιτης·**

The proper name of this mighty man being exactly the same in both places, we need only remark here, that his local name is in Chronicles the *Baharumite*, and in Samuel the *Barhumite*; which difference is owing to a transposition of the two letters **ח** and **ר**: and, as the name of the place from whence this hero is denominated was probably **בחרים**, *Bahurim* (2 Sam. iii. 16) that in Chronicles seems to be the true local name. And indeed the Syriac and Arabic versions seem to have read these two letters right; the former rendering the local name here by *ex Hurim*, and the latter by *filius Hurim*.

This transposition of two letters will be admitted without the least difficulty by such, as have observed the much greater transpo-

sitions of letters, that have been made elsewhere by the carelessness of the Jewish transcribers; and we cannot easily suppose a greater transposition, or inversion of the letters of a word, than what we find 2 Sam. xi. 3, and 1 Chron. iii. 5. In the former place we read of *Bathsheba* (**בר שבע**) Uriah's wife, that she was the daughter of **אליעם**, *Eliam*; and in the latter place, these four (Solomon, &c.) were born to David by *Bathsheba* (**בר שבע**, *Bathshua*) the daughter of **אמיאל**, *Ammiel*.

The English version is, *Azmaveth, the Baharumite*.

Ged.—**ΑΡΜΟΘΗ**, a Barhumite.

Ken.—

1 Chron. xi. 33; 2 Sam. xxiii. 32.

אליחבא השעלבני Chron. and Sam.

Chron. **Ελιαβα ο Σαλαβωνι.**

Sam. **Ελιαβ ο Σαλαβωνιτης·**

As there is nothing observable here on the names of this mighty man in the original text, we may just remark (on account of the different termination of his local name in the two Greek chapters) that the learned seem to have drawn an unanswerable argument against the Greek versions being the work of *one* man, or the work of *many* concurring in the same method of translating, from that great difference, which is found through the several books of the Old Testament, in the Greek expression of the very same proper names. For in this, and the adjoining verses, we see that the translator of Chronicles renders the local names by a literal expression of the Hebrew words; but the translator of Samuel gives them a Greek termination. Hence in the former we have verse 28, **Θεκωι**; in the latter, verse 26, **Θεκωιτης**, and afterwards **Αναθωθι**, **Αναθωθιτης**—**Νετωφαθι**, **Νετωφαθιτης**—**Φαραθωνι**, **Φαραθωνιτης**—**Βαρσαμι**, **Βαρωμιτης**—**Σαλαβωνι**, **Σαλαβωνιτης**, &c.

The English version is, *Elihaba, the Shaalbonite*.

1 Chron. xi. 34; 2 Sam. xxiii. 32, 33.

בני חשם חזוני יונתן בן Chron.

יהונתן בני ישן Sam.

שגא ההררי Chron.

שמה ההררי Sam.

Chron. **Υιοι Ασαμ· ο Γωνι**, **Ιωναθαν υιος**
Sam. **υιοι Ασαν** **Ιωναθαν.**

Chron. **Σαγη ο Αραρι,**

Sam. **Σαμα ο Αρωδιτης.**

The Hebrew copies of this place are at present corrupted in Chronicles, and very imperfect in Samuel; and there is no ancient version, which has rightly preserved the original reading. We must therefore attend carefully to the words themselves; and the more care will be here necessary, as the Jews have rendered this corrupted place more perplexed by making the verse end in Samuel at the word *Jonathan*. That the verse could not end with this word originally, will be soon evident; and perhaps the best method of resettling and illustrating this very difficult passage may be to discover first, what connexion the name *Jonathan* has with the words preceding or following.

We read 2 Sam. xxi. 21, that יִדְנָה בֶן שָׁמְחָה (which the marginal *Keri* tells us should be שָׁמְחָה אֲדִיר *Jonathan, the son of Shamha, the brother of David*, slew the great giant, that had six fingers on each hand, &c., and in 1 Chron. xx. 7, we find the same exploit of the same warrior יִדְנָה בֶן שָׁמְחָה אֲדִיר *Jonathan the son of Shamha, the brother of David. Jonathan* being then so deservedly celebrated in both these places; and being celebrated in Chronicles in company with *Sibbecai*, who slew the giant *Saph* (or *Sippai*) and in Samuel not only with *Sibbecai* but *Abishai* also, both of whom are found in the honourable catalogue of David's mighty men, we might reasonably expect to find *Jonathan* also in the same catalogue, especially as he was David's brother's son. And there seems to be now no room for doubting of his being so recorded in the words of the two chapters at present under consideration.

For the proper name *Jonathan* is preserved in Samuel exactly the same as in the two other passages just referred to; and in Chronicles, with the omission only of a single letter. The name of Jonathan's father is expressed a little differently; but yet so, that we can easily see it was the same patronymic as in the two preceding passages. In Chronicles here it is שָׁמַי, and in Samuel שָׁמְחָה; and in the two other passages it is שָׁמְחָה. Not that this name of David's brother is always expressed שָׁמְחָה; but he is twice elsewhere called שָׁמַי. And from hence it is evident, that the catalogue in Samuel expresses the name exactly according to this latter form; and the catalogue in Chronicles according to the former, שָׁמַי cor-

ruptly written for שָׁמְחָה, as it occurs in a third place, 1 Chron. ii. 13.

The authorities therefore of the printed copies being nearly equal (from the number of places) where this name occurs; we cannot determine absolutely, which was the true original name שָׁמַי or שָׁמְחָה: and perhaps it may be proper to prefer the latter, as it will the more effectually distinguish this mighty man from שָׁמַי, *Shammah*, the son of אָגֵי *Agee*, the *Hararite*, recorded in this catalogue as the third general of the first series of three. The name *Jonathan* then being certainly connected with the words which follow it, we see how absurdly the termination of this verse has been fixed; and we shall soon see (what is much more material to our purpose) how to understand the words preceding *Jonathan*, as they are to make complete sense by themselves.

The three words to be now considered are, in Chronicles, בְּנֵי הָשֵׁם דְּנֹחִי, which in Samuel are strangely reduced to two, בְּנֵי שֵׁן. It scarce needs observation, that the words *fili Jase*n cannot contain the name of any man; and that the words *fili hashem Gizonita* do not much mend the matter. The first word then must have been originally בֶּן, *filius*, as it is at present rendered *uos* in the Vatican copy of the LXX in Chronicles; or the preposition *mem* must be understood at the beginning, or have been originally prefixed (but dropped in transcribing, as the same letter *mem* is before בִּז in the 24th verse of this chapter of Samuel; see page 197) and then the word will signify *ex filiis*.

The word immediately following must be the name of the father, *Of the sons of—Jashen*, in Samuel; but *Hashem* in Chronicles. And of these two words, we may prefer the last, as more likely to be genuine, because no Greek version acknowledges the *yod* at the beginning, because it is likely that the *yod* in Samuel is part of the *he* in Chronicles, as it is in other places; (Isaiah liii. 10, הָיָה, *morbo affecit* instead of הָיָה; Hosea vi. 9, חָכִי, *exspectare* instead of חָכִי, &c.), and because there is so great a mistake in Samuel as the omission of the next long word in Chronicles, 'tis more probable that the mistake in the preceding letter has been made also in Samuel; especially as the *num* is more likely to be a corruption of the *mem*, than the contrary.

The two first words being בְּנֵי הָשֵׁם, *of the sons of Hashem*, the only remaining diffi-

culty is to ascertain the signification of the third word דַּשֵׁן. If this word be supposed to signify (what it usually is supposed to signify) *the Gizonite*, it must then be applied to the patronymic *Hashem*; the consequence of which will be, that we shall have no *proper* name of this mighty man at all. This word therefore, which occurs nowhere else as a *Gizonite*, must have been a proper name; and accordingly the LXX in the Alex. and Ald. copies give us ο Γουσι, and the Complutensian edition ο Γουσι: and, though this name is entirely omitted in the present Hebrew text of Samuel, yet the Ald. Copy of the LXX *there also* reads ο Γουσι, as in Chronicles.

There can be then but little room for doubting, whether this be the proper name of our hero; especially, as this is a literal version of the word דַּשֵׁן; excepting the change of a י into a ו, two letters so similar, that it is frequently very difficult to distinguish them. And that this is a biblical name appears from 1 Chron. v. 15, where we have the proper name דַּשֵׁן; which may be the same name, with one *vau* omitted as an *holem* (so very frequently the case elsewhere) and indeed we find this word exactly so rendered by the LXX, Vatican edition, Γουσι, Alexandrian, Γουσι. That the article ה is sometimes prefixed to a proper name, is evident from Josh. i. 12; where we read דַּשֵׁן, *Manasseh*.

The English version is, *Gouni, of the sons of Hashem; Jonathan, the son of Shamha, the Hararite*.

1 Chron. xi. 35; 2 Sam. xxiii. 33.

חַיָּים בֶּן שָׁכַר הַחֲרָדִי Chron.

: חַיָּים בֶּן שָׁרַר הָאֲרָרִי Sam.

Chron. Ἀχιὰμ υἱὸς Σαχάρ ο Ἀραρί,

Sam. Ἀμὼν υἱὸς Σαχάρ, ο Ἀραρίης*

As there is a mistake in the name of this hero's father, occasioned by the likeness of a כ and a ר, it is probable, that שָׁכַר in Chronicles is right; as we find a person of that name in 1 Chron. xxvi. 4; whereas the name שָׁרַר never, perhaps, occurs elsewhere. That the corruption has been in Samuel, we may farther presume from the Bomberg edition having there in the margin שָׁרַר. The local title has also the wrong letter in Samuel; as we may infer from the hero immediately preceding being also an *Hararite*; and because the name there, both in Samuel and

Chronicles, is expressed with an ה, as here in Chronicles.

The English version is, *Ahiām, the son of Shacar, the Hararite*.

Ged.—

32 ELIHABAH, a Shaalbonite.

* * * Ben-Hashem, a Gizonite.

33 JONATHAN BEN-SHIMEAR, a Hararite.

AHIAM BEN-SHACHAR, an Ararite.

32 *Ben-Hashem*.] A name has been dropped before *Ben-Hashem*; unless *Ben-Hashem*, or *Beni-Hashem*, be itself the whole name.

Booth.—32 Eliahba, the Shaalbonite; Beni-Hashem, a Gizonite; 33 Jonathan, the son of Shammah, the Hararite; Ahiām, the son of Shacar, the Hararite.

Ken.—

1 Chron. xi. 35, 36; 2 Sam. xxiii. 34.

חַיָּים בֶּן שָׁכַר Chron.

חַיָּים בֶּן שָׁכַר Sam.

חַיָּים בֶּן שָׁכַר Chron.

חַיָּים בֶּן שָׁכַר Sam.

Chron. Ἐλιφάαλ υἱὸς Ὠραφὲρ, ο

Sam. Ἐλιφάαλ υἱὸς τοῦ Ἀσβηθ, υἱὸς τοῦ

Chron. Μεχουραβί,

Sam. Μαχαταιου*

We have here a very remarkable difference in the two catalogues, and the difference is evidently owing to a corruption of the original names in Chronicles. For according to Samuel there is given us only *one* mighty man, but in Chronicles we have *two*; but *two* cannot possibly be included in these words, because the catalogue will be then made to contain more worthies than *thirty-seven*, which is the number expressly said to be contained in it. And it must be observed, that the long words in Samuel are exactly preserved, and expressed here just as they occur in other places, *Eliphelet*, which frequently occurs; but Eliphah, I believe, never; and so the local name *Maacathite*, which we find expressed the same in 2 Kings xxv. 23.

The variation of the several copies of the LXX here in Chronicles is very observable, Alexandrian, Ἐλιφάαλ; Vatican, Ἐλφάρ; Ald., Ζιφάαλ; Complutensian, Ἐλιφάλ;—Alexandrian, Ὠραφὲρ; Vatican, Θυροφάρ; Ald., Ὠρ, Ἀφὲρ; Complutensian Ὠρ, Ἀφάρ;—Alexand., Μεχουραβί; Vatican, Μεχωραβρι. We may take notice, that the Syriac and Arabic versions seem to have read the last name without the article prefixed π

מַעַצְרִי, by rendering it *qui de Maacath*, and *ex Maacath*; and it has been already observed in pages 82 and 192, that the noun בן prefixed to a name does not always imply, that the name following expresses the *father* of the person preceding; but that it sometimes expresses the place or division of the country, in which the person before mentioned was born or dwelt. Wherefore it seems more likely, that this last name was here intended to express *Eliphelet's* or his father's local name, than the name of his *grandfather*; the mention of whom does not seem to be particularly necessary in this place. As to the present corruption of the letters here in Chronicles from their correspondent letters in Samuel; if we compare them, we may easily trace the manner of the several alterations, the מ at the end of the first word in Chronicles, is in Samuel omitted—the ו and ר in מַעַצְרִי are parts of the two letters מ and צ in מַעַצְרִי, the word מַעַצְרִי is corrupted from מַעַצְרִי, and in the last word the ר is mistaken for ז and transposed. That the corruption here has been properly attributed to Chronicles, will be farther evident; when we consider the next words, and find the corruption continue to be in the same copy.

The English version is, *Eliphelet, the son of Ahasbai, the Maacathite*.

1 Chron. xi. 36; 2 Sam. xxiii. 34.

אחיה הפלני Chron.

אליעם בן אחיתפל הנלני Sam.

Chron. Αχια ο Φελλωνι, Sam. Ελιαβ υιος Αχιτοφελ του Γελωνιτου.

The three long words here in Samuel occurring regularly, and being expressed in other places with the very same letters; we may presume them to be properly preserved in this place. Chronicles also, having here less in its copy, is probably, on that account also, corrupted; since it is a confessed maxim with all good critics, that a sentence, or a word, or a letter, may much more easily be omitted than added; and especially, where there can be no particular reason to influence the transcriber. It need only be added, that the proper name here, which has been changed in the Alexandrian edition to Ελιαβ, is in the Complutensian edition Ελιαμ; as it is in the Hebrew text, and in all the other ancient versions.

The English version is, *Eliam, the son of Ahithophel, the Gilonite*.

Ged.—

34 ELIPHALET BEN-AHASBAI, a Maacathite.

ELIAM BEN-AHITHOPHEL, a Gilonite.

Ken.—

1 Chron. xi. 37; 2 Sam. xxiii. 35.

חצרו חכרמלי Chron.

חצרו חכרמלי Sam.

Chron. Ασαραι ο Καρμηδι,

Sam. Ασαραι ο Καρμηλιος.

The proper name is חצרו, *Hetzro*, in both the Hebrew copies at present; but probably was originally חצרי, *Hetzrai*. For it is at present חצרי in the text of the Complutensian edition; it is חצרי in the margin of the Bomberg, and the other editions of the Hebrew Bible; it is not only חצרי in the Targum on Samuel, but also חצרי in the Chaldee Paraphrase on Chronicles, published by Dr. Wilkins; it is rendered *Hetzri* or *Hetzrai*, in all the ancient versions, except the Vulgate, which reads *Hezro*; and we find it *Asra* among the various readings of the Latin translation by St. Jerome, lately published by *Blanchini*, in his *Vindiciæ Canon Scripturarum Vulg.*, &c., Romæ, 1740.

We may observe here, that the Alexandrian and Vatican editions of the LXX agree in reading the local name here with a λ in Samuel (which is right) and with a δ in Chronicles; and it may be proper to remark the cause of this mistake, as it will frequently lead us to discover the cause of mistakes in the present copies of the LXX in other places. Montfaucon, in his preface to Origen's Hexapla, tells us, page 44, that in Origen's time and for some ages after, the Greek Bibles were writ in capital letters without accents; and in that large character there being many letters very similar, they were frequently mistaken for each other; and hence arose a great number of various readings. The letters, which he mentions as most similar, and consequently most frequently mistaken, are, Α Δ Λ—Ε Θ C—and M N. Thus as to the three first, in Judg. i. 31, אַלֶּב, Ααλαβ was writ in some copies, Δαλαφ; Psalm xxxi. 16, וַיִּשָּׂא, οι Κληροι μου, was by some transcribers writ οι Καυροι μου; and hence Καρμηλι has been changed into Καρμηδι in our present text of Chronicles.

The English version is, *Hetzrai, the Carmelite*.

1 Chron. xi. 37; 2 Sam. xxiii. 35.

: נערי בן חזבי Chron.

: פערי הארבי Sam.

Chron. Νοορα υιος Αἰβι,

Sam. Φαραει Αραχειυις.

The proper name of this mighty man is probably corrupted also in Samuel; principally because the Syriac and Arabic versions of Samuel call him *Gari*, which is a strong presumption that the copies, which they were translated from, read גרי; and the נ and the פ are so much alike, that it is difficult to distinguish them, unless they are very accurately expressed. Besides, the corruption will be the more easily admitted in the first word in Samuel, because the second word seems to be corrupted there also. For if the family or local name of this worthy was really *Arbite*, it would then have been writ, not נארי, but נאריב, as we find the place *Arba* writ ארבע, Joshua xxi. 11.

The copies of the LXX are very confused in Samuel. The Alexandrian translates נארי, Αραχειυις; and the Vatican renders the two names by a very strange conjunction of letters in one word του Ουπαιοερχει; from both which versions we may learn, that the authors of them read another letter different from what it is at present, and that is a כ for a נ. נאריב. But that the present reading with a *beth* is right, we may infer from its being a *beth* in the word in Chronicles; and from its being rendered Αρβι in the Ald. copy of the LXX we may infer also, that the *resh* in Samuel was originally a *Zain*; which makes the two words the very same, excepting, that here again we have the word בן, *filius* in one copy answering to the article ה prefixed in the other; as has been frequently before observed.

The preceding extraordinary version of the words נאריב נארי by one barbarous term Ουπαιοερχει makes one apply to many of the proper names here and elsewhere that severe censure, which *St. Jerome* (in his epistle to *Domnio* and *Rogatian*) has passed upon the transcribers of the Book of Chronicles, *Liberè enim vobis loquor: ita in Græcis et Latinis codicibus hic nomen liber vitiosus est, ut non tam Hebræa quam barbara quædam et Sarmatica nomina conjecta arbi-trandum sit. Hoc scriptorum culpæ adscribendum, dum de emendatis inemendata scriptitant; et sæpe hic tria nomina, sub-*

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tractis e medio syllabis, in unum vocabulum cogunt; vel e regione unum nomen, propter latitudinem suam, in duo vel tria vocabula dividunt. And if this should not be the genuine epistle of *St. Jerome*, as there are some who question it; yet, in that undoubted epistle of his to *Chromatius*, by way of preface to the same Book of Chronicles, he begins with asserting the great corruption of the several copies of the LXX, *Si Septuaginta interpretum pura, et ut ab eis in Græcum versa est, editio permaneret; sepeflus me, Chromatius, impelleres, ut Hebræa volumina Latino sermone transferrem.* But let us return from this hint, or rather from this unanswerable authority, as to the corruptions in the Greek translation of the LXX; which it may have been the more proper to observe, on account of the confidence with which some would securely depend upon it, as truly expressing at present the sense of the divine original.

The English version is, *Naarai, the son of Azbai.*

Ged.—

35 HEZRAI, a Carmelite.

NAARAI BEN-ARBAI, an Arabite.

Booth.—Hezrai the Carmelite; Naarai, the son of Arabai, the Arabite.

Ken.—

1 Chron. xi. 38; 2 Sam. xxiii. 36.

: יואל אחי נתן מבחר בן Chron.

: יואל בן נתן מצבה בני Sam.

: חגרי Chron.

: חגרי Sam.

Chron. Ιωηλ αδελφος Ναθαν, Μαβαρ

Sam. Γααλ υιος Ναθαν πολλης δυνα-

Chron. υιος Αταραι,

Sam. μωω, υιος Γαδδι.

In these words are evidently included the names of two mighty men, concerning whom it is difficult to know what to determine; since not only the two original copies, but the versions also vary considerably. The safest rule, when two copies disagree in a case of so obscure a nature (as the bare mention of a warrior's name in the days of David must be to us at this distance of time) seems to be, to determine in favour of that copy, which has the agreement of a greater number of the ancient versions. This seems to be the safest rule in all cases, where the names are not elsewhere repeated in the Hebrew text; and where we are not

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contradicted by the nature of the original language, or by some accidental circumstances in the history.

The proper name of the first mighty man in Chronicles *יואל*, *Joel*, is in Samuel *יגאל*, *Igal*; two words, which differ only in one letter; the *vau* being mistaken for the similar letter *gimel*, or the contrary. *Joel* is a common scriptural name; one, the prince of the half tribe of Manasseh, *Joel, the son of Pedaiiah*, 1 Chron. xxvii. 20; and another, *Joel, the son of Jehieli*, one of David's lords of the treasury, 1 Chron. xxvi. 22. *Joel* then being the name of some considerable men in David's time; and *Igal* occurring (perhaps) but once, as the name of a contemporary with Joshua, Numb. xiii. 7; it is probable from hence, that the former was the true name of the hero here celebrated. And another circumstance in favour of *Joel* is, that all the ancient versions agree in reading *Joel* in Chronicles; but they vary very much as to *Igal* in Samuel, the Alexandrian and Vatican copies of the LXX Γααλ, both omitting what is now the first letter, the Ald. Γαλλα, and the Complutensian Iγααλ, the Vulgate *Igaal*, and the Chaldean *Igal*, but the Syriac and Arabic versions read it widely different *Neael*.

The next point is, whether *Joel* was the brother of Nathan, or his son; and it is probable, that the former was true. First, because it was very easy for a careless transcriber to write son instead of brother, *Joel the son of Nathan*; the son of being the common connexion of two proper names; but the brother of, being a relation very seldom expressed, can hardly be imagined to have been set down by a transcriber, unless it had been so expressed in the copy from whence he was transcribing. Besides, *Joel* being no where recorded as the son of Nathan, but in the place under consideration; and one of the name in David's time being expressly mentioned, as the son of *Pedaiiah*, and another of *Jehieli*: it is probable on this account, that Nathan was not *Joel's father*, but his brother: and so the second error in Samuel accompanies the first.

As to the next word, the sense of *that* will depend upon the two words that follow it. For if the two last words completely express the proper and local (or family) name of another mighty man, as in Samuel, then the word מצבה in Samuel must belong to two words preceding: consequently, if

the two last words were originally incomplete, as at present in Chronicles, *the son of Haggeri*; the word מצור in Chronicles must be then the proper name, and precede the two words following.

Let us begin with the last word; which in Samuel is דגירי, *the Gadite*, but in Chronicles דגרי, *Haggeri*, which perhaps occurs no where else in the Bible as a proper name. The ancient versions unanimously (except the Ald. copy of the LXX) declare for the present reading in Samuel. But in Chronicles the versions are very disagreeing; and (which seems sufficient to determine in favour of Samuel) the Syr. and the Arab. versions of Chronicles evidently read the last word as in Samuel: for the Syriac version of these three words is מלכס

מכד ומן נר, and the Arabic, ومكعد الذي من غدو.

These two versions of Chronicles agreeing with the several versions of Samuel, in the present reading of the last word in Samuel דגירי, *the Gadite*; we may conclude that to have been the originally true word.

But if this last word be *the Gadite*, the two preceding words cannot be supposed to have been מברך בן, *Mibhar the son of*; for what propriety is there in saying, *Mibhar the son of the Gadite*? And it may be remarked, as a farther proof that the word מברך, *Mibhar*, has been corrupted; that the Syriac and Arabic versions read it מכד, *Michad*; the Complutensian edition of the LXX Μααβap, and the Vatican, Μεβααλ. It is probable then, that the true reading was *Bani the Gadite*, as we have it at present in Samuel; as a consequence of which concession, we must allow מברך in Chron. (which we see has been corrupted, and read different ways) to have been originally מצבה *ex Tzobd*, as at present in Chronicles.

The famous *Lud. Cappellus*, in his *Critica Sacra*, page 20, observes on this passage, 1 Chron. xi. 38; 2 Sam. xxiii. 36: *Qui duo loci paralleli medicâ manu egere videntur.* He then mentions the disagreements of the verses, without attempting to correct the words that are corrupted, until he comes to מברך בן דגירי in Samuel, which words should be (he says) מצבה בן דגירי as at present in Chronicles.

The English version is, *Joel, the brother of Nathan, of Tzobah*; *Bani, the Gadite*.

Ged.—

36 JOEL BEN-NATHAN, from Zoba.

BANIAH, a Gadite.

Booth.—36 Joel, the son of Nathan; of Zobah; Bani, the Gadite.

Ken.—

1 Chron. xi. 39; 2 Sam. xxiii. 37.

נחרי חברתי נשא כלי יואב Chron.

נחרי הבארתי נשא כלי יואב Sam.

: בן צרויה Chron.

: בן צרויה Sam.

Chron. Νααραι ο Βηρωθι, αἰρων σκευη

Sam. Γεδωρε ο Βηρωθαιος, αἰρων τα σκευη

Chron. Ιωαβ υιου Σαρουας,

Sam. Ιωαβ υιου Σαρουας

The proper name of this worthy is regularly the same in both Samuel and Chronicles; and is distinguished from another worthy already mentioned (page 209) by a difference in the second letter of his name. The local name being properly expressed in Samuel, an *α* is omitted in it in Chronicles. The participle נשא has a *yod* very improperly added at the end of it in Samuel; and as this is the least of all the Hebrew letters, so there are many instances of its being improperly inserted elsewhere, the transcribers of the ancient manuscripts having probably taken for a *yod* what was only part of some adjoining letter.

I shall mention two very remarkable places, where this *yod* has been inserted improperly; though in *these* the insertion of it may possibly have been made, not from chance, but by design. The Jewish transcribers have added the *yod* improperly, at the end of the noun דרר in that famous prophecy of the Psalmist, Psalm cx. 4; *Thou art a priest for ever*, על דרר *after the order of Melchizedek*: which place has been excellently illustrated by Mr. Langford in his late *Objections to a Pamphlet* intitled *Critical Notes on Scripture*. But according to the present reading, the sense and force of this text (on which the author of the Epistle to the Hebrews expatiates so much) sinks into just nothing; for the literal version of the words now is, *Tu es sacerdos in æternum, secundum ordinem* μεμ Melchizedek.

There is also another text of equal consequence, where the strong reasoning of the apostles St. Peter and St. Paul is invalidated by the improper insertion of this same letter,

in Psalm xvi. 10; *Thou shalt not leave my soul in hell, neither shalt thou suffer (thy holy one, according to all the versions; but, if we adhere literally to the printed Hebrew copies, which have this yod inserted, it will be) thy saints to see corruption*: as the same word חסיד is rendered in Psalm lii. 9; lxxix. 2; cxxxii. 9; cxlv. 10. But, not to multiply instances of the improper insertion of this letter, these may be sufficient to show the reasonableness and necessity of expunging it in some other places, as it ought to be in the verse now under consideration. And these instances may perhaps put all serious Christians upon deliberating, whether they should any longer maintain the absolute integrity of the present Hebrew text.

The English version is, *Naharai, the Beerothite, the armour-bearer of Joab the son of Zeruiah*.

38 *Ira, the Ithrite; Gareb, the Ithrite.*

Ged.—39 *In all thirty-seven.*] Josephus says they were *thirty-eight*: but as he names only the first five, we can draw no help from him as to the rest. In Chronicles the number is still greater, amounting to fifty-three at least. See the notes on 1 Chron. xi. 10, &c. It may be wondered that Joab is not here mentioned: but, as Michaëlis well remarks, it is only personal strength and superior bravery, not rank and subordination, that are here attended to. Joab was general in chief; but might be much inferior to those worthies in personal valour. Some interpreters, however, think *he* is to be understood as at the head of the list. See Kennicott's "Second Dissertation on the State of the Hebrew text."

CHAP. XXIV. 1.

וַיִּקָּח אֶת־יְהוֹנָדָה לְחַיִּיתָּהּ בְּיִשְׂרָאֵל
וַיִּקָּח אֶת־דָּוִד בָּהֶם לְאִמָּר לְךָ כִּנְיָ
אֶת־יְהוֹנָדָה :

και προσέθετο ὀργήν Κύριος ἐκκαῆσαι ἐν
'Ισραὴλ, και ἐπέσειε τὸν Δαυὶδ ἐν αὐτοῖς,
λέγων, Βάδιζε, ἀριθμησον τὸν 'Ισραὴλ και τὸν
'Ιουδαν.

Au. Ver.—1 And again the anger of the LORD was kindled against Israel, and he [Satan, see 1 Chron. xxi. 1] moved David against them to say, Go, number Israel and Judah.

Pool.—*He moved David. He*: who? Either, 1. Satan, as is expressed, 1 Chron.

xxi. 1. Or, 2. God; who is said, in like manner, to *stir up Saul against David*, 1 Sam. xxvi. 19, and to *turn the hearts of the Egyptians to hate his people*, Psalm cv. 25, and to *make men to err from his ways*, Isaiah lxiii. 17, and to *send strong delusions*, &c., and to *harden their hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hindrances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which being tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. *Against them*, i. e., for Israel's punishment. *To say*, or, *saying*. For this may be referred, either, 1. To God, of whom the same expression is used 2 Sam. xvi. 10, *The Lord said to Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or, 2. To David; he moved *David to say*, to wit, to Joab, as he did, ver. 2.

Bp. Patrick.—*He moved David against them.*] Or, "David was moved;" that is, by Satan, as it is expounded in the first book of the Chronicles xxi. 1. But Abarbinel thinks it is as if he had said, The anger of the Lord, which was kindled against Israel, moved David, &c. That is, the same sin which made God angry with Israel, was the cause that David was seduced in this thing, that they might be punished.

Dr. A. Clarke.—*He moved David against them.*] God could not be angry with David for numbering the people if *he moved him to do it*; but in the parallel place (1 Chron. xxi. 1) it is expressly said, *Satan stood up against Israel, and provoked David to number Israel*. David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the divine counsel or command, was naturally curious to know

whether the number of fighting men in his empire was sufficient for the work which he had projected. See more on ver. 10. He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the *props* of his vain ambition shall be taken away, either by *famine*, *war*, or *pestilence*.

Ged.—*He set David against them*, &c. In Chronicles, it is Satan (the adversary) who suggests this idea to David. It comes, however, to the same thing. In the Hebrew theology, God is immediately, or mediately, the author of every event good or bad. The writer of Chronicles seems only to have softened the expression by making Satan the immediate agent. For the rest, it is not easy to see in what David's guilt consisted. It is plain, however, from the context, that the measure was unpopular, and disagreeable even to the courtiers themselves. Perhaps David wished to wage new wars, and make new conquests, at the expense of the people's tranquillity; and may be to impose a capitation tax.

Booth.—1 And the anger of Jehovah was again kindled against Israel, because an adversary stood up against Israel, and moved David against them to say, Go number Israel and Judah.

Because an adversary.] It is not usual to mention the anger of God, without stating the cause of it; but as the text now stands, God is angry, and his anger leads him to move David to number the people. The words preserved in the parallel place give us this cause. "*Because an adversary*," perhaps one of David's wicked counsellors, moved him, and he complied with the suggestion, so as to say, "Go, &c."

Prof. Lee's Gram., Art. 230, 13.—It ought to be remembered, that the Orientals of this family generally enounce their propositions vaguely, and then add the restricting or defining terms (Art. 216, 4.). When, therefore, the leading term happens to be a verb, its qualifying term or nominative will immediately follow; as, *אֱלֹהִים בָּרָא, he created*, i. e., *God*. If, however, it be intended to leave the passage indefinite, as in English, *some one said*, or in French *on dit*; no such nominative will be added: and the greatest care ought to be taken in supplying it: e. g. Isaiah ix. 5, *וְיִשְׁעוּ וְיִשְׁעוּ, and*

he, (i. e., *some one, any one, or every one*) calls his name, Ps. cx. 7; מְצֹאֵי מַיִם יְצִיאוּךָ, *from the torrent* (i. e., the abundance of spiritual waters which shall then abound) *in the way, shall one (any one, every one) drink*: 2 Sam. xxiv. 1, מְצֹאֵי מַיִם, *so (one, some one) tempts David*; which is supplied, 1 Chron. xxi. 1, by יָצָא, *an adversary*. We must not, therefore, take the name of God found in the preceding context, in order to supply this ellipsis, as some have imprudently done, nor charge the text with the inconsistencies which have arisen purely out of our own ignorance. This sort of construction frequently occurs. So also in the objective voice, הָאֵלֹהִים, *it hath been called to thee*, i. e., thou hast been named, Isaiah xlviii. 8, equivalent to the Arabic يُقَالُ. See also v. 11, הָאֵלֹהִים, *how would it be profaned?*

Dathe.—1 *Rursus Jova ira in Israëlitas commotus concitavit Davidem, ut juberet, Israëlitas et Judæos numerari.*

Hæc verba intelligenda sunt ex more loquendi Hebræorum de providentia divina, de quo jam ad Jud. ii. 17 observavimus, Hebræos solere omnia hujus mundi eventa, omnes hominum actiones, tam bonas quam malas, immediatæ Dei voluntati tribuere, Deumque ipsum omnium rerum auctorem s. causam efficientem primariam vocare.

Houb.—1 *יִצְחָק בִּישָׁאֵל, Ut accenderetur in Israel.* Post בִּישָׁאֵל supplendum ex Paralipomenis, lib. i., cap. 21, v. 1, יִצְחָק שָׂאֵן עַל יִשְׂרָאֵל, *ut stetit Satan adversus Israel*, ut sequatur יִצְחָק, *et pepulit*; ita ut intelligatur Satan, non Deum, pepulisse Davidem, ut populi census fieri juberet. Nisi hæc suppleretur, ignorabitur, quæ fuerit causa cur Deus Israeli esset iratus, et ira Dei erit ipsa causa cur Deus excitârit Davidem ad populum numerandum, quod incredibile videtur, ubi tacetur, quæ fuerit iræ divinæ causa. Cum potius ex ipso contextu perspicuum fiat, idcirco fuisse iratum Deum, quia Satan Davidem pepulerat, ut populum suum numeraret. Omittendorum verborum, quæ in Libro Paralipomenon non omittuntur, occasio fuit in vocabulo יִצְחָק, quod bis legebatur, scribâ ex uno ad alterum saltum faciente.

Ver. 2.

— שָׂאֵן עַל יִשְׂרָאֵל בְּכָל-שָׂדֵהוּ יִצְחָק —
יִצְחָק בְּכָל שָׂדֵהוּ וּפְקֻדָּהוּ אֶת-הָעָם וְגו'
— Διέλθε δὴ πάσας φυλὰς Ἰσραὴλ καὶ

Ἰουδα, ἀπὸ Δάν καὶ ἕως Βηρσαβέ, καὶ ἐπίσκειναι τὸν λαόν, κ.τ.λ.

Au. Ver.—2 For the king said to Joab the captain of the host, which *was* with him, Go now through [or, compass] all the tribes of Israel, from Dan even to Beersheba, and number ye the people, &c.

Houb.—2 יִצְחָק, *Et numerate*: Græci Intt. Chaldaeus et Syrus numero sing. efferrunt *numera*; quippe legunt יִצְחָק, vel יִצְחָק, quod amplectendum. Nam de uno Joab in superioribus mentio facta fuit.

Ver. 4.

Au. Ver.— And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.

Houb.—4 יִצְחָק יֵצֵאת אֶת-רֵגֶם. *Exiit ante regem.* Lege מלכי, *à conspectu regis*. Ita Vulgatus, et ita Syrus, qui מִן קִדְם, *à coram*. Non licet convertere, *exiit ante regem*, cum ipse rex non fuerit egressus. Codex Orat. 42 מלכי ויחל, mutato utriusque verbi ordine, quales multæ erant ordinis perturbationes, in codicibus iis, unde Biblia Hebraica primum impressa fuerunt.

Ver. 5.

וַיַּעֲבְדוּ אֶת-הַיַּרְדֵּן וַיַּחֲנּוּ בְּעֶרְוֹרָה יָמִין חֲצִיר אֲשֶׁר בְּחֻדְהֵי-חֶפְצָל חֶגְדָּא וְאֶל-יַעֲזָר :

καὶ διέβησαν τὸν Ἰορδάνην, καὶ παρενέβαλον ἐν Ἀροὴρ ἐκ δεξιῶν τῆς πόλεως τῆς ἐν μέσῳ τῆς φάραγγος Ἐὰδ καὶ Ἐλιέζερ..

Au. Ver.—5 And they passed over Jordan, and pitched in Aroer, on the right side of the city, that *lieth* in the midst of the river [or, valley] of Gad, and toward Jazer.

River [or, valley] see notes on Numb. xxiv. 6, vol. i., p. 610; and on Deut. xxi. 4, vol. i., pp. 703, 704.

Pool.—*Of the river of Gad*, i. e., of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called *Arnon*, Deut. ii. 36. *Toward Jazer*, or, *near Jazer*, which also was upon the river Arnon.

Bp. Patrick.—*In the midst of the river of Gad, and toward Jazer.* We nowhere read of such a river: which, in the margin, is translated *the valley of Gad*. But Jazer was a town in that tribe (Numb. xxxii. 35).

Bp. Horsley.—For יַעֲזָר וְגו', I would read יַעֲזָר וְגו', "and by Jazer of Gad." They crossed the Jordan, and pitched first on the right of Aroer, and next by the

banks of the Jazer. Aroer was the city in the midst of the river, and the river in the midst of which it lay was the Arnon. See note on Deut. ii. 36. Arnon was not, but Jazer was, a river of Gad's territory.

Ged., Booth.—5 And they passed over the Jordan, and encamped on the right side of Aroer, a city that lieth within the river [*Ged.*, within the torrent] of Gad, and toward Jazer.

Aroer. This is not Aroer on the Arnon, but *Aroer by Raba.*

Within the torrent; i. e., on the interior side of the torrent. *Ged.*

Dathe.—5 *Jordanum trajecerunt castraque posuerunt prope Aroërem ad dextram oppidi, quod est in insula Gad et ad Jaëserem.*

Houb.—5 *Et trajecto Jordane, in Aroer consederunt ad latus dexterum sylvæ ejus, quæ est in mediâ valle Gad et prope Jazer.*

5 יִצְחָק הָיָה, *Ad dexteram urbis.* Nos יִצְחָק הָיָה, *ad dexteram sylvæ.* Cur abjicienda sit scriptio הָיָה, docemur ex eo ipso, quod mox dictum est, eos qui ad populi censum iter faciebant, consedis in *Aroer*, vel *prope Aroer*. Nam si in *Aroer*, vel *prope Aroer* consederunt, non igitur *prope alteram urbem*, quæ non nominetur; et hoc ipsum, non nominari urbem istam, ubi duæ aliæ urbes *Aroer* et *Jazer* nominantur, indicat non tangi urbem, quæ certè etiam nominaretur, sed potius הָיָה, sylvam, quæ esset in valle *Gad* nominatâ. Erat *Aroer* in tribu *Ruben*; propterea non licet *Gad* accipere ut *tribum Gad*, sed ut nominationem huic valli, quæ memoratur, factam. Clericus interpretatur, *ad dexteram Haroheris urbis*, accipiens הָיָה de ipsa urbe *Aroer*, quod uni Clerico licebat.

Ver. 6.

וַיָּבֹאוּ הַנִּלְשָׁדָה וְאֶל־מֶלֶךְ תְּחָתַי וַיִּבְנוּ בֵּנָה יְצוֹן וְסָקִיב אֶל־צִדְדוֹן :

καὶ ἦλθον εἰς Γαλαὰδ καὶ εἰς γῆν Θαβασών, ἣ ἔστιν Ἀδασαί, καὶ παρεγένοντο εἰς Δαυὶδάν καὶ Οὐδάν, καὶ ἐκύκλωσαν Σιδώνα.

Au. Ver.—6 Then they came to Gilead, and to the land of Tahtim-hodshi [or, nether land newly inhabited], and they came to Dan-jaan, and about to Zidon.

Pool.—*Tahtim-hodshi*; a place so called. Or, *the lowland lately gained*, i. e., not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chron. v. 10.

Dr. A. Clarke.—*Tahtim-hodshi.*] Where

this place was is not exactly known: some think that the words refer to a newly-conquered country, as our margin, *the nether land newly inhabited*; and if so, this was probably the country *eastward* of Gilead, which the Israelites, in the time of Saul, had conquered from the Hagarites, and dwelt in themselves. See 1 Chron. v. 10, where this transaction is recorded.

To Dan-jaan.] Or, to *Dan of the woods.* This is the place so frequently mentioned, situated at the foot of Mount Libanus [so *Pool*], near to the source of the Jordan, the most northern city of all the possessions of the Israelites in what was called the promised land, as Beer-sheba was the most southern: hence the common form of speech, *From Dan to Beer-sheba*, i. e., from north to south.

Houb.—6 דַּן הָיָה, *Dan Jahan.* Penitus ignoratur quæ urbs, et ubi sita fuerit. *Vulgatus sylvestria*, ex scriptura דַּן, quam nos superiori versu restitimus. Melius Edm. Calmet antefert דַּן, *fontem*, quoniam prope *Dan* erant fontes, præcipue fons *Jordanis*.... וְסָקִיב : *Lege* וְסָקִיב, *et girarunt (ad Sidonem).* Ita Græci Intt. καὶ ἐκύκλωσαν. Ita etiam Syrus et *Vulgatus.*

Ver. 9.

וַיִּתֵּן יוֹאָב מֵאֶת־הַסֵּפֶר מִכְּתָרֵיהֶם אֶל־הַמֶּלֶךְ וַתְּהִי יִשְׂרָאֵל שְׁמֹנֶה מֵאוֹת אֶלֶף אִישׁ־חֵיָל שֹׁקֵד חֶרֶב וְאִישׁ יְהוּדָה חֲמִשָּׁה מֵאוֹת אֶלֶף אִישׁ :

καὶ ἔδωκεν Ἰωάβ τὸν ἀριθμὸν τῆς ἐπισκέψεως τοῦ λαοῦ πρὸς τὸν βασιλέα· καὶ ἐγένετο Ἰσραὴλ, ὀκτακόσκιαι χιλιάδες ἀνδρῶν δυνάμει σπωμένων ῥομφαίαν· καὶ ἀνὴρ Ἰούδα, πεντακόσκιαι χιλιάδες ἀνδρῶν μαχητῶν.

Au. Ver.—9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

Pool.—*Eight hundred thousand.* *Object.* In 1 Chron. xxi. 5, they are numbered 1,100,000. *Answ.* The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1 Chron. xxvii., amounts to 288,000, which either with their several commanders, or with the soldiers placed in several garrisons, might very well make up

300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000. *Five hundred thousand.* In 1 Chron. xxi. 5, but 470,000. *Ans.* Either, 1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or, 2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or, 3. They were 500,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or, 4. There are included here the 30,000 which belonged to the thirty colonels mentioned chap. xxiii., who are excluded 1 Chron. xxi., although it be questionable whether those were all of the tribe of Judah.

Bp. Patrick.—*The men of Judah were five hundred thousand men.*] There is a great difference between this account and that in the Chronicles. For there (1 Chron. xxi. 5), the men of Israel are said to be three hundred thousand more than are here mentioned; and, on the contrary, the men of Judah are said to be thirty thousand less. Of the former of which there is a plain account, that in this book the standing legions are not numbered: which were very well known, they serving under twelve commanders so many months (1 Chron. xxvii. 1, &c.); but in the book of the Chronicles all these are taken into the number there mentioned. For the Jews observe in Halicoth Olam, that there being twenty-four thousand who waited every month (which makes in all two hundred eighty-eight thousand), allowing a thousand officers (as we cannot well allow less) to every twenty-four thousand, there will be twelve thousand wanting; which added to the eight hundred eighty-

eight thousand, make just three hundred thousand: which, added to the eight hundred thousand here mentioned, make up the eleven hundred thousand mentioned in the Chronicles. The like account Bochartus gives of the next difficulty, that if twenty-four thousand legionary soldiers be added of the tribe of Judah to the four hundred and seventy thousand, it comes near to five hundred thousand (Hieroz., par. i., lib. ii., cap. 38). But others think there is no need of this; it being usual in Scripture to mention a round sum: either of men or of years, when some were wanting. So that though there were no more than four hundred and seventy thousand, yet they might be said to be five hundred thousand. Or, as they say in Halicoth Olam., the tribe of Benjamin (who were neighbours to Judah) are reckoned here in this book, who were omitted in the Chronicles (1 Chron. xxi. 6).

Bp. Horsley.—The numbers in 1 Chron. xxi. 5, are more probable, viz., "*Israel, eleven hundred thousand—Judah, four hundred and seventy thousand.*"

Dr. A. Clarke.—*In Israel eight hundred thousand—the men of Judah were five hundred thousand.*] In the parallel place, 1 Chron. xxi. 5, the sums are widely different: in Israel *one million one hundred thousand*, in Judah *four hundred and seventy thousand*. Neither of these sums is too great, but they cannot be both correct; and which is the true number is difficult to say. The former seems the most likely; but more corruptions have taken place in the numbers of the historical books of the Old Testament, than in any other part of the sacred records. To attempt to reconcile them in every part is lost labour; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all copiers of their words, so as absolutely to prevent them from making mistakes. They might mistake, and they did mistake; but a careful collation of the different historical books serves to correct all essential errors of the scribes. See the *Dissertations* of Dr. Kennicott.

Houb.—9 שמה מאות, *Octingenta (millia)*. 1 Par. xxi. 5 legitur *undecies centena millia*, quæ duæ scripturæ simul stare non possunt, de qua re vide quæ dicimus ad locum supra-

but Bochartus also here read *three years*, following the LXX. who have *ἐτη τρία*, whom most of the ancients follow, as Bochartus observes in his Hierozoicon, par. i., lib. ii., cap. 38. Yet Josephus here hath *seven years*: and many think that Gad at first propounded seven years: but afterward, at David's prayer, shortened them to three. Other solutions are in every interpreter, who adheres to this reading of *seven years* (see Buxtorf's Vindic. Verit. Hebr. par. ii., cap. 2 and cap. 8, p. 523).

Ken.—We have here, delivered by the prophet Gad, a most solemn message; David is commanded to choose one of the three following judgments, seven years' famine, three months' flight before the enemy, or three days' pestilence. But in 1 Chron. xxi. 12, the proposal runs more regularly, (not seven but) three years, three months, or three days. Can there be any doubt of a mistake here? Did the prophet Gad deliver this message *twice*? If only *once*, did he propose both seven and three years of famine? If three years, the number seven is wrong; and if seven years, the number three is wrong: common sense seems fully sufficient to determine such a point as this is. And yet we find some men, and even Archbishop Usher in his Annals, pleading for the truth of these different readings! And this, notwithstanding that great man has expressed himself so strongly as to the fallibility of Jewish transcribers, *Ad me quod attinet, sententia mea hæc perpetua fuit, Hebræum Vel. Testamenti codicem scribarum erroribus non minus esse obnoxium, quam novi codicem et libros omnes alios.* De LXX Versione Syntag., p. 219. If then one of the numbers be corrupted, the uniformity of the number *three*, still observed in two instances in Samuel and in all three in Chronicles, will induce us to presume the three corrupted into seven; especially as the Greek version has *τρία ἐτη* also in Samuel.

The advocates for the integrity of the Hebrew text may perhaps say with their champion Buxtorf, as to the differences of Bible numbers, *Satiüs est ignorantiam nostram agnoscere, et utrumque rectum esse pie credere.* *Historiæ enim illæ non sunt ita accurate secundum omnes circumstantias conscriptæ, sed breves tantum epitomæ.* (*Anticrit.* page 401.) But, when the same circumstances are mentioned in two places,

could there be originally a contradiction? Or, can we, with any appearance of sense, assert that three is an historical epitome of seven? But yet we shall be told perhaps, that we had better adopt Buxtorf's maxim, *Utrumque bonum, quia utrumque scriptum*; (page 420) especially, as there is great weight in one of his canons of criticism, (page 414), *Rei veritas non in verbis consistit, sed in sententiâ.* A canon! the most wisely established because of its universal influence! A canon, that will excuse every blundering assertion, not only of its author but of all the fraternity of writers, provided it be but *true*; which, I confess, if a *sentence be composed of words*, I shrewdly suspect it is *not*. I shall only add, that the contradiction here again seems to have been occasioned by the mistake of a numeral letter, γ, three, for ζ, seven. So Dr. A. Clarke.

Houb. — שבע שנים, *anni septem.* 1 Par. xxi. 12, שלש שנים, *tres anni*, quam scripturam habuere Græci Intt. Nos vero eam hic etiam sequimur, quia *tres anni* respondent *tribus mensibus et tribus diebus.* Nugantur hic rabbini Judæi, cum dicunt hæc accidisse anno tertio famis ejus, quæ grassata est, propter Gabaonitas a Saül interfectos, propositumque Davidi fuisse, ut eligeret tres alteros annos famis, postea annum famis septimum fore annum Sabbaticum. Quos si audiemus, jussu David, fame grassante, populi census fieri, quo nihil stolidius. ... צר, *hostes tui.* Grammatica ratio vult צר, *hoste tuo*; nam sequitur, וחמא דרשן, *et ipse persequetur te.* ... שלח, *qui misit me.* 1 Par. xxi. 12, ואם שלח, *ei qui misit me*, ut et legendum; vel אם לא, *pro an*; nam utrumque in usu est post השיב דבר, *respondere.*

Ver. 14, 15.

14 וַיֹּאמֶר דָּוִד אֶל־בָּנָד צִרְלִי מֵאֵד
נִפְלְחֵנָה בִּידֵי־יְהוָה כִּירִבִּים רַחֲמֹ
וּבְנֵד אָדָם אֶל־אֶפְלָה: 15 וַיִּמָּן יְהוָה
דָּבָר בְּיִשְׂרָאֵל מִחֶבְקָר וְעַד־עַתָּה מוֹעֵד
וַיָּמָת מִרְהָקִים מִדָּן וְעַד־בָּאֵר אֲשַׁבַּע
שְׁבָעִים אֶלֶף אִישׁ:

דחסי קר

14 καὶ εἶπε Δαυὶδ πρὸς Γάδ, στενά μοι πάντοθεν σφόδρα ἐστίν· ἐμπεσοῦμαι δὴ εἰς χεῖρας κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπίσω. 15 καὶ ἐξέλεσθαι ἑαυτῷ Δαυὶδ τὸν θάνατον.

καὶ ἡμέραι θερισμοῦ πυρῶν· καὶ ἔδωκε κύριος θάνατον ἐν Ἰσραὴλ ἀπὸ πρωΐθεν ἕως ὥρας ἀρίστου, καὶ ἤρξατο ἡ θραύσις ἐν τῷ λαῷ· καὶ ἀπέθανεν ἐκ τοῦ λαοῦ ἀπὸ Δάν καὶ ἕως Βηρσαβεὶ, ἑβδομήκοντα χιλιάδες ἀνδρῶν.

Au. Ver.—14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies are great [or, many]: and let me not fall into the hand of man.

15 So the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.

14, 15, *Man, &c.*

Ged., Booth.—14 — But let me not fall into the hand of man. Thus David chose the pestilence.

15 It was now the time of wheat harvest [LXX]; and Jehovah sent a pestilence upon Israel from the morning until mid-day; and there died of the people, from Dan to Beersheba, seventy thousand men.

Until mid-day.] I have followed Syr. and Arab. who have both *until the sixth hour*. So equivalently Sep., *until dinner-time*. And so Josephus. Others render: *until the appointed time.*—*Ged.*

Pool.—15 *To the time appointed;* either, 1 From morning to evening, which is here called *the time appointed*; or, *the time of the convention*, or, *public meeting*, as this Hebrew word oft signifies, i. e., till the time of the evening prayer and sacrifice, when the people used more solemnly to meet together. See Psalm cxli. 2; Acts iii. 1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather, 2. *From the morning*, (or rather, *from that morning*; for the article seems to be emphatical, and to denote that very morning in which Gad came to David, ver. 11, and that the plague did immediately ensue after Gad's offer, and David's choice,) *even to the time appointed*, to wit, by God, i. e., for three days, as God had set the time, ver. 13. *Object.* If it continued three days, how is it said that God *repented him of the evil*, and stopped the angel in his course? ver. 16.

Ans. This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done.

Bp. Patrick.—*From the morning.*] From that time when Gad delivered the message, and David made his choice; which was in the morning, as we read before (ver. 11).

Even to the time appointed.] There are those who by "the time appointed," understand to the end of three days, mentioned by Gad, as the time appointed by the Lord for the continuance of this plague. But this is quite contrary to what follows, that God repented him of the evil; and commanded the angel that smote the people to stay his hand. Therefore the LXX translate it better, *ἕως ὥρας ἀρίστου*, "until dinner-time:" and so Procopius Gazæus. Certain it is, that *moed* signifies some part of that day when the plague began: and that must be either noon, or the evening. But, as Bochartus hath observed, the morning and evening are the parts of the day most opposite in Scripture (of which he gives many instances), and therefore so he here understands it, that it continued from morning to the evening. For *moed* properly signifies an assembly: and therefore the *time moed* he thinks is the time when the people met for evening prayer; about the ninth hour of the day. Which prayer, before the building of the temple, was made at the tabernacle, or in their synagogues. And therefore the tabernacle is frequently called *ohel moed*: and the synagogues are called in Psalm lxxiv. 18, *moade el*. So that he makes account this pestilence lasted no more than nine hours: which was the eighth part of three days.

Ver. 16.

Dr. A. Clarke.—*The threshing-place of Araunah.*] In the parallel place, 1 Chron. xxi. 15, 20, &c., this person is called *Ornan*. The word that we render *Araunah* is written in this very chapter אֲרָנָה, *Avarnah*, ver. 16, אֲרָנִיָּה, *Araniyah*, ver. 18, אֲרָנָה, *Araunah* or *Aravnah*, ver. 20, and the following: but in every place in 1 Chron. xxi. where it occurs it is written אֲרָנָה, *Ornan*. It is likely he had both names, *Araunah* and *Ornan*: but

the *varieties* of spelling in 2 Samuel must arise from the blunders of transcribers.

Houb.—16 ... והבטי : Plenè יהבטי, *Jebusæi*, unus Codex Orat. hîc et ver. 18.

Ver. 20.

Au. Ver.—On his face upon the ground.

Booth.—With his face towards the ground.

Ver. 22.

וַיֹּאמֶר אֶרְנָן אֶל־דָּוִד יְקַח וְיַעַל
אֶת־הַמִּלְחָה הַזֹּאת בְּעֶרְכָּךְ וְנוֹ
בְּעֵינֶיךָ ק'

καὶ εἶπεν Ὀρνὰ πρὸς Δαυὶδ, λαβέτω καὶ ἀνεγκάτω ὁ κύριός μου ὁ βασιλεὺς τῷ κυρίῳ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ. κ.τ.λ.

Au. Ver.—22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt sacrifice, and threshing instruments and *other* instruments of the oxen for wood.

Houb.—22 Dixit Davidi Areuna; capiat vero Dominus meus rex, faciatque id quod sibi videbitur, &c.

22 וַיַּעַל, et ascendere faciat, seu offerat. Lege, וַיַּעַל, et faciat, ut 1 Par. xxi. 23. Male τὸ τὸ tueri Buxtorfius, quasi in holocaustum mox offerendum conveniat, cum de holocausto nihil hactenus dictum fuerit. Præterea talem loquendi formam, *ascendere faciat quod bonum erit in oculis ejus, pro victimam, quam volet, offerat*, in codice Hebræo nusquam reperias, ut pote ab Hebr. sermone alienam. ... בעיניך, Recte Masora, בעיניך, in oculis ejus.

Ver. 23.

הַכָּל נָתַן אֶרְנָן הַמִּלְחָה לְמֶלֶךְ
וַיֹּאמֶר אֶרְנָן אֶל־הַמִּלְחָה יְהוָה
אֱלֹהֵינוּ יִרְצֶה :

ססס במצד ססס

τὰ πάντα ἔδωκεν Ὀρνὰ τῷ βασιλεῖ. καὶ εἶπεν Ὀρνὰ πρὸς τὸν βασιλέα. κύριος ὁ θεός σου εὐλογῆσαι σε.

Au. Ver.—23 All these *things* did Araunah, as a king, give unto the king. And Araunah said unto the king, The Lord thy God accept thee.

Bishop Patrick.—All these things did Araunah, as a king, give unto the king.] The words in the Hebrew are, “these things gave Araunah the king unto the king.” From whence some infer, that before the

taking of Jerusalem he was the king of the Jebusites; or, a man of the greatest authority among them, like a king; or was descended from the blood royal of the Jebusites, as Dr. Lightfoot expresses it. But neither the Greek, nor the Syriac, nor the Arabic copies have the word *king*: nor was it in many of the Vulgar till Sixtus's correction; nor in the Chaldee paraphrast in the time of Kimchi [so *Bp. Horsley*], who cites it thus; “Araunah gave to the king what the king asked of him.” And, as Bochartus observes, Araunah (or Ornan) being mentioned fourteen times in the holy books, it is a wonder he should not be styled a king, but only here (Hieroz., par. i., lib. i., cap. 38). But it is likely he was a very rich man, as Josephus reports: whom the king spared when he took the fort of Zion; either because he was a lover of the Israelites, or had done some good office unto David.

Dr. A. Clarke.—23 *As a king, give unto the king.*] Literally, all these did king Araunah give unto the king. That there could not be a king of the Jebusites on Mount Moriah, is sufficiently evident; and that there was no other king than David in the land, is equally so; the word מֶלֶךְ, *hamelech*, “the king,” given here to Araunah, is wanting in the *Septuagint*, *Syriac*, and *Arabic*; in three of Kennicott's and De Rossi's MSS., and in the parallel place in *Chronicles*; and, it is very probable, never made a part of the text. Perhaps it should be read, *All these did Araunah give unto the king.*

There is, however, a difficulty here. David had taken the fortress of the Jebusites many years before; yet it is evident that Araunah was proprietor of the soil at this time. It is not clear that he was a subject of David; but he paid him respect as a neighbour and a king. This is merely possible.

Ged.—23 All these Araunah proffered to the king, &c.

Booth.—All these things Araunah offered to give to the king, &c.

Dathe.—23 Quæ omnia Aravna regi obtulit, &c.

Houb.—23 Omnia hæc regi Areuna tra-debat, &c.

הַמֶּלֶךְ יִמְךָ, *rex regi*. Tolle הַמֶּלֶךְ יִמְךָ, quod verbum non legunt nec Græci Intt. nec Syrus, nec Arabs, nec vero etiam Vul-

gatus, apud quem *rex* non erat, antequam esset Sixtina editio; nec denique ipse Chaldaeus, ut quidem ætate *Davidis Kimki* legabatur. Absurdum est Areunam illum Jebusæum nominari *regem*. Clericus sic interpretatur, *Areuna, O rex, omnia dat regi*; quasi ipse Areuna loqueretur, et se se *Areunam* nominaret. Sed vidimus in superioribus Areunam neque se ipsum nominare, et regem his verbis compellare, *אדני המלך, Domine mi rex*, non uno verbo *המלך, O rex*. Et præterea quis non videt coactam esse Clericanam istam interpretationem?

Ver. 24.

וַיֹּאמֶר הַמֶּלֶךְ אֶל־אַרְנָה לֵאמֹר
קֵנִי מִהֶנָּה מִאֲחֻתְךָ בְּמֶחֱזִיר וְלֹא מִפְּעֻלָּה
לִיהִנֶּה אֶלְהִי עֲלֹת חֲגָם וְגִזְזוֹ דָּגֵד
אֶת־הַבָּצֵר וְאֶת־הַבָּקָר בְּכֶסֶף שֶׁקֶלִים
חֲמִשָּׁים :

καὶ εἶπεν ὁ βασιλεὺς πρὸς Ὀρνά, οὐχί, ὅτι ἀλλὰ κτώμενος κτήσσομαι παρὰ σοῦ ἐν ἀναλλάγματι, καὶ οὐκ ἀνοίσω τῷ κυρίῳ μου θεῷ ὀλοκαύτωμα δωρεάν· καὶ ἐκτήσατο Δαυὶδ τὸν ἄλωνα καὶ τοὺς βόας ἐν ἀργυρίῳ σίχλων πενήκοντα.

Au. Ver.—24 And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.

Pool.—For fifty shekels of silver. *Object.* In 1 Chron. xxi. 25, he is said to give for the place six hundred shekels of gold by weight. *Ans.* These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshing-floor, and oxen, and instruments; and there for the whole place adjoining, on which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had Araunah's house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in 1 Chron. xxi. of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they

render this place thus, agreeably enough to the words and the order of the Hebrew text, he bought them for silver (or, for money, as the Hebrew word *cheseeph* oft signifies, and particularly in this very history in the parallel place, 1 Chron. xxi. 24, where David desires to buy it for the full price, or for full money, where in the Hebrew it is for full silver), even for fifty shekels, to wit of gold, as it is expressed 1 Chron. xxi. 25; which place they render thus, and that consonantly to the Hebrew, he gave shekels of gold of the value (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2 Sam. xii. 30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what David bought it, or what he was obliged to give for it; and in Chronicles what he actually gave for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

Bp. Patrick.—For fifty shekels of silver.] In the Chronicles we read, according to our translation, that he gave him "six hundred shekels of gold by weight," which Bochartus thus reconciles; that in one place he speaks of shekels of gold, and in the other of shekels of silver. Whose proportion is twelvefold, so that fifty shekels of gold are in value as much as six hundred shekels of silver. He quotes a place out of Plato in his Hipparchus, which proves that gold and silver held this proportion. And then he thus translates this place in Samuel, He bought the floor and the oxen *beceseeph*, for money; viz., for "fifty golden shekels." So the word *ceseeph* often signifies money in general, of whatsoever metal it be: as appears from this very history, wherein David tells Ornan that he will buy the field of him, *beceseeph malo*, which we translate, "at its full price," 1 Chron. xxi. 24. And then it follows, he gave Ornan *shikle zabav*, "shekels of gold," *mishkall shesh mooth*, "in value six hundred vulgar, or silver, shekels." See Hierozoic, par. i., lib. ii., cap. 38, where the word *mishkall* he acknowledges com-

monly signifies *weight*; yet here denotes *value*: as in 2 Sam. xii. 30. The design of Ezra being to show, that the fifty shekels he gave for the floor and oxen were not silver (which were most common), but shekels of gold: every one of which was worth twelve of silver: so that those fifty shekels were equivalent to six hundred silver ones.

But there is a shorter way of solving this difficulty by supposing, that for the thrashing-floor and the oxen he gave only fifty shekels of silver: but all the ground about it (out of which the court of God's house were afterward made) cost him six hundred shekels of gold.

Dathe.—1 Chron. xxi. 25, leguntur *sexcenti sicli aurei*, qui numerus major utique

verior videtur, pro toto illo Moriae monte et ædificiis in eo constructis, quam hic minor quinquaginta siclorum argenteorum; et tamen verss. antiquæ omnes in hac lectione consentiunt.

Houb.—24 אָנָה קָרָה, *emendo emam*. Barbare קָרָה, pro קָרָה: Duo codices orat. קָרָה, ut fuerat scribendum. ...שִׁלִּים חֲמִשָּׁים, *siclis quinquaginta*, 1 Par. xxi. 25, שִׁשָּׁים שִׁלִּים, *sexcentis (siclis)* quas duas scripturas conciliare secum frustra conantur interpretes quidam, seu Judæi, seu Christiani. Clerico potius assentiendum sic observanti, "multo credibilis est loginquitate ipsa temporis, aut incuria librariorum, mendum in hunc locum irrepsisse, cum talia etiam alibi occurrant."

FIRST BOOK OF KINGS.

CHAP. I. 1.

וַיִּכְשָׁחֻהוּ בַּבְּגָדִים וְגו' —

— καὶ περιέβαλλον αὐτὸν ἱματίοις, κ.τ.λ.

Au. Ver.—Now king David was old and stricken in years [Heb., entered into days]; and they covered him with clothes, and he gat no heat.

Clothes.

Houb., *Booth*.—Bedclothes.

1 ויכסו בגדיו, *et operiebant eum stragulis*. Melius ויכסו, plene, ut alibi sæpe ante affixum וי hodierni ipsi codices. Interpretamur בגדיו, *stragulis*, non autem, ut multi, *vestibus*. Nam aguntur operimenta hominis in lecto decumbentis: id sequentia indicant. Si diurnæ vestes agerentur, poterat David igne calefieri, quando vestes non depellebant frigus, nec conquisitum fuisset remedium illud insolitum, quod hic memoratur.

Ver. 3.

Houb.—3 ויבא, *Et adduxerunt*. Scriptio deficiens, pro ויבא, quod quidem lego in duobus codicibus orat.

Ver. 6.

וְאֵתָּהּ יִלְדָּהּ אֶחָדִי אֲבִשָּׁלוֹם —

— καὶ αὐτὸν ἔτεκεν ὀπίσω Ἀβεσσαλώμ.

Au. Ver.—6 And his father had not displeased him at any time [Heb., from his days] in saying, Why hast thou done so? and he also was a very goodly man; and his mother bear him after Absalom.

Houb.—6 וְאֵתָּהּ יִלְדָּהּ אֶחָדִי אֲבִשָּׁלוֹם, *et ipsum peperit post Absalom*. Est יִלְדָּהּ mendum manifestum, in quo pugnat sacra pagina ipsa secum. Etenim in hac serie orationis non potest יִלְדָּהּ ad aliam matrem, quam ad Haggith, superiori versu memoratam, pertinere; itaque necesse erit sacram paginam dicere, peperisse Haggith Adoniam, postquam Absalom pepererat. Atqui Absalom non habuit matrem *Haggith*, sed *Macha*, filiam Tholmai, regis Gessur: vide 2 Sam. iii. 3. Præterea nimis longo intervallo est יִלְדָּהּ, quam ut de *Haggith* efferatur, postquam duæ periodi intercesserunt, in quibus aliæ personæ aguntur, nempe *Adonias* et *David*. Vera scriptura est, vel וְאֵתָּהּ, vel יִלְדָּהּ, genuit (*David*) *Adoniam post Absalom*, in qua scriptura plana omnia sunt et cohærentia. Declinavit a mendo Vulgatus, dum convertit, *secundus natu post Absalom*. Sed eodem mendo in errorem inductus est Arabs, ut crederet eadem matre fuisse natos Absa-

καὶ νῦν, ἰδοὺ, Ἀδωνίας ἐβασίλευσε, καὶ σὺ, κύριέ μου βασιλεῦ, οὐκ ἔγνων.

Au. Ver.—18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not:

And now my lord, &c.

Schulz., De Wett., Ken.—And thou my lord.

Ken.—1 Reg. i. 18. Nunc legimus וְנָתַן לְאָדֹנִיָּהוּ הַמֶּלֶךְ לֵאמֹר, *et nunc, domine mi rex, non nosti*: ubi patet וְנָתַן לְאָדֹנִיָּהוּ, *et nunc domine mi corruptum esse ex וְנָתַן לְאָדֹנִיָּהוּ, et tu domine mi*: quam emendationem confirmant versiones antiquæ omnes et par Chaldaica, una cum codicibus Heb. 200. E contrario, in com. 20, pro וְנָתַן לְאָדֹנִיָּהוּ, *et tu lege וְנָתַן לְאָדֹנִיָּהוּ, et nunc*; sic legentibus codicibus Heb. prope 100, una cum versionibus Syr., Arab. et Vulgata, et paraphrasi quoque Chaldaica. Kimchius vero, etsi correctionibus hisce sensum emendari confiteatur, utramque lectionem hodiernam defendit: quia *sic jussit Masora, cum libris (Masoretice) correctis*.

Maurer.—וְנָתַן לְאָדֹנִיָּהוּ. *Schulzius* pro וְנָתַן cum omnibus versionibus antiquis, plurimis codicibus, pluribus editionibus legi vult וְנָתַן, quam lectionem etiam de Wettius in versione expressit. Non nego, pro וְנָתַן ob præcedens וְנָתַן per negligentiam facile potuisse scribi וְנָתַן. Sed vide tamen, an non verti possit: *und nun, mein Herr König, weisst du es nicht*.

Ver. 19.

Houb.—19 וְנָתַן לְאָדֹנִיָּהוּ, *pro וְנָתַן, Joabo*, vitium est codicum deteriorum, ad quos factæ sunt primæ omnium editiones: nam duo codices orat. notæ molioris וְנָתַן, non omisso ו.

Ver. 20.

וְנָתַן לְאָדֹנִיָּהוּ הַמֶּלֶךְ עֵינָי בְּלִישְׁמֹרֶת
עֲלֵיהֶן וְנָתַן

καὶ σὺ, κύριέ μου βασιλεῦ, οἱ ὀφθαλμοὶ πάντος Ἰσραὴλ πρὸς σέ· κ.τ.λ.

Au. Ver.—20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

Houb., Lilienth., Ken., Ged., Booth.—20 And now [Syr., Arab., Vulg., and nearly 100 Hebrew MSS.] my lord, &c. See notes on ver. 18.

20 וְנָתַן, *Tu vero. Lege וְנָתַן, nunc autem*, ut legit Vulgatus, qui *verumtamen*, et ut

Chaldaeus, qui וְנָתַן, *nunc autem*. Nihil enim est in oratione quod continuet seriem in nominativo וְנָתַן inceptam.

Maurer.—20 וְנָתַן לְאָדֹנִיָּהוּ. *Ad verbum: tu vero, mi domine rex, oculi omnium Israelitarum in te sunt conversi, h. e., in te vero, mi domine rex, omnium Is. oculi conversi sunt*. Pronomen separatum cum vi præmissum est, cf ad Gen. xlix. 8, nec sunt audiendi, qui cum Hubigantio, Lilienth., aliisque pro וְנָתַן legi jubent וְנָתַן. *de conversione in locum celsiorem adhibetur, ut Ex. ix. 22, al.*

Ver. 24.

וְנָתַן לְאָדֹנִיָּהוּ הַמֶּלֶךְ עֵינָי בְּלִישְׁמֹרֶת
עֲלֵיהֶן וְנָתַן

— σὺ εἶπας, Ἀδωνίας βασιλεύσει ὀπίσω μου, καὶ αὐτὸς καθήσεται ἐπὶ τοῦ θρόνου μου;

Au. Ver.—24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

Hast thou said.

Houb.—24 Dixitque; Domine mi Rex, nempe declarasti Adoniam post te regnaturum, et throno in tuo sessurum.

24 וְנָתַן לְאָדֹנִיָּהוּ, *tu dixisti*. Indicativus modus וְנָתַן, indicat rem potius, quam affirmat, propheta Nathan regi significante, quod Adonias regnet, hoc indicium videri, ita fuisse a Davide constitutum. Id nos in versione demonstramus, addito adverbio *nempe*, ante verbum *declarasti*. Clericus, an dixisti, interrogationem adducens, quæ in textu non compareret, quamque ejiciunt hæc, quæ sequuntur.

Ver. 26.

Houb.—26 וְנָתַן לְאָדֹנִיָּהוּ, *Sadoc autem: Lege וְנָתַן, plene, ut antea, ver. 8. Ita codices orat. duo, et sic alibi, ubi Sadoc sacerdos memoratur.*

Ver. 27.

וְנָתַן לְאָדֹנִיָּהוּ הַמֶּלֶךְ עֵינָי בְּלִישְׁמֹרֶת
עֲלֵיהֶן וְנָתַן

— εἰ διὰ τοῦ κυρίου μου τοῦ βασιλέως γέγονε τὸ ῥῆμα τοῦτο, καὶ οὐκ ἐγνώρισας τῷ δούλῳ σου τίς καθήσεται ἐπὶ τὸν θρόνον τοῦ κυρίου μου τοῦ βασιλέως μετ' αὐτόν;

Au. Ver.—27 Is this thing done by my

lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

And thou hast not shewed.

Ged., Booth.—And hast thou not showed to thy servant, &c.

Houb.—27 *Atque hæc quidem, Domino meo rege imperante, cum fiant, tu tamen servo tuo non indicasti, quisnam in solio Domini mei Regis post ipsum sit sessurus.*

27 *אִם כִּסֵּא אֲדֹנָי הַמֶּלֶךְ*: Nos, atque hæc Domino meo rege imperante (cum fiant). Nam sæpe *אִם* tempus indicat, non modo conditionem si. Incommode multi interrogant hoc modo, *an hæc a Domino meo rege fiant*, quod non necesse erat. ... *לֹעֲבָד*, (et non indicasti) servo tuo ex scriptura *לֹעֲבָד*, quam revocat Masora, quamque gestant quatuor Codices Orat. Ita etiam veteres.

Maurer. — *אִם כִּסֵּא אֲדֹנָי הַמֶּלֶךְ נִדְּבָרָה נִדְּבָה*.] De Wettius in versione: *num hoc . . . factum est?* Sed in hac tali interrogatione *אִם* non ponitur. Interrogatio est obliqua: *ob das wohl ... geschehen ist?* Eodem modo accipiendum est illud *אִם כִּסֵּא הַמֶּלֶךְ יִשָּׁב* Jes. xxix. 16. Vid. E. Gr. min. §. 598, 2.

Ver. 31, 33.

Houb.—31 *לְעַלְמֵם*, in *saeculum*, mendose, pro *לְעוֹלָם*, quod habent duo codices orat. Sicque alii codices hoc verbum plenum exhibent, ubi *hod. impressa defectivum*.

33 *עַל גִּיחֹן*, *ad Gihon*. Lege *נִיחֹן*, plene, et infra ver. 38 et 45, sic legitur in duobus Codicibus Orat. *עַל* vero et *אֶל* leguntur in codicibus aliis atque aliis.

Ver. 34, 39.

Au. Ver.—God save king Solomon. See notes on 1 Sam. x. 40.

Ged., Booth.—Long live king Solomon.

Ver. 35.

וְעַלִּיתֶם אַחֲרָיו וְכָא וְנִשָּׁב עַל־כִּסְאוֹ
וְגו'

καὶ καθήσεται ἐπὶ τοῦ θρόνου μου, κ.τ.λ.

Au. Ver.—35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

Booth.—Ye shall then come up with him, when he cometh, that he may sit upon my throne, &c.

Houb.—35 *Deinde eum sequemini, et ille veniet, ut solio in meo sedeat; &c.*

VOL. II.

Ver. 38, 44.

Au. Ver.—And the Cherethites and the Pelethites.

See notes on 2 Sam. viii. 18, pp. 560—566.

Ver. 42, 43.

42 — *כִּי אִישׁ הָיָה חָתָה וְמִזֵּב*
תְּבַאֲרָה: 43 *וַיַּעַן יוֹנָתָן בְּנֵי אֲבִיהֶם*
אֶל־אֲדֹנִיָּה בֶן־אֲבִיהֶם הַמֶּלֶךְ דָּוִד
שְׁלֵמָה:

42 — *ἔισελθε, ὅτι ἀνὴρ δυνάμεως εἰ σὺ, καὶ ἀγαθὰ εὐαγγελίσαι.* 43 *καὶ ἀπεκρίθη Ἰωνάθαν, καὶ εἶπε. καὶ μάλα, ὁ κύριος ἡμῶν ὁ βασιλεὺς Δαυὶδ ἐβασίλευσε τὸν Σαλωμῶν.*

Au. Ver.—42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

Bp. Patrick.—*Thou art a valiant man.*] Or rather, "Thou art a virtuous man:" for so the word we here translate *valiant* is rendered in Prov. xii. 4. And so the Targum in this place, "thou art a man that fearest to sin:" and being a good man, he hoped brought good tidings, like himself.

Ged., Booth.—Thou art a worthy man.

Dathe.—Vir bonus.

Pool.—*Thou art a valiant man; or, a man of virtue or worth*, as this Hebrew word is used, Prov. xii. 4; and therefore a happy man, and hast good news for thyself and us. Compare 2 Sam. xviii. 27.

43 *Verily*, or, *but*, or, *nay but*, i. e., the matter is not as thou expectest, but quite contrary.

Ver. 47.

Houb.—47 *אֱלֹהֶיךָ*, *Deus tuus*. Masora, *אֱלֹהִים*, *Deus*, et sic Vulgatus, Syrus, Græci Intt. Sed non male *אֱלֹהֶיךָ*, quia sequitur *מִשְׁכַּן*, *præ nomine tuo*, in secunda item persona.

Ver. 48.

Au. Ver.—48 And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it.

Commentaries and Essays.—Here is certainly an omission. David surely meant one of his own offspring according to the

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promise of God to him. The *ὁ* have *ἐκ τοῦ σπέρματος μου*, "one of my seed;" and one Hebrew MS. has the word *בני*, "my son," after *דום*.

Ver. 52.

Au. Ver.—52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth, &c.

Pool.—*A worthy man*, Heb. *a man of strength or courage*; for it requires great strength of mind and resolution to resist all temptations of vice, and to do virtuously.

A hair of him.

Ged., Booth.—A hair of his head. [Chald., Syr., Arab., and one MS.]

Ver. 53.

Houb.—*וידדו*, *et abduxerunt eum*. Lege plene *וידדו*, *ut habent duo Codices Orat. nisi plenius וידדו*.

CHAP. II. 3.

וְשָׁמַרְתָּ אֶת־מִשְׁמֶרֶת וַיְהִי אֱלֹהֶיךָ
לְלֶכֶת בְּדַרְכֶּיךָ לְשֹׁמֵר חֻקֹּתָיו מִצְוֹתָיו
וּמִשְׁפָּטָיו וְעֲדוּתָיו בְּכִתּוֹב בְּתוֹרַת
מֹשֶׁה לְמַעַן תִּשְׁכַּל אֶת כָּל־אֲשֶׁר
תַּעֲשֶׂה וְאֶת כָּל־אֲשֶׁר תִּצְוֶה שָׁם :

καὶ φυλάξεις φυλακὴν Κυρίου Θεοῦ σου τοῦ πορεύεσθαι ἐν ταῖς ὁδοῖς αὐτοῦ, φυλάσσειν τὰς ἐντολὰς αὐτοῦ καὶ τὰ δικαιώματα καὶ τὰ κρίματα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωυσέως ἵνα συνήσῃς ἃ ποιήσεις κατὰ πάντα ὅσα ἂν ἐντείλωμαί σοι

Au. Ver.—3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper [or, do wisely: 1 Samuel xviii. 5, 14, 40] in all that thou doest, and whithersoever thou turnest thyself.

Houb.—3 *מצויו*, *Præcepta ejus*. Duo Codices Orat. *ויצויו*, non sine conjunctione, ut fuerat scribendum, quia non abest eadem conjunctio ante cætera nomine, quæ sequuntur.

Bp. Patrick.—*His statutes — commandments — judgments — testimonies.*] Under these four words are comprehended all the laws of Moses: *statutes* being such constitutions as had not their foundation in reason, but in the will and pleasure of God: as not to sow two seeds of different kinds together, &c. (see Drusius and Grotius upon Numb.

xix. 2, and Masius upon Josh. xxiv. 25). *Commandments* were moral duties, which had a manifest reason; as, not to steal, &c. *Judgments* were the laws belonging to civil government, in things between one man and another: such as are mentioned Exod. xxi. and the following chapters. And *testimonies* were such laws as preserved the remembrance of some great things; and testified to them the loving-kindness of the Lord; as the Sabbath, the passover, and all the rest of the feasts.

That thou mayest prosper.] Or, "that thou mayest do wisely," &c., as it is in the margin. For there is no policy like true religion and piety. [So *Pool.*]

Ver. 4.

Au. Ver.—Continue his word.

Ged.—Confirm his promise.

Ver. 5.

Au. Ver.—5 Moreover thou knowest also what Joab the son of Zeruiah did to me, and what he did to the two captains of the hosts of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed [Heb., put] the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet.

Pool.—*Did to me*, i. e., against me; either, first, Directly and immediately; how insolently and imperiously he hath carried himself towards me from time to time, &c. Or, secondly, Indirectly, in what he did against Abner and Amasa; whose death was a great injury to David, as it was a breach of his laws and peace, &c. *And what he did*, or, *even*; the following branches being added as an explication of the foregoing, to show what and how he acted towards or against David. Or, *and particularly*; as his other miscarriages, so these especially.

Houb.—*בשלם*, *in pace*. Mutilum id verbum sine *י* in medio. Itaque etiam id *י* non omittunt duo Codices Orat. cæteri autem circulo animadvertunt. Ita sequente versu unus Codex Orat. *בשלים*, plene. Ita ver. 8, legendum *בבחרים*, *de Bahurim*, plene, ut alibi scribitur, quod etiam in codicibus circulo superno significatur.

Ver. 7.

וְלִבִּי בְּרוּלִי הַגְּלִעְדִּי תַעֲשֶׂה־חֶסֶד

וַיְהִי בַּאֲכָלִי שְׁלֹחַנָה בַּיּוֹם הַהוּא כִּי־בָרַכְנִי אֱלֹהִים
בְּבָרְכָתִי מִפְּנֵי אֲבִישָׁיִם אֲחִיָּה :

καὶ τοῖς υἱοῖς Βερζελλὶ τοῦ Γαλααδίτου ποιήσεις ἔλεος, καὶ ἔσονται ἐν τοῖς ἐσθίουσι τῇν τράπεζάν σου· ὅτι οὕτως ἡγγισάν μοι ἐν τῷ με ἀποδιδράσκων ἀπὸ προσώπου Ἀβессαλὼμ τοῦ ἀδελφοῦ σου.

Au. Ver.—7 But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother.

For so they came to me.

Ged., Booth.—For so they supported me.

Gesen.—I. בָּרַךְ and בָּרַכְנִי, to draw or come near, to approach, &c. Spec. a) In a hostile sense, to draw near for battle, Exod. xiv. 20. b) Vice versa, in kindness and good-will; 1 Kings ii. 7 בָּרַכְנִי בְּכֵן אֱלֹהִים, for so they came in kindness to me. So God is said to draw near to men, in affording help to the afflicted, Psalm lxxix. 19; Lam. iii. 57.

Houb.—Sic adfuerunt.

Dathe.—Mihi subvenerunt.

Maurer.—[בָּרַכְנִי.] Nam sic h. e. בָּרַכְנִי; cf. quæ præcedunt, coll. 2 Sam. xvii. 27, sqq. xix. 31, sqq. Multum igitur errat Hitzigius docens (Begriff, p. 148), בָּרַכְנִי hic positum esse pro בָּרַכְנִי.

Ver. 8, 9.

וַהֲנִיחָה עֹמֶד שְׁמַעִי הַדְּגֹרָא כְּדִהְיִימִנִי
מִפְּחָדִים וְהוּא הִלְלֵנִי הִלְלָה נְמִינָת
בָּיִם לְבָתִּי מִחַיִּים וְהוּא־יָרַד לְהִקְרָאתִי
הִירָדוֹ וַאֲשַׁבֵּעַ לוֹ בִּיהוֹלָה לְאַמֵּר אִם־
אֲמִיתָה בְּחָרִב׃ וְעַתָּה אֵל־תִּבְנֶנָּה
כִּי אִישׁ חָקֶם אָתָּה וְיִבְעָתָה אֶת אֲשֶׁר
תַּעֲשֶׂה־לּוֹ וְהוֹרִדְתָּ אֶת־שִׁיבְתּוֹ בְּדָם
שָׂאוֹל׃

8 καὶ, ἰδού, μετὰ σοῦ Σεμεὶ υἱὸς Γηρὰ υἱὸς τοῦ Ἰεμενὶ ἐκ Βαουρίμ, καὶ αὐτὸς καταγράσατό με ἱεραγὰν ὁδονηρὰν τῇ ἡμέρᾳ ἣ ἐπορεύομην εἰς παρεμβολὰς· καὶ αὐτὸς κατέβη εἰς ἀπαντήν μου εἰς τὸν Ἰορδάνην, καὶ ὤμοσα αὐτῷ ἐν κυρίῳ, λέγων, εἰ θανατώσω σε ἐν ῥομφαίᾳ. 9 καὶ οὐ μὴ ἀθώωσῃς αὐτόν, ὅτι ἀνὴρ σοφὸς ἐστὶν σὺ, καὶ γνώσῃ ἃ ποιήσεις αὐτῷ, καὶ κατατίεις τὴν πολιὰν αὐτοῦ ἐν αἵματι εἰς ἅδου.

Au. Ver.—8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a

grievous [Heb., strong] curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.

Pool.—With thee, i.e., in thy power, as that phrase is oft used. *Cursed me with a grievous curse*; or, *reproached me with bitter reproaches* [Ged., Booth., grievously reviled me]. *I will not put thee to death with the sword.* *Quest.* How then could David lawfully engage Solomon to punish him for it? And did David upon his death-bed bear malice against Shimei? *Ans.* First, David was not a private person, which might remit such offences without any inconvenience; but a public magistrate, who for the honour and maintenance of government was obliged to punish such insolent and opprobrious speeches, if the necessity of his affairs had not then engaged him to pass it by. Otherwise it appears from divers passages of the Psalms, and of this history, how free David was from a rancorous and revengeful spirit, even towards his enemies. Secondly, The following advice is not contrary to David's oath, both because that was only personal, that David would not kill him either at that time, as Abishai desired him, or whilst he lived, and did not oblige his successors; and especially, because it was not David's mind that Shimei should be put to death for that fault, (as is evident; for then there was no need of Solomon's wisdom, to find out an occasion, but only of his justice to punish him for the old crime,) but for some other competent crime, which Solomon's wisdom, narrowly prying into all his actions, would easily find out. And if the condition which Solomon imposed upon Shimei, ver. 36, 37, seem hard, it must be remembered that David only swore that he would pardon him as to life, but not that he would exempt him from all punishment or confinement.

Ken.—David is here represented in our English version as finishing his life with giving a command to Solomon to kill Shimei, and to kill him on account of that very crime for which, as David here says, he had sworn to him by the LORD he would not put

him to death. The behaviour thus imputed to the king and prophet, and which would be justly censurable if true, should be examined very carefully as to the ground it stands upon; and when the passage is duly considered, I presume it will appear highly probable that an injury has been here done to this illustrious character. The point to which I now beg the reader's attention is this: That it is not uncommon in the Hebrew language to omit the negative in a second part of the sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. And thus on Isaiah xliii. 22 the late learned annotator says: "The negative is repeated or referred to by the conjunction *vau*, as in many other places." So also Isaiah xxiii. 4. The necessity of so very considerable an alteration as inserting the particle *not*, may be here confirmed by some other instances. Psalm i. 5: *The ungodly shall not stand in the judgment, nor (the Hebrew is AND, signifying and not) sinners in the congregation of the righteous.* Psalm ix. 18: *The needy shall not alway be forgotten* (and then the negative, understood as repeated by the conjunction now dropped), *the expectation of the poor shall (not) perish for ever.* Psalm xxxviii. 1: *O Lord, rebuke me not in thy wrath; NEITHER (AND, for and not) chasten me in thy hot displeasure.* Psalm lxxv. 5: *Lift not up your horn on high* (and then the negative, understood as repeated by the conjunction, now dropped): *speak (not) with a stiff neck.* Proverbs xxiv. 12 (our version is this): *Doth not he, that pondereth the heart, consider it? and he that keepeth the soul, doth (not) he know it? and shall (not) he render to every man according to his works?* And Prov. xxx. 3: *I neither learned wisdom, nor (AND for and not) have the knowledge of the holy.* If then there are in fact many such instances, the question is, Whether the negative here, expressed in the former part of David's command, may not be understood as to be repeated in the latter part: and if this may be, a strong reason will be added why it should be, so interpreted. The passage will run thus: "Behold, thou hast with thee Shimei, who cursed me—but I swore to him by the Lord, saying, I will not put thee to death by the sword. Now, therefore, hold him *not* guiltless (for thou art a wise man, and knowest what thou oughtest to do unto

him), but bring *not* down his hoar head to the grave with blood." Now if the language itself will admit of this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? Did he kill Shimei in consequence of it? Certainly he did not; for after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life; chap. ii. 36—42. See also Job xxiii. 17; xxx. 20; xxxi. 20.

This is the best mode of interpreting this text.—*Dr. A. Clarke.*

Houb.—*בָּרַם שָׂאֵל... (descendere facies senectutem ejus) cum sanguine ad inferos.* Intelligitur ex ipso facto Salomonis, quale fuerit Davidis mandatum; atque id mandatum tale est. Etsi ego Semei reo peperci, tu tamen eidem, si adhuc reus erit, non parces. Expectavit Salomon, donec Semei reus esset, ut eum morte plecteret; quo significatur, servasse Davidem juramenti sui religionem, neque Salomoni filio imperasse, ut in Semei animadverteret pro sceleribus iisdem, quæ David Semei condonarat.

Ver. 16.

Houb.—*אֵל חֲשִׁב אִי כִּי, ne avertas faciem meam.* Infra ver. 17, *וְשִׁב*, cum *'* medio, vocis *Hiphil* nota. Sic fuerat hoc versu scribendum *וְשִׁבִי*, quomodo et ver. 20, *וְשִׁב*, ne tali scribendi inconstantia, qualem habent hod. codices, peccetur sine causa in grammaticæ leges. Tales defectus, cum inconstantia conjuncti, scribarum sunt, non autorum sacrorum.

Ver. 21.

Houb.—*וְשָׁמַעְתָּ, Sunamitis.* Lege *וְשָׁמַעְתָּ*, plene, ut antea. Ita unus Codex. Orat. sic etiam infra ver. 22.

Ver. 22.

וַיַּעַן הַמֶּלֶךְ שְׁלֹמֹה וַיֹּאמֶר לְאַמִּי
וְלִמְחָה אֵת שְׂאֵלָת אֶת־מִבְּשֵׁן הַשְּׁנֵמִית
לְאַלְכִיָּהוּ וּשְׂאֵלִי־לֹ אֶת־מִלְכִּיָּהּ בִּי
הִיא אֲחִי הַגָּדוֹל מִמֶּנִּי וְלֹ וְלִאֲבִיתָר
הַכֹּהֵן וְלִיֹּאֲבִב בֶּן־צִירוּיָהּ :

*καὶ ἀπεκρίθη ὁ βασιλεὺς Σαλωμὼν, καὶ εἶπε
τῇ μητρὶ αὐτοῦ, Καὶ ἵνατί σὺ ᾔτησαι τῇ
Ἀβισὰν τῇ Ἀδωνιά; καὶ αἰτῆσαι αὐτῷ τῇ*

βασιλείαν, ὅτι οὗτος ἀδελφός μου ὁ μέγας ὑπὲρ ἐμέ, καὶ αὐτῷ Ἀβιάθαρ ὁ ἱερεὺς, καὶ αὐτῷ Ἰωάβ υἱὸς Σαρουίας ἀρχιστράτηγος ἐταῖρος.

Au. Ver.—22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

Even for him, &c. So Houb., Pool, Ged., Booth.

Bp. Patrick.—*Even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.*] Who were all in this plot. So the Hebrew words, in the opinion of Lud. De Dieu, are better rendered by the Chaldee paraphrast, than by any other interpreter, “Was not he, and Abiathar, and Joab, in this counsel?” The LXX more plainly, “With him are Abiathar the priest, and Joab the chief commander of the army:” that is, they are his accomplices, and have laid their heads together to give him this counsel.

Ken.—*Ask for him the kingdom also; (for he is mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.* In these words of Solomon to Bath-sheba, it is by no means easy to understand how the kingdom could be asked for Abiathar and for Joab; though it might for Adonijah. All the ancient versions agree and are supported by the Targum, in a different sense; namely, *he* (Adonijah) *is my elder brother; and he has for him* (already declared on his side) *both Abiathar and Joab.* This sense arises from the present two words; omitting in each the preposition, which seems inserted in conformity to the word preceding. *Josephus* understands this passage in the same manner, that Solomon wondered at the request thus made for Adonijah, *amicos potentes habenti Joabum et Abiatharem.* Lastly; this construction (*nam ei, or, pro eo sunt et Abiathar et Joabus*) has been supported already, page 59; to which may be added, Job xxxiv. 29: where the words נָשִׂי רַע אִישׁ, are in the Greek version, καὶ κατὰ ἐθνους καὶ κατὰ ἀνθρώπων; and in the Vulg., *et super gentes, et super homines.* Add also 1 Sam. xxv. 6. Though the preceding correction has considerable merit: I can assume nothing more to myself here, than the

pleasure of publicly expressing my thanks for it; as it has been most obligingly communicated, with many other learned observations, by the Rev. Dr. Roberts, Provost of Eton College.

Bp. Horsley.—*Even for him, and for Abiathar, &c.* The LXX express a different and much better reading: thus, וְלוֹ אֲבִיחָר הַכֹּהֵן לֹא יָיָא בֶן צְרוּיָה הָשָׁר צָבָא רַעֲדָה, “And he has Abiathar the priest, and he has Joab the captain-general of the army, his friend.” The sense will be the same if, without the addition of the words הָשָׁר צָבָא רַעֲדָה (which, however, upon the authority of the LXX, I prefer), Dr. Roberts’s emendation be adopted, which is, instead of וְלוֹ אֲבִיחָר, to read, וְלוֹ אֲבִיחָר, and instead of וְלוֹ יָיָא, to read וְלוֹ יָיָא. (See Kennicott’s Posth.) —“and Abiathar the priest is on his side, and Joab the son of Zeruiah is on his side.”

Dathe.—22 *Postula ei quoque regnum, nam frater meus est natu major, et habet Ebjatharem sacerdotem et Joabum, Serujæ filium, sibi faventes.*

Ver. 26, 29.

Houb.—26 וְצָוָה אֶת, *Anathoth vade:* Verus ordo est וְצָוָה אֶת, *vade Anathoth*, quem sequuntur Græci Intt. Nam Hebraicus sermo locum in quem postponere solet ei verbo, quod motum habet in eum locum; aut bis legendum אֶת cum Chaldæo et cum Syro; sed ordine tali, וְצָוָה אֶת, *vade tibi in Anathoth.* Omittendi alterius אֶת occasionem habuerit scriba in vocabulo הַכֹּהֵן similiter desinente. Porro duo Codices plene, ut est legendum.

29 וְיָנִי, *et nuntiatur est.* Circulus monet abesse י, ut sit וְיָנִי, in voce *Hophal*: idem docet punctum *Kibbutz*. ... וְיָנִי, *et ecce.* Potius וְיָנִי, *et ecce ille*, cui affixo locus vacuus relictus est in uno Codice Orat.

Ver. 30.

Au. Ver.—30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here, &c.

Nay; but, &c.

Ged.—“Nay,” said he: “I will not come forth [LXX, Syr., Vulg., and one MS.], but here will I die.”

Ver. 32, 33, 34.

Houb.—32 וְשָׂרִים מִמֶּנִּי, *et ipso meliores.* Mendum solitum שָׂרִים, *pro שְׂרִים, ex quo*

puncta vocalia in locum vocalium antiquarum supposita fuere.

33 *לעלם*, in *perpetuum*. Hoc etiam mendum solitum, pro *לעלם*, in codicibus recentioribus; nam qui sunt vetustiores, habent sæpe *לעלם*, ubi *hod*. Impressa *לעלם*: sic hoc loco duo Codices Orat.

34 *רמחאו*, et *interfecit eum*. Alii duo Codices Orat. *רמחאו*, non sine *vocis Hiphil* nota.

Ver. 40.

— וַיֵּלֶךְ שִׁמְעִי וְיָהָא אֶת־עַבְדָּיו

מִגָּת :

— και ἐπορεύθη Σεμεϊ, και ἤγαγε τοὺς δούλους αὐτοῦ ἐκ Γέθ.

Au. Ver.—40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

Houb.—*Tum Semei surgens stravit asinum suum venitque Geth ad Achis, ut servos suos requireret, quos deinde de Geth reduxit.*

רמא: Omnes veteres *רמא*, et *reduxit*, quam non omnino male *רמא*, et *venit*, *רמא*, *עבדיו*, cum *servis suis*.

Ver. 42.

— וַתֹּאמֶר אֵלַי מָוֶד הַדָּבָר

שֶׁמַּעֲתִי :

Au. Ver.— 42 — And thou saidst unto me, The word that I have heard is good.

Houb.— *Tuque ipse mihi dixisti; æquum est verbum tuum, ego obsequens ero.*

שמעתי, *audivi*. Plerique illud, *audivi*, sic habent, quasi Latine, *dictum puta*, sive *dicto obediens ero*; quanquam id non videtur Hebraicum; multo melius *שמעתי*, et *obediens ero*, particula *י* convertente præteritum in futurum.

Ver. 44.

— וַהֲשִׁיב יְהוָה אֶת־רָצְחָתָךְ

בְּרֹאשְׁךָ :

— και ἀνταπέδωκε Κύριος τὴν κακίαν σου εἰς κεφαλὴν σου.

Au. Ver.—44 The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head.

Pool.—*Shall return*, Heb., *hath returned*, which seems most proper. God hath pu-

nished thee for thy former wickedness, by suffering thee to fall into further crimes, and expose thyself to thy deserved death.

Houb., Dathe, Ged., Booth.—Returneth.

Ver. 45, 46.

45 וַהֲפֹלֶךְ שְׁלֵמָה בְּרִיחַ וְכֶסֶם דָּוִד

יִהְיֶה נִכְוֹן לִפְנֵי יְהוָה עַד־עוֹלָם :

46 וַיָּצוּ הַפָּלֶךְ אֶת־בְּנֵיהוּ בְּרִיחֵיהֶם

וַיִּצָּא וַיִּקְצַע־בוּ וַיָּגִתּוּ וַתִּמְלֹךְ נָכוֹן

בְּיַד שְׁלֵמָה :

45 και ὁ βασιλεὺς Σαλωμῶν εὐλογημένος, και ὁ θρόνος Δαυιδ ἔσται ἔτοιμος ἐνώπιον κυρίου εἰς τὸν αἰῶνα. 46 και ἐνετειλατο ὁ βασιλεὺς Σαλωμῶν τῷ Βαναῖα υἱῷ Ἰωδαῖ, και ἐξῆλθε και ἀνείλεν αὐτόν.

Au. Ver.—45 And king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoida; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

Bp. Horsley.—45 — *Shall be blessed—shall be established; rather, was blessed—was established.* This verse is evidently misplaced. It should follow the 46th, and close the chapter. This arrangement Houbigant has adopted.

Houb.—46 *Tum rex Banaïæ, filio Joiadæ, mandatum dedit, qui, cum egressus est, in eum irruit, ipsumque interfecit, et mortuus est.* (45) *Regnum autem, Salomone regnante, stabiliebatur; erat rex Salomone benedictus, et solium David coram Domino ad multos annos confirmabatur.*

45 וַיִּמְלֹךְ שְׁלֵמָה, *rex autem Salomon...* Hunc versum 45 post 46um. rejicimus, ne sacra pagina seriem narrationis de Semei inchoatam et prope absolutam abrumpat. Nam quæ in medio sunt, hoc versu 45 parenthesis locum tenere non possunt; cum contra omnia cohæreant et solitum cursum teneant, ordine eo, quem restituimus. Nec licet Salomonem hic loquentem inducere, quod fecit Syrus, cum non esset Salomonis de se ipso dicere, *rex Salomon (sit benedictus)*.

Dathe.—46 *Tunc jussit rex Benajam, filium Jojadæ, eum educere et supplicio afficere. Sic regnum confirmatum est studio Salomonis.* a)

a). Hebr. וַיָּצַח שְׁלֵמָה. Videntur hæc verba indicare securitatem, quam Salomo sibi

effect sumtis his suppliciis, de quibus in hoc capite narratur.

Maurer.—*Et regnum confirmatum est in manu Salomonis.* Dathius: *studio Salomonis.* Sed. cf. 2 Reg. xv. 19.

CHAP. III. 1.

Au. Ver.—1 And Solomon made affinity with Pharaoh, &c.

Ged., Booth.—The royal power being thus established in the hand of Solomon, Solomon made affinity with Pharaoh, &c.

Ver. 2, 3.

וְהָיָה הָעָם מִזִּבְחֵיהֶם בְּבָמֹת לֹא
נִבְנְה בַיָּת לַיהוָה לִשְׂמֹנֶת עַד הַיָּמִים
הָהֵם : וַיֵּאָהֶב שְׁלֹמֹה אֶת־יְהוָה
לִלְכֹת בַּחֲקֹת דָּוִד אָבִיו רַק בְּבָמֹת
הָיָה מִזְבֵּחַ וּמִקְדָּשׁ :

2 πλὴν ὁ λαὸς ἤσαν θυμῶντες ἐπὶ τοῖς ὑψηλοῖς, ὅτι οὐκ ᾤκοδομήθη οἶκος τῷ κυρίῳ ἕως τοῦ νῦν. 3 καὶ ἠγάπησε Σαλωμὼν τὸν κύριον πορεύεσθαι ἐν τοῖς προστάγμασι Δαυὶδ τοῦ πατρὸς αὐτοῦ, πλὴν ἐν τοῖς ὑψηλοῖς ἔθουε καὶ ἐθυμία.

Au. Ver.—2 Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

Pool.—2 Only: this particle is used here and ver. 3, as an exception to Solomon's integrity and glory, and as his infirmity, and a blemish to his government, that he himself both permitted and practised this which was expressly forbidden, Lev. xvii. 3, 4; Deut. xii. 13, 14, except in some extraordinary cases. Possibly he permitted it because he thought it better to allow an error in a circumstance, than to occasion a neglect of the substance of God's worship, which he apprehended would follow upon a severe prohibition of that practice, because the people's hearts were generally and constantly set upon these high places, as appears from all the following history; and they were not willing to submit to so much trouble and charge as the bringing of all their sacrifices to one place would cause; nor would yield to it until the temple was built, which he knew would easily incline and oblige them to it; and that being speedily to be done, he might think it more advisable rather to

delay the execution of that law of God for an approaching season, wherein he doubted not they would be sweetly and freely drawn to it, than at present to drive them to it by force; although these and all other prudential considerations should have given place to the will and wisdom of God. *In high places*; which were groves, or other convenient places upon hills, in which the patriarchs used to offer up their worship and sacrifices to God; and from them this custom was derived both to the Gentiles and the Jews; and in them the Gentiles sacrificed to idols, Jer. vii. 31; Ezek. vi. 3, 4; Hos. x. 8, the Hebrews to the true God. *Because there was no house*; which reason was not sufficient, for there was a tabernacle, to which they were as much confined as to the temple, Deut. xii., &c. *Unto the name of the Lord*; either, 1. To the Lord; *the name of the Lord* being oft put for the Lord himself, as Deut. xxviii. 58; Job i. 21; Ps. vii. 17; cxvi. 13; cxxxv. 1. Or, 2. To the honour, and praise, and service of God; to the glory of his name, i. e., of his majesty, and all his perfections, which shall be adored and manifested there.

3 *And, or, yet*, although he mistook and miscarried himself in the matter of high places, yet in the general his heart was right with God, and he both *loved* him with inward affection, and *walked* with him in outward conversation and worship. *In the statutes of David*, i. e., according to the statutes or commands of God, which are here called *the statutes of David*, not only because they were loved and practised by David, but also because the observation of them was so earnestly pressed upon Solomon, and fortified with David's authority and command: see 1 Kings ii. 2—4; 1 Chron. xxviii. 8, 9.

Bp. Horsley.—2 *Only the people, &c.*; rather, *The people sacrificed in high places only.*

3 *Only he sacrificed, &c.*; rather, *he sacrificed and burnt incense in high places only.*

This is not mentioned as a circumstance of blame either in the people or the king. For had they not sacrificed and burnt incense in high places, they could not have sacrificed or burnt incense at all. And it appears by the sequel that the sacrifice at Gibeon was acceptable.

Ged.—2 The people still sacrificed on hillock-altars: for, until those days, no

house had been builded to the name of the Lord. 3 And, although Solomon loved the Lord, walking according to the statutes of his father David, yet he sacrificed, and burned incense on high places.

2 *The people still sacrificed on hillock-altars.* These were either natural or artificial eminences, on which the ancient inhabitants of the land were wont to sacrifice to their gods. Moses had ordered them to be destroyed; but the injunction was never strictly complied with. The object of worship was only changed: and even after the building of the temple, hillock-altar worship was tolerated under good and pious kings. Comp. chap. xv. 14; xxii. 42; 2 Kings xii. 3; xiv. 4; xv. 4.

Booth.—2 Still the people sacrificed on high-places, because, until those days, there was no house built to the name of Jehovah. 3 And though Solomon loved Jehovah, walking in the statutes of David his father, yet he sacrificed and burnt incense on high places.

Gesen.—[בָּמֹת.] 3 The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Isaiah lxxv. 7, and vol. ii., p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. ix. 12 sq., 1 Chron. xiii. 29 sq.; 1 Kings iii. 4; 2 Kings xii. 2, 4; Isaiah lvi. 7; and also to build there *chapels, fanes, tabernacles*, מִבְּרָאִים, 1 Kings xiii. 32; 2 Kings xvii. 29; with their priests and other ministers of the sacred rites, כֹּהֲנֵי מִבְּרָאִים, 1 Kings xii. 32; 2 Kings xvii. 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited,) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. xii., they continued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 Kings xii. 4; xiv. 4; xv. 4, 35; comp. 2 Chron. xx. 33; xv. 17; 2 Kings xxiii. 8, 9, 19; Ezra vi. 3; xx. 29; Lev. xxvi. 30. Even Solomon himself sacrificed in chapels of this sort, 1 Kings iii. 2, 3, comp. xi. 7. See the author's discussion

respecting these *high places* in Pref. to Gramberg's Religionsideen des a T. I. p. xiv., etc.

4. Very often מִבְּרָאִים is i. q., מִבְּרָאִים, *house of the high-place*, i. e., a chapel erected to God or to idols upon a mountain or hill, see in No. 3, 1 Kings xi. 7; xiv. 23; 2 Kings xvii. 9; xxi. 3; xxiii. 15. Transferred also to any chapel or fane, e. g., in the valley of Hinnom, Jer. vii. 31; compare Ethiop. ቅርንጫፍ : mountain, also cloister.—Probably these chapels or fanes were tents or tabernacles, decked with curtains, Ezra xvi. 16; comp. 2 Kings xxiii. 7; Am. v. 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. xx. 25; Mone in Creuzer's Symbol. v. 176.

5. Rarely a sepulchral mound, tumulus, Gr. βωμός, Ezra xliii. 7; comp. v. 8, and the commentators on Isaiah liii. 9, where also this signification is applicable.

Professor Lee.—[בָּמֹת.] Pers. بَام, *supremum cujusque rei*. Cogn. Syr. ܒܡܐ. Gr. βῆμα, *suggestum*, et βωμός, *ara idolis consecrata; tumulus*. Hence the first (•) is immutable. Gesenius tells us that, in the ancient religion of the Jews, as well as among other nations, HIGH PLACES going under this name were much frequented. I remark, the true ancient religion of the Jews, as well as that of the patriarchs, recognized no such places, except as idolatrous: among the Jews the mention of them is rare: the tabernacle of Moses was evidently in one of them, 1 Chron. xvi. 39. Among the ancient idolaters, as their own best writers allow, the heavenly bodies first, and secondly, dead kings and heroes, were considered as gods, and worshipped as such. See Diodor. Sic. lib. i. passim. Marsham Chron. Can. Ægypt., p. 54, &c. After this, the sepulchres of these men, raised in great heaps, tumuli, pyramids, &c., afforded places which seemed the best suited to the worship of such beings. See Clemens Alexandrinus, as cited by Eusebius, Prep. Evangel., lib. ii., on this subject. According to Mr. Rich, in his work entitled "A Residence in Koordestan," &c., very many such places are still to be seen in that country, particularly in the neighbourhood of ancient Nineveh, some of which are of enormous dimensions

and height, and are still frequented as places of worship. Gesenius, too, has no doubt that mention of such sepulchral tumuli is to be found in the Bible: e.g., Ezech. xliii. 7. "*Non profanabunt*" (is his reading of the passage), "*in posterum filii Israël nomen meum sanctum, ipsi et reges eorum, scortatione et cadaveribus regum* בְּמִיתָם (pro בְּמִיתָם) *in tumulis s. sepulchris eorum,*" &c. Hence perhaps hills, as dedicated to some deity, also became objects of veneration, and were considered as well suited to the service of such gods. Solomon, we are told, set up idols on some of the mounts about Jerusalem, 2 Kings xxiii. 13, 15; and, in these, Josiah spied certain *sepulchres* (ib. ver. 16), which he destroyed. See my note on Job xxi. 33. The word has two significations. I. *High places*, as idolatrous *Places of worship*, Is. xv. 2; xvi. 12; Jer. xlviii. 35. Also of the true God, before the building of the temple, 1 Sam. ix. 12, et seq. 1 Kings iii. 4. But these, in 2 Kings xii. 4, are condemned as error. Is. xxxvi. 7, &c. The priests of these idolatrous places were styled בְּמִיתָם, 1 Kings xii. 32; xiii. 2; 2 Kings xvii. 32. The chapel was termed בְּמִיתָם; pl.—בְּמִיתָם, 2 Kings xvii. 29, 32; 1 Kings xiii. 32. On this heathen usage among the Persians, see Herod. i. 131, Xenoph. Cyrop., lib. viii.:—the Greeks, Xenoph. Memorab., iii. 8, § 10. II. *Heights*, in a military sense, as places of strength, 2 Sam. i. 19, 25, &c.

Houb.—2 חָסֵם בְּמִיתָם, *caterum populus sacra faciebat in locis excelsis*. Vulgatus חָסֵם, *attamen*: nos maluimus *caterum* et *nisi quod*, hoc versu et sequenti, ubi Vulgatus חָסֵם convertit, *excepto quod*. Nam particula חָסֵם Hebraica non semper excipit, aut adversatur, sed habet aliquando in rebus, vel dictis, vel dicendis, nudam animadversionem. Non vituperatur a scriptore sacro, nec populus, nec Salomon, quod in locis excelsis sacra facerent; imo id excusatur, ex eo quod templum nondum esset absolutum.

Ver. 4.

Houb.—4 בַּנְּעָה, *in Gabaon*: Lege בַּנְּעָה, ut circulo indicatur et ut alibi passim.

Ver. 6.

Au. Ver.—6 And Solomon said, Thou hast showed unto thy servant David my father great mercy [or, bounty], according as he walked before thee in truth, and in

righteousness, and in uprightness of heart with thee; &c.

Pool.—*In truth*; either, first, Sincerely, and without dissimulation. But that is more fully expressed in the following words, *in uprightness of heart*. Or, rather, secondly, In the true worship and service of God, in the profession, belief, practice, and defence of the truth, or of the true religion, or of God's will or word, which is called *truth*, Prov. xxiii. 23; John xvii. 17; Gal. iii. 1. So *truth* here contains all his duties to God, as *righteousness* doth his duties to men, and *uprightness* the right manner of performing both sorts of duties.

Ver. 10.

יִימֵיב חֲדָרָךְ בְּעֵינֵי הַלֵּךְ וְנִי

καὶ ἤρεσεν ἐνώπιον κυρίου, κ.τ.λ.

Au. Ver.—10 And the speech pleased the Lord, that Solomon had asked this thing.

Houb.—10 בְּעֵינֵי אֲדָנִי, (*Placuit verbum*) *in oculis Domini mei*. Sic esset interpretandum, si legeretur אֲדָנִי. Sed duo Codices Orat. notæ melioris habent דְּמִי, *Domini*, omisso אֲדָנִי. Alius codex spatium vacuum relinquit post אֲדָנִי, quo forte innuitur scriptum fuisse in quibusdam codicibus אֲדָנִי דְּמִי; unde factum fuerit, ut alii codices retinuerint אֲדָנִי, alii דְּמִי. Non convenit אֲדָנִי in sacrum scriptorem hæc narrantem; itaque unum דְּמִי retinendum.

Ver. 13.

וְנִי אֲשֶׁר לֹא־שָׁאֵלָה נְתַתִּי לָךְ בָּם
אֲשֶׁר בָּם־כְּבֹד אֲשֶׁר לֹא־הָיָה כְּמוֹד
אִישׁ בְּמִלְכִּים כְּלִי־מִיָּה:

καὶ ὃ οὐκ ᾔτησας δέδωκά σοι καὶ πλοῦτον καὶ δόξαν, ὥς οὐ γέγονεν ἀνὴρ ὁμοίός σοι ἐν βασιλευσίν.

Au. Ver.—12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be [or, hath not been] any among the kings like unto thee all thy days.

Pool.—*I have also given*; either, first, I have granted and decreed to give; for words signifying action are oft put only for the purpose of the action. Or rather, secondly, *I will give*, as it is expressed in the parallel

place, 2 Chron. i. 12; I will as certainly give them, as if I had actually done it; for future certain things are oft expressed in Scripture in the past time, as is well known to all. *There shall not be*; so it is true of all the succeeding kings of Israel, of whom he speaks. Or, *hath not been*, as it is in the Hebrew; and so it may be true of all the kings that then were or had been in the world.

Ver. 14.

Houb.—14 דוד: Hactenus דוד, *David*, et sic lego in duobus Codicibus Orat. Sic etiam supra in libris Samuel, et hoc ipso in libro.

Ver. 15.

Au. Ver.—And Solomon awoke; and, behold, *it was* a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

And he came, &c.

Ged.—15 And he arose [LXX] and came to Jerusalem; where, standing beside the altar that was [LXX] before the ark of the covenant of the Lord, he offered up holocausts and eucharistic sacrifices; and made a feast for himself and [LXX] for all his servants.

Ver. 16.

אָז תְּבִאֲנָה שְׁתֵּי נָשִׁים זָנוֹת אֵלֶי
הַמֶּלֶךְ וְגו'

τότε ὤφθησαν δύο γυναῖκες πόρναι τῷ βασιλεῖ, κ.τ.λ.

Au. Ver.—16 Then came there two women, *that were* harlots, unto the king, and stood before him.

Harlots. See notes on Josh. ii. 1., p. 5—7.

Dr. A. Clarke.—Then came there two women—harlots.] The word זָנוֹת, *zonoth*, which we here, and in some other places, improperly translate *harlots*, is by the Chaldee (the best judge in this case) rendered פּוֹדֵקָאן, *pundekayan*, *tavern-keepers*. (See on Josh. ii. 1.) If these had been *harlots*, it is not likely they would have dared to appear before Solomon; and if they had been common women, it is not likely they would have had children; nor is it likely that such persons would have been permitted under the reign of David. Though there is no mention of their *husbands*, it is probable they might have been at this time

in other parts, following their necessary occupations; and the settling the present business could not have been delayed till their return; the appeal to justice must be made immediately.

Ver. 21.

וַיָּתֵבֶנּוּ אֵלָיו בִּפְקָר וְגו'

— καὶ ἰδοὺ κατενόησα αὐτὸν πρῶτ, κ.τ.λ.

Au. Ver.—21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

Bp. Horsley.—*I had considered it*—rather, *I had set myself to examine it narrowly*.

Ver. 26.

Houb.—26 הָיָה: Melius הָיָה, *puerum*, ut antea; itaque istud ὁ circulo castigatur in codicibus. ... חֲמִיּוֹת: Lege חֲמִיּוֹת, (*ne*) *occidatis eum*, ne ὁ plurale sine causa omitatur. Is defectus castigatur etiam circulo superno in codicibus.

CHAP. IV. 2, 3.

וַיֵּלֶךְ הַשָּׂרִים אֲשֶׁר־לוֹ עֲזַרְיָהוּ
בְּדַעְיוֹן חֶפְזוֹ: 3 וְאֶלִּיהֶרֶף וְאֶחִיָּה
בְּנֵי שִׁישָׁא סֹפְרִים יְהוֹשָׁפָט בְּרֹאֲחִילוּד
הַמִּזְכִּיר:

2 καὶ οὗτοι ἄρχοντες οἱ ἦσαν αὐτῷ Ἀζαρίας υἱὸς Σαδώκ. 3 Ἐλιὰφ καὶ Ἀχιά υἱὸς Σηθᾶ γραμματεῖς· καὶ Ἰωσαφάτ υἱὸς Ἀχιλοῦδ ἀναμνησκών

Au. Ver.—2 And these *were* the princes which he had; Azariah the son of Zadok the priest [*or*, the chief officer],

3 Elihoreph and Ahiah, the sons of Shisha, scribes [*or*, secretaries]; Jehoshaphat the son of Ahilud, the recorder [*or*, remembrancer].

2 *Priest* [*or*, chief officer]. See notes on 2 Sam. viii. 18, p. 562—566.

Scribes. See notes on 2 Sam. viii. 17, p. 560.

Recorder. See notes on 2 Sam. viii. 16, p. 559.

Bp. Patrick.—2 And these *were* the princes which he had.] The principal officers employed under him.

Azariah the son of Zadok the priest.] He was the son of Ahimaaz, the son of Zadok; and therefore was Zadok's grandson (1 Chron. vi. 8, 9). But such are usually called sons in Scripture, as Rasi observes upon Gen. xx. 12. And Zadok, it is pro-

bable, in his old age, bred him up in his house as his child. It is not said here what office he had, unless we translate the word *priest*, as we do in the margin, *chief officer*, or prime minister of state. But this Abarbanel thinks is a mistake; and he takes him to have been one of the scribes, together with those two that follow in the next words, Elihoreph and Ahiah. For thus he thinks the words should be translated, "Azariah the son of Zadok the priest, and Elihoreph, and Ahiah the sons of Shisha, were scribes;" there wanting a *vau* before Elihoreph, as is frequent in Scripture (Exod. i. 1, 2). And these three secretaries had each their several employments. One, he thinks, was in matters of judgment; the other in the revenue; and the third was concerned in writing annals, keeping the records, and was a public registrar.

3 *The recorder.*] Or master of requests. So Rasi understands the word *hammaskir*; one that heard all men's causes, and brought them before the king.

Houb.—2 *Illi autem ejus erant proceres: Azarius, filius Sadoc sacerdotis. 3 Elioreph et Ahia, filii Sisa, scribæ erant. Josaphat filius Ahilud, erat a commentariis.*

2 *וְעֶזְרִיָּהוּ בֶן־זָדוֹק הַכֹּהֵן, Azarias, filius Sadoc sacerdotis.* Ita convertimus, ut Vulgatus, quem male describit Clericus, ut interpretetur, *Hazarja, Tsadoki filius, princeps*. Nam istud *princeps*, generatim dictum, non indicat quid muneris haberet Azarias. Versu priore utitur sacer scriptor vocabulo *שרים*, ut significet *principes*; versu 4, vocabulo *כהנים*, ut *sacerdotes*. Non fuerunt igitur hæc temere permiscenda, ut quod habeatur nunc ut *princeps*, nunc ut *sacerdos*. Et significat *הַכֹּהֵן*, cum *ה*, esse *כֹּהֵן* in gignendi casu, de Sadoc dictum; itaque *Azariam* fuisse adjungendum ad duos illos, qui sequuntur, quique *scribæ* (*סוֹמְרִים*) erant. Male punctum majus ante *וְעֶזְרִיָּהוּ*, alterum scribam, et potius legendum *וְעֶזְרִיָּהוּ*, supposito *י* in locum puncti majoris (:) quod mendum sat frequens est hod. in codicibus.

Ver. 5.

וְעֶזְרִיָּהוּ בֶן־נָתָן עַל־הַנְּעָרִים וְזָבֻד בֶּן־נָתָן פָּהֻן רֵעָה הַמֶּלֶךְ :

kai 'Opria vñs Nátan epì tōn καθισταμένων kai Zabouð vñs Nátan étaipos tou βασιλέως

Au. Ver.—5 And Azariah the son of Nathan was over the officers: and Zabud

the son of Nathan was principal officer, and the king's friend.

Principal officer. See notes on 2 Sam. viii. 18, p. 562—566.

Pool.—Over the officers, or overseers, or surveyors, to wit, over those twelve officers named ver. 7, &c. *Principal officer*; possibly president of the king's council. The Hebrew word is *cohen*, which, ver. 2, is rendered *priest*; whence some read this place thus: *Zabud the son of Nathan the priest, or the minister*, (as the word properly signifies, and that title well enough agrees to a prophet; or, *the prince*, for the prophet Nathan was a man considerable both for his quality, and for his honour and esteem with the king,) was the king's friend. The king's friend; either his special favourite, both for his father's sake and for his own, having, it seems, been brought up with him; or his confidant, with whom he used to communicate his most secret counsels.

Bp. Patrick.—*Principal officer.*] The word *cohen* signifies here, as it doth 2 Sam. viii. 18, *minister of state*, among whom Zabud was the chief: one whom the king entrusted with the management of all affairs, and with his most secret counsels, he being always with him, as Abarbanel observes. Dr. Hammond notes upon St. Matt. ix., Annot. 2, that the king's friend was an officer of nearness to the king; as Mr. Selden observed before him, in his Uxor. Hebr., lib. ii., cap. 16, p. 201, 202. For Nathan having bred up Solomon (see 2 Sam. xii. 25), it was easy for him to get his sons preferred by him to the highest dignities under him, when he came to be king; especially since he was very instrumental in placing him upon the throne.

Ged.—

5 *Azariah Ben-Nathan was over the pre-fects of provinces:*

ZABUD BEN-NATHAN was the king's own priest:

5 *The king's own priest:* lit. *the king's priest-companion*. Some think that the word here translated *priest* should be rendered *prince*: for what reason I know not. A king might have his own priest as well as his own prophet. Zadok and Abiathar were national priests: but we find also provincial and family priests: why not then a king's priest? But I decide nothing. Those who dislike my rendering may choose among the following: a *priest*, the king's friend—a

nomina propria quatuor horum principum, quod ex eo apparet: primo, quoniam Hebræi non solent nomina parentum ponere omisso nomine proprio, nisi per contemptum, v. c. 1 Sam. xx. 27, 30; deinde, quoniam octo reliqui horum præfectorum suis nominibus propriis nominantur. Vulgatus parum accurate ꝑ habet pro parte nominis, *Benhur*, *Bendecar*. Melius οἱ ὁ, Syrus et Chaldæus, nisi quod in illis in primo nomine vox Hebraica *Beév* addita est, sine dubio ex nota marginali interpretis cujusdam, qui putabat, ꝑ esse nomen proprium. — Potuerunt nomina per scribarum incuriam excidere, potuerunt vero ab ipso scriptore hujus libri omitti, quoniam in illis commentariis, quos excerpebat, non legebantur; cf. *Clericus* et *Houbigantius*.

Pool.—9 Or, *Elon*, the house or dwelling-place of *Hanan*; and *Hanan* may be a man's name, and this place may be so differenced from other *Elons*. Or, the plain (for so the Hebrew word signifies) of *Beth-hanan*.

14 The city and territory of *Mahanaim*; of which see Gen. xxxii. 2; Josh. xiii. 26. But this seems too narrow a compass for one of these great officers, and unequal to the rest; although these portions seem not to be distributed into equal portions of land, but into larger or lesser parts, according to their fertility or barrenness. And this seems to have been a very fruitful place. See 2 Sam. xvii. 27. Or, to *Mahanaim*. So he may understand all the space from the parts last mentioned to *Mahanaim*, which was in the tribe of Gad.

Ver. 19, 20.

19 גָּבֵר בְּרָאִי בְּאֶרֶץ גִּלְעָד אֲרָץ
סִיחֹן וּמֶלֶךְ הָאֲמֹרִי וְלֶזְג מֶלֶךְ הַבְּשָׁן
וְגָזִיב אֶחָד אֲשֶׁר בְּאֶרֶץ: 20 וַיְהִי
וַיִּשְׁתָּאֵל רָבִים פָּחוֹל אֲשֶׁר-עַל-הֶם
לֵלֵךְ אֲכָלִים וְשָׂתִים וְשִׂמְחִים:

19 Γαβὴρ υἱὸς Ἀδαὶ ἐν τῇ γῇ Γὰδ Σηὼν βασιλεὺς τοῦ Ἑσσεβὼν καὶ Ὀγ βασιλεὺς τοῦ Βασάν, καὶ γασέφ εἰς ἐν γῇ Ἰούδα.

Au. Ver.—19 Geber the son of Uri was in the country of Gilead, in the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land.

20 Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

Pool.—In the country of Gilead, i. e., in the remaining part of that land of Gilead, which was mentioned above, ver. 13. In the land, or rather, in that land; for the Hebrew points intimate that the emphatical article is there understood, to wit, in all Gilead, excepting the parcels mentioned before, in all the territories of Sihon and Og; which because they were of large extent, and yet all committed to this one man, it is here noted concerning him as his privilege above the rest whose jurisdictions were of a narrower extent.

Bp. Patrick.—He was the only officer which was in the land.] There is nothing in the Hebrew answering to those words, *he was*: therefore this doth not relate to the officer before mentioned; but the meaning is, as Abarbinel expounds it, that besides all those officers before named, there was another who took care of strangers, who were going to court, or coming from it; as the other twelve took care of his family, and all belonging to it. This officer made provision in that country where the king then dwelt; and therefore is not named, because he was not fixed and settled in his office, as the others were; but chosen by the citizens of that city where the king resided.

Bp. Horsley.—19 He was the only officer which was in the land. This seems inconsistent with ver. 13. I would read יָשַׁר מֶרֶץ, "and each governor ruled his district." See Houbigant. To this verse Houbigant annexes the 27th and 28th.

Ged.—19 GEBER Ben-Uri in that part of the land of Gilead, which had belonged to the Amorite king Sihon, and to Og king of Bashan: he was the only prefect in that land.

20 The Judahites and Israelites were as numerous as the sand on the sea-side, eating and drinking, and rejoicing. This verse, which is wanting in Sept., has so much the air of an interpolation, that I have rejected it from the text. Houbigant places it after ver. 28. Were it at all admissible, I would place it after ver. 25. At any rate it comes in here most awkwardly. Houbigant transposeth hither vers. 27 and 28, which indeed makes a better connexion; but seems not necessary.

Houb.—19 Gaber, filius Uri, in terrâ Galaad, terrâ Sehon regis Amorrhæi et Og regis Basan. Unusquisque procurator terræ præsidebat. [27 Illi autem procuratores

regem Salomonem et omnes qui mensæ ejus aderant, suo quisque mense, nutriebant ita, ut per eos omnia abunde essent. 28 Idem hordea et paleas equorum mīstorumque illuc, ubi ille erat, advehebant, unusquisque in suā ministerii vice.] 20 Interea Juda et Israel, qui erant innumerabiles, sic tanquam arena in littore maris, edebant, bibebant et lætabantur.

19. וַיִּזְכֹּר יְהוָה אֶת שָׁלוֹם בְּנָדָב: Difficile est hæc verba interpretari. Clericus, unus ille perfectus fuit, qui in illo tractu erat, quod non licebat, quia יחיד non significat unus ille, de quodam homine dictum, nisi הוא, ille, antecedit. Vulgatus, super omnia, quæ erant in illâ terrâ, contextum suum potiùs evitans, quàm interpretans. Nos, levi mutatione, ו, imperabat, ut significetur, unumquemque annonæ regiæ in suâ provinciâ procuratorem fuisse ejusdem provinciæ præfectum. Eandem ferè sententiam sequitur Arabs, quem vide in Polyglottis. Sæpè נ, pro ו, librarii scripsere, ob similem utriusque litteræ sonum.

20 יהודה וישראל רבים, *Juda et Israel multi.* Legendum יהודה, non omisso nexu; nam transitus fit ad res alias. Sed in unâ illâ litterulâ ו omissâ vestigium nonnullum superest ordinis perturbati. Nam multò convenientior is ordo, quem sequuntur Græci Intt. ut postquàm nominati sunt duodecim procuratores regiæ annonæ, subjungatur continenter, illi autem procuratores regem... nutriebant; ita ut post versum 19 sequantur versus 27 et 28 deinde redeatur ad versum 20 quem ordinem vide in versione.

Heb., v. 1; Au. Ver., iv. 21.

וַיִּשְׁלַח הָיָה מוֹשֵׁל בְּכָל־הַמְּלָכֹת
מִקֶּרְתָּהָרָר מִן־הַיָּם וְעַד־בְּבֵל
מִצְרַיִם וְנֹו

καὶ Σαλαμών ἦν ἐξουσιάζων ἐν πᾶσιν τοῖς βασιλείοις, ἀπὸ τοῦ ποταμοῦ γῆς ἀλλοφύλων, καὶ ὡς ὅριον Αἰγύπτου

Au. Ver.—21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

Bp. Horsley.—21 *From the river unto the land of the Philistines.* Read, as in 2 Chron. ix. 26, הַיָּם וְעַד־בְּבֵל [so Houb., Dathe].

Maurer.—“Post וְעַד excidit ו usque, quod legitur 2 Chron. ix. 26.” Dathe. Quid vero, si scriptor Chronicorum nostrum

scriptorum sublevavit? Nihil ob stare videtur, quo minus ante וְעַד mente repetas ?, ut sensus sit: imperabat Salomo omnibus regnia, inde a fluvio (Euphrate), terræ Philistæorum, atque usque ad fines Ægypti. Quam structuræ etiam de Wettio placuisse video.

Heb., v. 2; Au. Ver., iv. 22.

Au. Ver.—22 And Solomon's provision [Heb., bread] for one day was thirty measures [Heb., cors] of fine flour, and three-score measures of meal.

Measures.

Dr. A. Clarke.—The ו, cor, was the same as the homer, and contained nearly seventy-six gallons, wine measure, according to Bishop Cumberland.

Gesen.—ו m. cor, a measure both of things dry and liquid, 1 Kings iv. 22; [v. 2]; Ez. xlv. 14; containing ten ephahs or baths, i. q., דִּשְׁ. In Aramæan כֶּסֶן, כֶּסֶן, is usually put for Heb. דִּשְׁ. It was also adopted by the Hellenists, i. e., κόπος. The primary idea is that of roundness, so that ו is pp. “a round vessel.” R. פֶּד.

Heb., v. 3; Au. Ver., iv. 23.

וַיִּשְׁלַח בָּקָר בָּרִאִים וְעִשְׂתִּים בָּקָר
רָעִי וְנֶאֱחָה אֶת־בֶּד מֵאֵל וְצִבְיִ וְיֶחֱמֹד
וּבְרֵבִים וְבֹבוֹסִים :

καὶ δέκα μόσχοι ἐκλεκτοὶ, καὶ εἴκοσι βόες νομάδες, καὶ ἑκατὸν πρόβατα, ἐκτὸς ἐλάφων, καὶ δορκάδων ἐκλεκτῶν, σιτευντά.

Au. Ver.—23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallow-deer, and fatted fowl.

Roebucks. See notes on Deut. xii. 15, vol. i., p. 682.

Fallow-deer. See notes on Deut. xiv. 5, vol. i., p. 684.

Bishop Patrick.—*Fatted fowl.* Many restrain the word *barburim* to birds, or fowl, as we do: and some think they were capons: Kimchi and others say, *fatted fowl* out of Barbary; from whence they had the name of *barburim*. But the name of Barbary was not known in Solomon's time: and therefore Bochart thinks the word should be translated, “the choicest of all fatted things” (Hieroz. par. ii., lib. i., cap. 19), and so Gousset, in his late Commentaries on the Hebrew tongue.

Bp. Horsley.—*Fat oxen; rather stalled oxen.*

Roebucks; rather, *antelopes* [so *Ged.*, *Booth.*, *Gesen.*, *Prof. Lee*].

Fallow-deer; rather, *buffaloes*.

Fowl; rather, *game*.

Dr. A. Clarke.—*Sheep*.] צֶמֶר, comprehending both sheep and goats.

Harts.] סָאֵל, the deer.

Roe-bucks.] צִי, the gazal, antelope, or wild goat.

Fallow-deer.] חֲמֹר, the buffalo. See the notes on Deut. xii. 15, and xiv. 5.

Fatted fowl.] בְּרִיטִים אֲנִיטִים, I suppose, means all the *wild fowls* in *season* during each month. Michaëlis derives בְּרִיטִים from בָּרָא, which in Chaldee, Syriac, and Arabic, signifies a *field*, a *desert*; all that is *without* the cities and habitations of men: hence דִּוְחָ, wild beasts, Dan. ii. 38; בָּרָא, wild bull; and therefore *barburim* may signify creatures living in the *fields*, *woods*, and *deserts*, which are taken by *hunting*, and opposed to those which are *domesticated*; and, consequently, may include *beasts* as well as *fowls*. Many have translated the word *capons*; but, query, was any such thing known among the ancient Jews?

Gesen.—אֵל m. a *stag*, *hart*, male deer, Deut. xii. 15; xiv. 5; Isaiah xxxv. 6. Plur. אֵלִים. Cant. ii. 9, 17. Always masc. but in Psalm xlii. 2, joined with a feminine in the manner of comm. gend. thus denoting a *hind*, which elsewhere has the specific name

אֵלֶּה, אֵלֶּה. Chald. and Syr. id. Arab. إِيْل

wild goat, mountain-goat, chamois. Eth.

רָא: by which orthography the affinity of the roots אֵל and רָא is distinctly confirmed. As to the etymology, אֵל is a sort of intensive of רָא, therefore pp. a *large ram* or *buck*, and אֵלֶּה a *large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde ziegen*, and the Latins *capræ*, from their general resemblance to a goat, *capra*. Sept. everywhere ἔλαφος.

בְּרִיטִים m. plur. *fowls*, which are said to be *fatted* for the table of Solomon, 1 Kings v. 3 [iv. 23]. Kimchi understands *capons*; but more probable with the Targum of Jerusalem, *geese*, so called from the *pureness* and whiteness of their plumage; from r.

בָּרָא No. 3, to *separate* and *remove* filth, impurity, i. q., to *cleanse*, to *purge*, to *purify*.

Professor Lee.—אֵל, m. אֵלֶּה or אֵלֶּה f., *Antelope*, or *gazelle*, Psalm xlii. 2; Deut. xii. 15.

בְּרִיטִים, m. pl. redup. r. בָּרָא. *Most choice*, *select*, i. e., fed beasts, 1 Kings v. 3. The Rabbins, and after them, Gesenius, &c., will have this word to signify *birds*, as *geese*, *capons*, &c. Gesenius prefers *geese*, from the whiteness, &c., of their feathers. Bochart has very ably shown, Hieroz. II., lib. i., cap. 19, that there is not the least necessity or ground for introducing any mention of birds here at all; that בְּרִיטִים אֲנִיטִים must, according to Biblical phraseology, signify *fed beasts* of some sort, the term אֲנִיטִים being applied to nothing else; and בְּרִיטִים, being a reduplication of בָּרָא, *pure*, *choice*, can hardly signify anything but *most choice*, or the like. Comp. Neh. v. 18; so one of the Greek versions ἐλεγκτῶν σιτευτά. It is marvellous indeed, that these *stalled-birds* of the Rabbins should have kept their ground so long!

Heb., v. 6; Au. Ver., iv. 26.

וַיְהִי לְשָׁלֹמֹה אַרְבָּעִים אֲלֶלָה אֲרָלָה וְשָׁנִים עֶשְׂרִי אֲלֶלָה פָּרָשִׁים :

Au. Ver.—26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

Forty thousand.

Houb., *Datke*, *Ken.*, *Horsley*, *Clarke*, *Ged.*, *Booth.*—Four thousand.

Pool.—*Forty thousand stalls of horses*. In 2 Chron. ix. 25, it is but *four thousand*. *Ans.* First, Some acknowledge an error of the transcriber, writing *arbahim*, *forty*, for *arbah*, *four*, which was an easy mistake. Secondly, It is not exactly the same Hebrew word which is here and there, though we translate both *stalls*; and therefore there may well be allowed some difference in the signification, the one signifying properly *stables*, of which there were 4,000, the other *stalls* or *partitions* for each horse, which were 40,000. *Twelve thousand horsemen*; appointed partly for the defence and preservation of his people in peace; and partly for attendance upon his person, and for the splendour of his government. Compare chap. x. 26. But the words may be otherwise rendered, *and twelve thousand horses*,

for *parash* manifestly signifies both a *horse* and *horsemen*. And these might be a better sort of horses than most of those which were designed for the chariots. Or thus, and for (which particle is easily understood and borrowed from the foregoing clause) *twelve thousand horsemen*; and so he means that the 40,000 horses were in part appointed for his chariots, and in part for his 12,000 horsemen.

Bp. Patrick.—Solomon had forty thousand stalls of horses.] In 2 Chron. ix. 25, it is said he had but four thousand. But there is no disagreement between these two places: for he speaks here of his horses, and there of their stalls or stables; there being ten in every stable, which make forty thousand, as Abarbinel observes. But this doth not satisfy Bochartus, who rather inclines to Jacobus Capellus's opinion, that the Hebrew word *arbaum* here signifies *four* not *forty* (Hiero-zicon, lib. ii., par. i., p. 155, &c.). But this is without example; therefore others think that in the Chronicles the author speaks of those stalls for horses which he had in Jerusalem for his constant guard, which were but four thousand; whereas here he speaks of those which were dispersed throughout his whole kingdom.

Twelve thousand horsemen.] Which were distributed, it is likely, in every tribe; to keep them in peace, and to be ready to oppose any enemy that might invade them: wherein Abarbinel thinks that Solomon did not offend against the law in Deuteronomy, which commanded them not to multiply horses (xvii. 16), because he did it not out of pride and vanity; but to preserve peace, by keeping all his neighbours in awe. And he professes not to trust in them, Proverbs xxi. 31.

Ken.—That the Hebrew text is corrupted in *many of its numbers*, has been (I presume) frequently proved already; and will be yet more fully proved hereafter. And that *some* of these numbers were corrupted very early, seems evident from the agreement of the Greek, Syriac, and Latin versions. Should it be demanded—How numbers, which (as they are expressed in words at length) are widely different from each other, could possibly be mistaken by any transcriber; I would endeavour to satisfy such demand, by one or other of the following solutions.

The learned Vignoles (as before observed) has conjectured, that, since many of the

numbers are corrupted, in reading *hundreds* instead of *tens*, and *tens* instead of *hundreds*; therefore the Jewish transcribers might anciently express numbers by marks analogous to our *common figures*: as the Arabians have done for many hundred years. And if so; then the corruption of such numbers may easily be accounted for, from the transcribers carelessly adding or omitting a single *cypher*. For example: we read now (1 Sam. vi. 19) that the Lord smote 50,070 Philistines, for looking into the ark; which number, the Syr. and Arab. versions tells us, was in their copies only 5,070. Thus we read at present (1 Kings iv. 26) that Solomon had 40,000 stalls for horses; which number the parallel passage in the Heb. text itself (2 Chron. ix. 25) assures us was only 4,000. And thus the *three* numbers [see notes on 2 Chron. xiii. 3, 17] so frequently before mentioned, may have been corrupted by the *addition of a cypher*. And should any one doubt the possibility of a cypher being added by the same person in three numbers near together; I need only refer him back to page 196—where a cypher was at first added by *my compositor* to each of the three large numbers; which were therefore printed in the *proof-sheet* 4000,000 8000,000, and 5000,000.

The other conjecture is, that the Jews anciently expressed their sacred numbers by *numeral letters*. It is certain they do so at present in their own compositions; and it is certain also, that some of their ancient authors speak of single letters, as signifying numbers in the books of Scripture. Aben Ezra, 600 years ago, considered the *yod* in ויחשב (Exod. xxv. 31) as inserted to express *ten*. R. Eliezer (whose book, called מדרש רבי, was published by Vortius in 1644) is allowed by the Jews to have been a very ancient writer; and is said, in the preface, to have lived not long after the apostolic age. This rabbi (page 75) considers the word יצחק as consisting of four numeral letters; which he makes to signify their *now* customary numbers, ten, ninety, eight, and one hundred.

It is well known, that the twenty-two Hebrew letters express numbers as far as 400; and that the five remaining hundreds (under one thousand) are expressed by *different forms* of five of the letters, which seem invented on purpose to express them. Indeed it can scarce be doubted, but that as

five, and only five, of the several hundreds wanted each a single letter; and as five, and only five, of these different forms were invented; so these new forms were invented to express those remaining hundreds. The different forms of these five letters have been used, *at the end of words*, perhaps, ever since their first invention. And it is therefore probable, that if we could fix the age of these final letters, we might then fix the time when the Bible numbers were expressed by single letters. These finals are not known to the Samaritans. And as they are not in the least wanted to express words, and yet are used in the Bible, so may we conclude, they were first introduced into the Bible for the purpose of numbers. This is the use made of them by the Jews in their own writings; and indeed they are admitted, even now, into the *Jewish commentaries*, as printed with the *Hebrew text*: see R. S. Jarchi, on Gen. xxv. 8.

As the age of these finals tends to fix the age of these numeral letters, it may be observed, that the final *mem* is mentioned in the Talmud of Babylon; and that the authors of both Talmuds speak of the five finals as of great antiquity, even in *their* time. To which I shall add, that St Jerome, in his preface to the Book of Kings, mentions the finals as equally in use with the twenty-two letters.* And as Jerome's Hebrew MSS. might easily be 200 years old, if the finals were in his MSS., it follows that they must have been used soon after the time of Christ. In page the 8th of a *Dissertation on the Chronology of the Septuagint*, printed 1741, I find Jerome's authority made use of (without any part of his works being referred to) in the manner following—*We are assured by St. Jerome that the Hebrew computations were not expressed in words at length in the old Hebrew copies, but in small characters scarcely visible.*

If we may infer from Jerome that the finals *were used* in the Hebrew MSS., at latest about 200 years *after* Christ, we may infer from the Greek version that they *were not used* in the Hebrew MSS. till about 100 years *before* Christ. Dr. Hody, who seems to have given the most rational account of the origin of the several parts of the Greek

version, tells us (page 188) that *Jeremiah* was translated into Greek about 130 or 140 years before Christ. And from this version of Jeremiah xxxi. 8, (i. e. in, the Greek, chap. xxxviii. 8,) it seems clear that the finals *were not then* in the Hebrew text. For in that verse, the five letters נבטח (which are here two words, and properly signify *en avrois τυφλος*) are rendered in all the copies of the Greek version εν εορτη. But such a rendering, being the proper Greek of נבטח, which is one word only, shows that the *ו* was not then (ו) *mem final*; since the final would have divided the letters into two words, and prevented such a wrong translation, &c.—Kennicott's Second Dissertation, p. 212.

Dr. A. Clarke.—26 Solomon had forty thousand stalls of horses and twelve thousand horsemen.] In 2 Chron. ix. 25, instead of forty thousand stalls, we read four thousand; and even this number might be quite sufficient to hold horses for twelve thousand horsemen; for stalls and stables may be here synonymous. In chap. x. 26 it is said he had one thousand four hundred chariots, and twelve thousand horsemen; and this is the reading in 2 Chron. i. 14. In 2 Chron. ix. 25, already quoted, instead of forty thousand stalls for horses, the Septuagint has τεσσαρες χιλιαδες θηλειαι ιπποι, four thousand mares; and in this place the whole verse is omitted both by the Syriac and Arabic. In the Targum of Rabbi Joseph on this book, we have רבב, four hundred, instead of the four thousand in Chronicles, and the forty thousand in the text. From this collation of parallel places we may rest satisfied that there is a corruption in the numbers somewhere; and as a sort of medium, we may take from the whole four thousand stalls, one thousand four hundred chariots, and twelve thousand horsemen.

Gesen.—נבטח and נבטח f. after the form נבטח, plur. absol. נבטח 2 Chron. xxxii. 28, by Syriasm for נבטח as נבטח for נבטח, plur. constr. נבטח 1 Kings iv. 26 [v. 6] and נבטח 2 Chron. ix. 25.

1. A crib, manger, rack, whence cattle in a stall pull out their fodder, see the root נבטח No. 2. Hence for stall, stable, 2 Chronicles

xxxii. 28. Arab. ^سأري, stall, ^سأري, crib.

By transpos. נבטח, 2 Chron. xxxii. 28.

2. A stall of horses, i. e., a certain

5 A

* Porro quinque literæ duplices apud Hebræos sunt; caph., etc., aliter enim scribuntur per has principia medietatesque verborum, aliter fines.

number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 Kings iv. 16 [v. 6], and Solomon had אַרְבָּעֵי אַלְפֵי סוּסִים *forty thousand stalls* [pairs?] of horses.

Dathe.—In textu quidem leguntur *quadraginta millia*. Sed in loco parallelo 2 Chron. ix. 25, leguntur tantum *quatuor millia* et hic quoque numerus nimis magnus videtur *Michaëli* (in appendice ad tom. iii., juris Mos. von der Pferdezucht in Palästina pag. 77). Frustra laborant interpretes quidam in numero hoc conciliando, e. c., *Bochartus* in Hieroz., p. I., lib. ii., cap. 9, p. 155, qui *stabula per loculos in stabulis distinctos explicat*. Sed אַרְבָּעֵי sunt haud dubie *stabula*. Syrus et Arabs, hoc ipsum vocabulum h. l. retinuerunt.

Heb., v. 7; Au. Ver., iv. 27.

לֹא יֵעָדְרֵי דָבָר —

— οὐ παραλλάσσουσι λόγον.

Au. Ver.—27 And those officers provided victual for King Solomon, and for all that came unto King Solomon's table, every man in his month: they lacked nothing.

Pool.—*They lacked nothing*; or rather, *they suffered nothing to be lacking* [so *Dathe, Booth.*] to any man that came thither, but plentifully provided all things necessary.

Gesen.—וַיֵּצְדֵר 1. to set in order, to arrange, to array, e. g., an army for march or battle, c. acc. 1 Chr. xii. 38; acc. impl. v. 33.

2. to put in order a vineyard, i. e., to dress, to hoe, so that by heaping up earth around the vines, the hills and furrows form rows. So in Talmud.

3. to muster, and so to miss, to find lacking, as in וַיֵּצְדֵר. See Niph. No. 2.

Niph. 1. Pass. of Kal No. 2, to be hoed, as a vineyard, Isaiah v. 6; vii. 25.

2. Pass. of Kal No. 3, to be missed, to be wanting, lacking, of pers. 1 Sam. xxx. 19; 2 Sam. xvii. 22; Isaiah xxxiv. 16; iv. 26; of things, Isaiah lix. 15; Zeph. iii. 5. Arab.

وַיֵּצְדֵר, to remain behind, as a sheep from the flock, pp. to be lacking.

Piel to let lack, to let be wanting, 1 Kings iv. 27 [v. 4].

Prof. Lee.—Pih. pres. וַיֵּצְדֵר. Omitted, neglected, 1 Kings v. 7.

Ged.—27 I have already observed that this and the following verse are by Houbi-

gant put after ver. 19. And that indeed seems to be their proper place. Perhaps a better arrangement of the whole two might be made.

Heb., v. 8; Au. Ver., iv. 28.

וְהַמְעֻעֵרִים וְהַתְּבָרֵן לַסּוּסִים וְלַרְכָּשׁ
יָבֹאוּ אֶל-הַמְּקוֹם אֲשֶׁר יִהְיֶה-שָׁם אִישׁ
כְּמַשְׁפָּטוֹ :

καὶ τὰς κριθὰς καὶ τὸ ἄχυρον τοῖς ἱπποῖς καὶ τοῖς ἄρμασιν ἦρον εἰς τὸν τόπον οὗ ἂν ᾖ ὁ βασιλεὺς, ἕκαστος κατὰ τὴν σύνταξιν αὐτοῦ.

Au. Ver.—28 Barley also and straw for the horses and dromedaries [or, mules, or, swift beasts], brought they unto the place where the officers were, every man according to his charge.

Bp. Patrick.—*For the horses and dromedaries.*] The Hebrew word *rechesh* signifies swift horses, as *Abarbinel* thinks (see *Esther* viii. 14). But others take them for mules, as we translate it in the margin. *Bochartus* thinks it certain, that this word imports a kind of horse, *Micah* i. 13 (see *Hierozoicon*, par. i., lib. ii., cap. 6, 21).

Where the officers were.] Or, rather, “where the beasts were.” For there is no word for officers in the Hebrew.

Dr. A. Clarke.—28 And dromedaries.] The word *rechesh*, which we translate thus, is rendered *beasts*, or *beasts of burden* by the *Vulgate*; *mares* by the *Syriac* and *Arabic*; *chariots* by the *Septuagint*; and *race-horses* by the *Chaldee*. The original word seems to signify a very swift kind of horse, and *race-horse* or *post-horse* is probably its true meaning. To communicate with so many distant provinces, Solomon had need of many animals of this kind.

Gesen.—וְהַרְכָּשׁ m. (r. רָכַשׁ) in pause רָכַשׁ, a horse of a noble and fleeter race, a steed, courser, *Mic.* i. 13; 1 Kings v. 8 [iv. 28]; distinguished from וְהַסּוּסִים, *Esther* viii. 10, 14.

Syr. ܕܚܡܐ, horse. See *Bochart. Hieroz.* i., p. 95.

Professor Lee.—וְהַרְכָּשׁ, m. Arab., رَكش, *cursus celer.* رَكَّضَ, *cucurrit.* Syriac,

ܕܚܡܐ, *equus.* Running: a swift species of horse, a post-horse, 1 Kings iv. 28, &c.

Heb., v. 11; Au. Ver., iv. 31.

וַיְהִי כִּי יָבֹא אֶתְנָן הָעֶזְרָאִי וְהִמָּן
וְכַלְכֹּל וְדָרְדָּא בְּנֵי מַחֹל
וְגו'

31 καὶ ἐσοφίσατο ὑπὲρ πάντας τοὺς ἀνθρώπους· καὶ ἐσοφίσατο ὑπὲρ Γαιθάν τὸν Ζαρίτην, καὶ τὸν Αἰνάν, καὶ τὸν Χαλκαὺ καὶ Δαράλα υἱοὺς Μάλ.

Au. Ver.—31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol, &c.

Pool.—*Ethan the Ezrahite, and Heman*; Israelites of eminent wisdom, probably the same mentioned 1 Chron. ii. 6; xv. 19; xxv. 4; Psalm lxxxviii. title; lxxxix. title. *Chalcol and Darda*; of whom see 1 Chron. ii. 6. *The sons of Mahol. Object.* All these four were the sons of *Zerah*, 1 Chron. ii. 6, or of *Ezrah*, as others call him. *Ans.* Either the same man had two names, *Zerah* and *Mahol*, which was common amongst the Jews; and he might be called *Mahol* from his office or employment; for that signifies a *dance*, or a *pipe*; and he was expert in musical instruments, and so were his sons, 1 Chron. xv. 17—19, who possibly may here be called, by a vulgar Hebraism, *sons of the musical instrument*, from their dexterity in handling it, as upon another account we read of the *daughters of music*, Eccles. xii. 4.

Dr. A. Clarke.—Ethan was probably the same as is mentioned in some of the Psalms, particularly Psalm lxxxix., title; and among the *singers*, in 1 Chron. vi. 42. There is a *Heman* mentioned in the title to Psalm lxxxviii. In 1 Chron. ii. 6 we have all the four names, but they are probably not the same persons, for they are there said to be the *sons of Zerah*, and he flourished long before Solomon's time.

Some suppose that בני מחול should be rendered *masters of dancing* or *music*, as מחול signifies not only a *dance* or *choir*, but also an instrument of *music* of the *pipe* kind. Perhaps a reference is here made to Solomon's skill in *music* and *poetry*, as he is compared to persons who appear to have been eminent *poets* and *musicians*.

Heb., v. 13; Au. Ver., iv. 33.

וַיְדַבֵּר עַל־הַעֲצִים מִן־הָאֲרָז
מִן־הַלְּבָנוֹן וְעַד הָאֲזֹב אֲשֶׁר יֵאָמַר בְּקִיר
וְגו'

33 καὶ ἐλάλησεν ὑπὲρ τῶν ξύλων ἀπὸ τῆς κέδρου τῆς ἐν τῷ Λιβάνῳ, καὶ ἕως τῆς ὑσσώπου τῆς ἐκπορευομένης διὰ τοῦ τοίχου· κ.τ.λ.

Au. Ver.—33 And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall, &c.

Bp. Patrick.—*He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall.* That is, of all sorts of plants, from the greatest to the smallest. For *ezub* (which we commonly translate *hyssop*) seems to be the same with the Ethiopian word *azub*, which signifies *mint*; and is more agreeable to this place, being more directly opposed to the cedar than hyssop; which hath a stalk, and sometimes of great strength, as De Dieu and Job Ludolphus have observed. And for this reason Hottinger (in his *Smegma Oriental.* p. 580), takes it for the wall-flower, which is less than hyssop. But Bochartus maintains hyssop to be here meant; of which the Jews reckoned four sorts; and one of them may well be thought to grow upon walls. Though there is no necessity, he thinks, to put that interpretation upon the word *bekir*, which we translate *on the wall*: which may signify, as the particle *beth* doth in many places, *near* or *hard by* the wall. Of Jerusalem, that is, which was encompassed with mountains: and the Arabians observe that hyssop grew in the mountains, especially about Jerusalem (see *Hieroicozon*, par. 1, lib. ii., cap. 50).

Gesen.—אֲזֹב (by Syriasm for אֲזֹב) m. ὑσσώπος, *hyssop* [so *Prof. Lee*], much used by the Hebrews in their sacred purifications and sprinklings, Exod. xii. 22; Lev. xiv. 4, 6, 21, 49; Psalm li. 9; 1 Kings v. 13. Like the names of many other oriental plants, so also that of hyssop seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common *hyssop* of the shops, but also other aromatic plants, especially mint, wild marjoram, etc. Some derive it from אֲזֹב, which

they regard as i. q., זָב, to be hairy, shaggy; but the plants above named hardly admit this epithet.

Professor J. F. Royle maintains that אֲזֹב is the caper plant: see a learned article in No. XV. of the "Journal of the Royal

Asiatic Society," page 193 to 212, from which the following extract is taken.

"The caper plant is too well known to require a description, especially as so many details have already been given respecting its habit. We have seen in the first place, that it has a name, *azuf*, in Arabic, sufficiently similar to the Hebrew *esof* or *esobh*. It is found in Lower Egypt, in the deserts of Sinai, and in Palestine. Thus it is found in all the places where the *esobh* must have been indigenous, for the Israelites to have been able to obtain it for their religious ceremonies. Its habit is to grow upon the most barren soil, or rocky precipice, or the side of a wall, and this is also essential; for it is said, that Solomon, knew all the plants from the cedar of Lebanon to the hyssop that groweth on the wall. It has moreover always been supposed to be possessed of cleansing properties; hence, probably, its selection in the ceremonies of purification, or its employment in these may have led to the supposition of its possessing the power of curing diseases like leprosy. Finally, the caper plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances and some of them apparently too improbable to be united in one plant, I cannot believe to be accidental, and have therefore considered myself entitled to infer, what I hope I have now succeeded in proving to the satisfaction of others, that the caper plant is the hyssop of Scripture."

Heb., 17; Au. Ver., 3.

אֶתְּחָה אֶת־בֵּיתִי אֶת־יְהוָה אֱלֹהֵי
לְבָנוֹת צִיָּת לְשֵׁם יְהוָה אֱלֹהֵי
מִפְּנֵי חֶמְדָּתָהּ אֲשֶׁר סָבְבָהּ עַד־פֶּתַח־יְהוָה
אֲהִים תִּחַת כַּפּוֹת רַגְלָיָהּ

3 Σὺ οἶδας τὸν πατέρα μου Δαυὶδ, ὅτι οὐκ ἠδύνατο οἰκοδομῆσαι οἶκον τῷ ὀνόματι Κυρίου Θεοῦ μου ἀπὸ προσώπου τῶν πολέμων τῶν κυκλωσάντων αὐτὸν, ἕως τοῦ δοῦναι Κύριον αὐτοὺς ὑπὸ τὰ ἰχνη τῶν ποδῶν αὐτοῦ.

Au. Ver.—3 Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet.

For the wars, &c.

Houb.— — *Propter eos, qui ei undique bellum faciebant, donec eos Dominus pedibus ejus subjecisset.*

כַּאֲשֶׁר הָיָה, *propter bellum.* Sequitur, *donec Dominus subjecisset*, דַּעַם, *eos*, quod affixum plurale masculinum non convenit cum pedibus feminino singulari. Præterea non subjiciuntur bella *sub pedibus*; ut manifestum sit aliquid desiderari, de quo *eos* possit efferi. Clericus satis habet hunc in locum sic monere: "Est constructio hæc πρὸς τὸ σημαινόμενον, bellum enim non nisi cum hostibus geritur." Sed idem nullum exemplum profert, in quo *bellum*, pro iis, *qui bellum gerunt*, usurpetur; quod tametsi esset Hebraicum, quis Clerico concedet, sacrum scriptorem attribuisse bello pronomen *eos*? Ergo Clericana hæc cavillatio est, non interpretatio. Chaldæus habet, מִן־דָּם עֲבָרָא, *propter gerentes bellum*, quem credere licet legisse, עָבַר הַמִּלְחָמָה, *facientes bellum.* Et auspicio est verbum עָבַר fuisse omissum post כַּאֲשֶׁר, ex occasione litteræ ך, in quam desinit utrumque vocabulum.

Maurer. — 17 מִפְּנֵי חֶמְדָּתָהּ אֲשֶׁר סָבְבָהּ עַד־פֶּתַח־יְהוָה Ewald. Gr. min. §. 569, alii: *propter bellum* = *hostes, qui circumdederant eum*, ut sit constructio ad sensum. Sed haud scio, an rectius construas: *propter bellum, quo eum circumdederant* sc. circumdantes h. e. *hostes*, כַּאֲשֶׁר etiam cum dupl. acc. conjungi, nota res est.

Ver. 6.

Houb.— ... כַּדֹּנִים, *ut Sidonii.* Lego כַּדֹּנִים, plenè in quatuor codicibus.

Heb., 22; Au. Ver., 8.

אֲנִי אֶעֱשֶׂה אֶת־כָּל־חֲפְצֵי
בְּעֵינֵי אֲדָמָה וּבְעֵינֵי בְּרוֹשִׁים :

8 — ἐγὼ ποιήσω πᾶν θελημα σου. ξύλα κέδρινα καὶ πεύκινα 9 οἱ δοῦλοί μου κατάξουσιν αὐτὰ ἐκ τοῦ Λιβάνου, κ.τ.λ.

Au. Ver.—8 And Hiram sent to Solomon, saying, I have considered [Heb., heard] the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

Pool.—Concerning timber of fir. Others render the Hebrew word, *pitch trees*, or *ash trees*, or *pine trees*. To others it was a particular sort of cedars, and therefore comes under the general name of *cedars*, in Solomon's message before related.

Bp. Patrick.—8 The word which we

translate *fir*, others think signifies *pine* or *cypress*. For *fir* seems not so fit for this work, being a light wood, and not durable, and apt to take fire. Their conjecture is most reasonable, who think it was a kind of *cedar*: and therefore comprehended under that name, ver. 6, where Solomon desires of him only, that his servants might hew him *cedar-trees*.

Gesen.—^{רָצַח} a root not in use, Arab.

^{רָצַח} *to contract oneself, to shrink together,*

hence *to be compact, firm*; ^{רָצַח} *firm,*

stable, ^{רָצַח} *a tree firmly rooted. Hence,*

^{רָצַח}, plur. ^{רָצַח}, ^{רָצַח} m. *a cedar*, so called from the firmness of its roots, which is appropriate to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus conifera*, a tree uncommonly tall, Is. ii. 13; xxxvii. 24; Am. ii. 9; and wide-spreading, Ez. xxxi. 3; formerly very frequent on Mount Lebanon, Psalm xxix. 5; xcii. 13; civ. 16, but now greatly reduced in number; Ritter Erdkunde ii. 446; Robinson Res. in Pal. iii. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the king's palaces for ornamental work, and especially for the wainscot and ceiling. Hence for cedar-work, wainscoting, 1 Kings

vi. 18. Arab. ^{رَاح}, which is still in use among the inhabitants of Lebanon; Ethiop.

רָצַח: Aram. ^{רָצַח}, ^{רָצַח}.—There is therefore no ground for understanding ^{רָצַח} to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I., 106, sq.

^{רָצַח} plur. ^{רָצַח} m. 1. *a cypress*, a tall and fruit or cone-bearing tree, Isaiah lv. 13; Hosea xiv. 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Isaiah xiv. 8; xxxvii. 24; lx. 13; Zech. xi. 2; coll. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 Kings v. 22, 24; vi. 15, 34; 2 Chron. ii. 7; iii. 5; also for the decks and sheathing of ships, Ezra xxvii. 5; for spears, Nah. ii. 4; and for musical instruments, 2 Sam. vi. 5. Once by Syriasm called ^{רָצַח}, Cant. i. 17. That the *cypress* and not the *fir-tree* is to be understood, is apparent from the nature of

the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus. See more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc., see r. ^{רָצַח} [obsol. root, prob. i. q., Arab. ^{رَاح} *to cut, to cut in*].

Professor Lee.—^{רָצַח}, m. Arab. ^{رَاح}, or

^{رَاح}, *arbor conifera, cedrus*. Syr. et Chald. ^{רָצַח}; Æth. **ἈርΗ**; pl. ^{רָצַח}; constr. ^{רָצַח}.

The cedar tree, or wood, pec. of Libanus. Celsius, Hierobot. 1, p. 106, supposes the *pine* must be meant, merely because the Arabic word signifies both *cedar* and *pine*. This is weak and futile, both because the trees on the Libanus are known still to be cedars, and because the authors of the ancient versions, who take the word to signify the cedar—could hardly have been ignorant as to what tree was meant. See Bochart's Canaan, p. 706; Jud. ix. 15; 2 Sam. v. 11, &c.

^{רָצַח}, m. pl. ^{רָצַח}. Arab. ^{رَاح}, *abies*.

Syr. id. I. One of the five species of the cedar, according to Celsius, I. p. 74, et seq. which he renders by *abies, fir-tree*. Gesen. on the other hand, argues largely for the *Cypress*.—Thes. and Heb. Lex. sub voce. I am inclined to think that the latter is right, Isaiah xiv. 8; xxxvii. 24; lv. 13; Hosea xiv. 9; Zech. xi. 2. The timber of which was applied to building, to musical instruments, &c., 1 Kings v. 22, 24; vi. 15, 34; 2 Sam. vi. 5; Ezek. xxvii. 5. Meton. II. Anything made of this wood, as *the staff of a lance*, Nah. ii. 4; *a musical instrument*, 2 Sam. vi. 5. It is perhaps worth remarking that, from the durability of the cypress, mummy-coffins were made of it by the Egyptians; and, on this account, perhaps, it was used in constructing the temple at Jerusalem. In 1 Kings vi. 34, we find the gates of this building were made of it. Those of St. Peter's at Rome were originally made of it; and they are said to have been sound and good after the space of 600 years, when they were removed by Pope Eugenius IV., and brazen ones substituted for them.

Ver. 9.

Au. Ver.—9 My servants shall bring

them down from Lebanon unto the sea : and I will convey them by sea in floats, &c.

Houb.—עבדי ידו מן הלבנון, *servi mei descendunt de Libano*. Legō ירדו, in uno codice, ut sit *Hiphil*. Melius ירדו, solitā formā, *devehent*. Sed addendum affixum, ut habeas ירדום, *descendere hæc facient*, ut postea legitur, אשים, *ponam hæc*, vel *ponere faciam*; ita legunt, præter Chaldaëum, omnes veteres. Omissum fuit ם, ex occasione alterius ם, quod sequitur.

Heb., 25; Au. Ver., 11.

וְשֵׁלֶמֶךָ בָּתֵּן לַחִירָם עֶשְׂרִים
אֶלֶף לָר חֲמִישׁ מִלֵּית לְבִיתוֹ וְעֶשְׂרִים
לָר שָׁמֹן בָּתִּית לְהִירָם שֶׁלֶמֶךָ לַחִירָם
שָׁנָה בְּשָׁנָה :

11 καὶ Σαλωμών ἔδωκε τῷ Χιράμ εἴκοσι χιλιάδας κόρους πυροῦ καὶ μαχαίρ τῷ οἴκῳ αὐτοῦ, καὶ εἴκοσι χιλιάδας βαίθ ἐλαίου κεκομμένον· κατὰ τοῦτο ἐδίδου Σαλωμών τῷ Χιράμ κατ' ἐνιαυτόν.

Au. Ver.—11 And Solomon gave Hiram twenty thousand measures [Heb., cors] of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

Pool.—*Twenty measures of pure oil*, Heb., *twenty cors of pure oil*; but in 2 Chron. ii. 10, it is *twenty thousand baths of oil*; to which is there added *twenty thousand measures of barley*, and *twenty thousand baths of wine*. Either, therefore, first, He speaks of several things, as was now said on ver. 9. Or, secondly, He speaks there of what Solomon offered; for it runs thus, *I will give*; and here of what Hiram accepted; and accordingly Solomon gave, for it is here said *Solomon gave Hiram*. Or, thirdly, The barley, and wine, and *twenty thousand baths of common oil*, mentioned 2 Chron. ii., must be added to the *twenty thousand measures of wheat*, and the *twenty measures of pure oil*, here expressed, and the whole sum is to be made up from both places; that Book of Chronicles being written to supply and complete the histories of the Books of Samuel and of the Kings. Thus gave Solomon to Hiram year by year; either, first, for sustenance to the workmen, during the years wherein they were employed in the cutting down and hewing of the timber. Or, secondly, For the yearly support of the king's house during the said time. And

these words being left out in 2 Chron. ii., may seem to favour their opinion, that these places speak of divers passages, and several recompenses, the one given to the king's house, the other to the labourers, although the argument is not cogent; and this might be omitted there, either because it was sufficiently implied in the nature of the thing, or because it had been plainly expressed here.

Bp. Patrick.—11 *Twenty measures of pure oil*.] In 2 Chron. ii. 10, it is said, twenty thousand baths of oil. How *corim* and *bathim* differ I shall not examine; but that place in the Chronicles plainly speaks of what was given to the workmen, who had other things besides (there mentioned) to support them in their labours: but here the prophet speaks of what was given for the use of Hiram's family, as Kimchi and Ralbag solve this seeming contradiction. Abarbinel hath another solution (see Buxtorf's *Vindiciæ Hebr. Veritatis*, par. ii., cap. 2, p. 424).

Year by year.] During their lives.

Houb.—11 עשרים כור שֶׁן, *viginti coros olei*. Legitur 2 Par. ii. 10, עשרים אלף, *viginti millia (bathos) olei*. Ita hoc loco Græci Intt. utroque in Codice, Alex. et Rom. Syrus et Arabs, *coros viginti millia*. Potior autoritas est, cur addatur אלף, *millia*. Nam *viginti cori olei*, sunt nimium pauci, quàm ut societatem habeant cum *viginti millibus coris frumenti*. Incertum nobis est, utra scriptio verior, an כור, *bathi*, an כר, *cori*, tum quia de illis antiquis mensuris nihil hodie satis constat, tum quia כר, *corus*, est aliquandò mensura aridorum. Vide Ezech. xlv. 14.

Heb., 28; Au. Ver., 14.

28 — חָרַשׁ יְהוֹנִי בִלְבָנוֹן עֶשְׂרִים
חֲדָשִׁים בְּבֵיתוֹ וּנְו

14 — ἡγῆα ἦσαν ἐν τῷ Λιβάνῳ, καὶ δύο ἡγῆας ἐν οἴκῳ αὐτῶν· κ.τ.λ.

Au. Ver.—14 And he sent them to Lebanon ten thousand a month by courses: a month they were in Lebanon, and two months at home; and Adoniram was over the levy.

Houb.—14 שנים חדשים, *duobus mensibus*. Adde conjunctionem, ut sit *duobus, duobus autem...* Eam non omittunt Græci Intt. quam qui non legebant, de suo addidere, *ita ut*, cum Vulgato; cùm viderent, nisi quid tale adderetur, narrationem fore sine nexu... בביתו, *in domo sua*. Non convenit affixum ו

singulare cum ידו, verbo plurali. Omissum fuit וּמָה, *quisque* (in domo sua) quod nomen legere videtur Chaldaeus, qui נִדְּחָה, *vir in domo sua*. Eorum triginta millium operum decem millia uno mense laborabant, qui deinde erant mensibus duobus immunes operum, dum altera duo decem millia pensum suum, suo quæque mense, absolvebant.

Heb., 29, 30; Au. Ver., 15, 16.

וְלִבְדֵּי מִשְׁכְּנֵי הַנֶּחֱצָרִים לְשִׁלְמֹה 30
וְלִבְדֵּי מִשְׁכְּנֵי הַנֶּחֱצָרִים לְשִׁלְמֹה
וְלִבְדֵּי מִשְׁכְּנֵי הַנֶּחֱצָרִים לְשִׁלְמֹה
וְלִבְדֵּי מִשְׁכְּנֵי הַנֶּחֱצָרִים לְשִׁלְמֹה
וְלִבְדֵּי מִשְׁכְּנֵי הַנֶּחֱצָרִים לְשִׁלְמֹה

15 — 16 ἡ ἑκατὸν τῶν ἀρχόντων τῶν καθ' ἑσθ-
ταμένων ἐπὶ τῶν ἔργων τῶν Σαλωμών, τρεῖς
χιλιάδες καὶ ἑξακόσιοι ἐπιστάται οἱ ποιοῦντες
τὰ ἔργα.

Au. Ver.—15 And Solomon had three-
score and ten thousand that bare burdens,
and fourscore thousand hewers in the moun-
tains.

16 Beside the chief of Solomon's officers
which were over the work, three thousand
and three hundred, which ruled over the
people that wrought in the work.

16 *Three thousand and three hundred.*

Pool.—Whereof 3,000 were set over the
150,000, expressed ver. 15, each of these
over fifty of them, and the odd 300 were
set over these 3,000, each of these to have
the oversight of ten of them, to take an
account of the work from them. But in
2 Chron. ii. 11, these overseers are said to be
3,600. *Ans.* The 300 added in 2 Chron. ii.
might be a reserve, to supply the places of
the other 3,000; yea, or of the 3,300; as any
of them should be taken off from the work
by death, or sickness, or weakness, or neces-
sary occasions; which was a prudent pro-
vision, and not unusual in such like cases.
And so there were 3,600 commissioned for
the work, but only 3,300 employed at one
time; and therefore both computations may
fairly stand together. Some learned men
add, that those 3,600 were strangers, which
indeed is manifest from 2 Chron. ii. 17; and
that those 3,300 were a distinct number of
men, and Israelites, which were set over all
the rest, both strangers and Israelites; who
therefore are here called *the chief of Solo-
mon's officers*, and are said to *rule over the
workmen*; whereas all that is said of those
3,600, 2 Chron. ii. 18, is, that they were

overseers to set the people a work; which
may deserve further consideration. Others
say, that the 300 added in 2 Chron. were
overseers of the Tyrian workmen in Mount
Lebanon, and the rest in all other places;
or that they were set over some particular
and more curious and considerable parts of
the work.

Bp. Patrick.—In 2 Chron. ii. 18, they
are said to have been three thousand and six
hundred: for three hundred were overseers
even of the three thousand three hundred,
who were to oversee the rest. That is su-
perior officers, who surveyed the whole as
Kimchi observes. Or, as Abarbinel takes it,
there were three hundred supernumeraries,
who were employed in the more exquisite
sort of work: or when any of the other
failed, were ready to supply their places.

Houb.—16 שש מאה, *sexcenti*. Legitur
2 Par. ii. 17, שש מאה, *sexcenti*, et sic habent
in editione Rom. Græci Intt. Antefrenda
scriptio loci paralleli, quæ suam habet ex
Græcis auctoritatem. Etenim utramque con-
ciliare frustra quidam conantur, cùm dicant,
adverbium לִבְדֵּי, *præter*, pertinere ad ea quæ
sequuntur, et significari præter eos 3,300
operum præfectos, fuisse alios 300 qui præ-
fectorum præfecti essent. Nam 1o de illis
præfectorum præfectis silet sacra pagina. 2o.
si לִבְדֵּי ad ea, quæ sequuntur, pertineret, lege-
retur לִבְדֵּי, non sine ו, per quod id ad-
verbium sequentibus rebus annexeretur.

Heb., 32; Au. Ver. 18.

וַיִּפְקְדוּ בְנֵי שְׁלֹמֹה וּבְנֵי חִירֹם
וְהַנְּבָלִים וְהַעֲצִים וְהַחֲבָנִים לְבָנוֹת
הַבַּיִת :

LXX.—18 καὶ ἡτοίμασαν τοὺς λίθους καὶ
τὰ ξύλα τρία ἔτη.

Alex.—18 καὶ ἐπελέκησαν οἱ υἱοὶ Σαλωμών,
καὶ οἱ υἱοὶ χειφάρμ, καὶ οἱ Βεβλαιο, καὶ ἡτοίμα-
σαν τὰ ξύλα, κ.τ.λ.

Au. Ver.—18 And Solomon's builders
and Hiram's builders did hew *them*, and the
stonesquarers [*or*, Giblites, as Ezekiel
xxvii. 9]: so they prepared timber and
stones to build the house.

Bp. Patrick.—*And the stonesquarers.*] Or
the Giblites, as it is in the margin, who are
mentioned in Josh. xiii. 5, being Phœnicians,
inhabitants of Gabala, a promontory men-
tioned by Pliny (see Psalm lxxxi. 7), who
were the most excellent artists in those parts.

Dr. Adam Clarke.—18 *And the stone-*

squarers.] Instead of *stonesquarers* the margin very properly reads *Giblites*, גִּבְלִיטִים; and refers to Ezek. xxvii. 9, where we find the inhabitants of *Gebal* celebrated for their knowledge in *ship-building*. Some suppose that these *Giblites* were the inhabitants of *Biblos*, at the foot of Mount Libanus, northward of Sidon, on the coast of the Mediterranean Sea; famous for its wines; and now called *Gaeta*. Both *Ptolemy* and *Stephanus Byzantinus* speak of a town called *Gebala*, to the east of Tyre: but this was different from *Gebal*, or *Biblos*. It seems more natural to understand this of a *people* than of *stone-squarers*, though most of the versions have adopted this idea which we follow in the text.

Gesen. — גִּבְלִי (i. q. جبل, *Jebel*, mountain, see r. גִּבְלִי No. 1,) *Gebal*, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a *hill*, and inhabited by seamen and builders, Ez. xxvii. 9; comp. 1 Kings v. 32 [18]. Strabo XVI., p. 755, Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz., rarely Βίβλος. The Arabs still call it جبيل, *Jebeil* dimin., i. e., little mountain.—Gentile n. גִּבְלִי, *Giblile*, plur. גִּבְלִיִּם, 1 Kings v. 32 [18].

CHAP. VI. 1.

וַיְהִי בְשָׁמוֹנִים שָׁנָה וָאַרְבַּע מֵאוֹת
שָׁנָה לְצֵאת בְּנֵי־יִשְׂרָאֵל מִמִּצְרָיִם
בַּשָּׁנָה הָרִבְעִיָּת בְּחֹדֶשׁ זֶה הָיָא חֹדֶשׁ
הַשְּׁלִישִׁי לְקֵץ שְׁלֹשָׁה עָלֵי־יִשְׂרָאֵל וַיָּבֹן
הַבַּיִת לַיהוָה :

16 καὶ ἐγενήθη ἐν τῷ τεσσαρακοστῷ καὶ τετρακοσιοστῷ ἔτει τῆς ἐξόδου υἱὸν Ἰσραὴλ ἐξ Αἰγύπτου, τῷ ἔτει τῷ τετάρτῳ ἐν μηνὶ τῷ δευτέρῳ βασιλεύοντος τοῦ βασιλέως Σαλωμών ἐπὶ τὸν Ἰσραὴλ,

17 καὶ ἐντειλατο ὁ βασιλεὺς ἵνα αἴρωσι λίθους μεγάλους τιμίους εἰς τὸν θεμέλιον τοῦ οἴκου, καὶ λίθους ἀπελεκήτους.

18 καὶ ἐπελέγησαν οἱ υἱοὶ Σαλωμών, καὶ οἱ υἱοὶ Χιράμ, καὶ ἔβαλαν αὐτούς.

1 Ἐν τῷ ἔτει τῷ τετάρτῳ ἐθεμελίωσε τὸν οἶκον κυρίου ἐν μηνὶ Ζωὶ, καὶ τῷ δευτέρῳ μηνί.

Au. Ver.—1 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solo-

mon's reign over Israel, in the month Zif, which is the second month, that he began to build [Heb., built] the house of the Lord.

See notes on Judges iii. 11, pp. 174—176.

Pool.—This chronological difficulty is too vast and comprehensive to be fully discussed here, or to be determined by unlearned readers; and for the learned, I refer them to what is largely digested in my Latin Synopsis upon this place. It may suffice at present to suggest these particulars: 1. That *Israel's coming out of Egypt* is variously understood in Scripture, and with some latitude, so as not only to note the time when first they came out of Egypt, but the time of their being in or coming out of the wilderness; as is manifest from Deut. iv. 45, where the words in the Hebrew are not *after*, &c., as we translate it, but *in their coming forth out of Egypt*; and Psalm cxiv. 1—3, *When Israel came forth, &c.*, Heb., *in their coming forth, &c.* And it is not impossible it may be so understood here, *after they were come out, &c.*, to wit, completely, i. e., towards the end of their expedition out of Egypt into Canaan. Nor doth the difference between the Hebrew prepositions *lamed* and *beth*, which a learned man objects, hinder this sense; for as *beth* signifies (as he saith) *after*, so also doth *lamed*, Gen. vii. 4, 10; Numb. xxxiii. 38. 2. That whereas the times of the judges do chiefly cause this difficulty, there are many things which will relieve us therein; as, 1. That divers of the years there mentioned belong to one and the same time, as is evident from Jair's twenty-two years, within which fell out, as divers learned chronologers agree, the eighteen years of the oppression of the Ammonites, and several years of the Philistine tyranny, who oppressed Israel in the west, whilst the Ammonites vexed them in the east; and the like might be observed in other cases. 2. That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered *the land had rest forty or eighty years*, or the like, may be thus rendered, and that very agreeable to the Hebrew, *The land had rest, or began to rest, or recovered its rest, in the fortieth or in the eightieth* (the cardinal numbers being frequently put for the ordinal, especially where the number

exceeds ten) *year*, to be computed from some remarkable time; and so that phrase doth not note how long a time, or till what time, the rest continued, but at what time it began. As for instance, in Judg. iii. 11, *the land had rest*, not *forty years*, as it is in our translation, but *in the fortieth year*, to wit, from and after their first rest in, or quiet possession of the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and *of the elders that outlived him*, Judges ii. 7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Judg. iii. 30, *The land had rest in the eightieth year*, to wit, from and after that rest which Othniel obtained for them, ver. 11. And Judg. v. 31, *It rested in the fortieth year*, to wit, after that rest got by Ehud, Judg. iii. 30. And Judg. viii. 28, *It rested in the fortieth year*, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way. And this is the more considerable, because it was the opinion of that famously learned and pious bishop of Armagh. All which considered, it will be very easy to contain all the parts and passages of sacred story, from the coming out of Egypt to this time, within the compass of four hundred and eighty years; of the several parcels whereof, see my Latin Synopsis [see below p. 744]. And as for other scriptures, which some conceit to be contradictory to this, I shall by God's help vindicate them in their several places.

Jackson's Chronology, vol. i., p. 133.—There is no period in the Scripture history in which both the ancient and modern chronologers so much differ and mistake as in this, from the Exodus of the *Israelites* from *Egypt* to the foundation of *Solomon's* temple. *Eusebius* has given occasion to most of this confusion and difference by following a groundless tradition of the *Jews*, and including the times of their captivities in the times of their judges, and thereby shortening this period an hundred years. The modern chronologers, Archbishop *Usher*, Bishop *Lloyd*, and others have been led by his example into the greatest perplexity and confusion; and have made successive times contemporary and confounded years of *rest* and *bondage* to-

gether in an arbitrary manner; to suit a mistaken hypothesis, and a corrupt number in 1 Kings vi. 1, without regard either to the plain sense of Scripture, or the judgment of the most ancient writers, *Jewish* and *Christian*; nor have any been hitherto able to clear this era from the difficulties with which it is embarrassed, or to settle the true number of years which it contains. I shall therefore endeavour to set this period in a true and clear light by following the plain narration and sense of Scripture concerning the times of the judges and of the several captivities which intervened, and shall distinguish the years of the one from those of the other; and I shall also demonstrate that the number in 1 Kings vi. 1 which makes this period no more than 479 years, is a *Jewish* interpolation or corruption, and was not known to the ancient *Jewish* and *Christian* writers, &c., &c. [vol. 1., p. 133—145].

Therefore, the years from the exodus of the *Israelites*, or their going out of *Egypt*, to the foundation of *Solomon's* temple, are upon the foregoing evidence, to be reckoned as follows, viz.:—

		Years of Government.	Years of the World.	Years before Christ.
From the exodus to the death of Moses		40	3833	1593
Joshua twenty-five, and an interregnum two years	Jud. ii. 7, xvii., xviii., xix., xx., xxi.	27	3873	1553
First servitude under Chusan Rishathaim ..	Jud. iii. 6, 7, 8	8	3900	1526
After this Othniel was judge	„ iii. 9, 10, 11	40	3908	1518
Second servitude under the Moabites	„ iii. 14	18	3948	1478
After this Ehud was judge	„ iii. 40	80	3966	1460
Shamgar was a judge almost a year, reckoned in the years of Ehud ..	„ iii. 31	0	0	0
Third servitude under the Canaanites	„ iv. 1, 2, 3	20	4046	1380
After this Debora and Barak	„ v. 31	40	4066	1360
Fourth servitude under the Midianites	„ vi. 1	7	4106	1320
After this Gideon was judge	„ viii. 28	40	4113	1313
After Gideon, Abimelech was judge	„ ix. 22	3	4153	1273
After him, Tola was judge ..	„ x. 2	22	4156	1270
After Tola, Jair was judge ..	„ x. 3	22	4178	1248
Fifth servitude under the Ammonites	„ x. 8	18	4200	1226
After this Jephthah was judge	„ xii. 7	6	4218	1208
After Jephthah, Ibzan was judge	„ xii. 8, 9	7	4224	1202
After Ibzan, Elon was judge	„ xii. 11	10	4231	1195
Carried over		408		

		Years of Government.	Years of the World.	Years before Christ.
Brought over		108		
After Elon, Abdon was Judge	Jud. xli. 13, 14	8	4241	1185
Sixth servitude under the Philistines, in the latter twenty years of which Samson and Eli were Judges together	„ xlii. 1	40	4249	1177
Eli was Judge forty years, but twenty of them with Samson under the sixth servitude	„ xv. 20	20	4289	1137
After Eli an interregnum twenty years and seven months	1 Sam. vi. 1, vii. 1, 2	20	4309	1117
After the interregnum Samuel was Judge	„ vii. 5, 6, &c.	20	4329	1097
After Samuel had judged Israel twenty years, Saul reigned	„ viii., ix., &c.	20	4349	1077
After Saul, David reigned In the fourth year of So- lomon and the second month the temple was begun	1 Kings ii. 40	40	4369	1037
	„ vi. 1	3	4409	1017
Total		579		

By the computation above, the temple was begun 579 years after the Exodus, and in the year of the world 4,412, and in the year before the Christian era 1,014. There were besides seven months more which I have mentioned, but have not reckoned, to keep the numbers in entire years, and this is sufficiently exact. It is certain from the Scripture account of the times of the judges, that the term from the exodus to the temple could not be fewer years than I have computed them; but yet we find in the present *Hebrew* copies of 1 Kings vi. 1, that it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. This number has puzzled all our modern chronologers, and put them to make several absurd hypotheses, in order to reconcile the history of the Judges to it; but it gave no trouble to the most ancient *Jewish* and Christian chronologers, because they found no such number either in the *Hebrew* or *Greek* copies. And as they had no other rule to compute this famous era by, but only the years of the judges, in which calculation there was room for the difference of a few years, in the times of some of them, which are not expressly set down in Scripture, as I have observed; so accordingly we find that some writers made this term from the exodus to the temple

more years than others did; but not one of them followed the number mentioned in the before-cited text, or made it 479 years, till *Eusebius* mentioned its being wrote in the first book of *Kings*; whereas had this number been originally there, it would undoubtedly have appeared in the version of the Septuagint; and the ancient *Greek* writers would have followed it unanimously and without variation. That this number is spurious, and a corruption of the text, where it is written, will be demonstrably shown in the following sheets. And that it was not originally either in the *Hebrew* or *Greek* text, may with great certainty be inferred from the computations of all the ancients, both Pagan, *Jewish*, and Christian writers, &c. [see *Jackson's Chronol.*, vol. i., p. 147—162].

Josephus had no number in his *Hebrew* copy of the Book of *Kings*, because, as he never fails to mention his chronological numbers, he would undoubtedly have taken notice of this, had it been in his copy, and would also have made his computation by it. But in the place where he gives the account of the building of the temple, he says, "*Solomon* began to build the temple in the fourth year of his reign, in the second month, after 592 years from the Exodus of the *Israelites* out of *Egypt*." Could *Josephus* have said this if he had found in the text the number 480, as it is found at present? and that 592 is the genuine number of *Josephus* (though he has 612 years in two or three other places) is evident from several observations made before his chronology; and chiefly from the distinct particular numbers of the years of *Joshua*, and of every judge, set down in his fifth book of *Antiquities*, and which stand as follows, &c. [see *Jackson's Chronol.*, vol. i., p. 148—150]; making in all 592 years.

Syncellus, p. 175, tells us that 600 years was the computation of *Eusebius*; and it appears to be so from the preface to his *Chronicon*, where he says, the *Hebrew* numbers of the Book of *Judges* amount to this sum; but this interval he says, was only 479 years, according to the lesser number of the Book of *Kings*, in which it is said to be in the 480th year after the exodus that *Solomon* began to build the temple, 1 Kings vi. 1, and this lesser number he follows in his *Chronicon*. If we deduct from the above-stated number of *Eusebius*, viz., 600, one year from *Tola*, and twenty years from

Samson, which are a part of the preceding forty years, as hath been frequently observed, we have the true number as reckoned by the Book of *Judges*, which is, as before proved, 579 years if *Tola* has twenty-two years, or 580 if he has twenty-three years; but I have chosen the former number.

That which imposed upon *Eusebius*, and engaged him to follow and to put into his *Chronicon* the lesser number of 479 years, was a pretended ancient traditional interpretation (which he there speaks of) amongst the *Jews* of the numbers of the Book of *Judges*, by which they included all the years of servitude which they reckoned to be 120 (though they are but 111) in the years of the *Judges*, and so reduced the 600 years of the Book of *Judges*, as *Eusebius* reckoned them, to 480 or 479 years, in order to reconcile them to that number which was inserted into the Book of *Kings*; and which number it is very probable was there first inserted to support this absurd traditional interpretation. And this I take to be one of the contrivances of the *Jews* to shorten their chronology in opposition to the computations of the Christians from the plain sense and express numbers of both the *Hebrew* and *Greek* text in the Book of *Judges*. This fictitious number first added by the *Jews* to the *Hebrew* text of the Book of *Kings* they had very nearly got inserted before the time of *Eusebius* into some copies of the Septuagint, which have 440 instead of the *Hebrew* number 480; and which number is now retained in most, if not all the *Greek* copies, except the Complut.

But it is very evident from the computations of the most ancient Scripture historians, and particularly *Demetrius*, who lived many years before the Christian era, and also from the calculation of the oldest Christian writers, *Theophilus*, Bishop of *Antioch*, *Clemens* of *Alexandria*, and *Africanus*, that they had no such number as either 480 or 440 in the Septuagint version, or in the *Hebrew* text, and it is as evident from the reckoning of *Josephus* that he had no number in his *Hebrew* copy; and it will presently appear that *St. Paul* knew of no number either in the *Hebrew* or *Greek* text. Therefore this corruption of the *Hebrew* and *Greek* copies is not probably older than the middle of the third century. For *Origen* cites the text 1 Kings vi. 1 in his commentary on *St. John's Gospel*, where he mentions the year

of *Solomon's* reign, and the month when he began to build his temple, but says nothing of the year from the exodus, or the *Israelites* going out of *Egypt*; nor is this year mentioned in the parallel place of the Book of *Chronicles*, where the building of the temple is related. And this is the more observable, because, wherever the years were added in the Books of *Samuel* and of the *Kings*, and the same transactions are related in the *Chronicles*; the years are always set down in the *Chronicles* as well as in the Books of *Samuel* and the *Kings*, and also exactly in the same manner; only, we may except that the years of the building of the temple, and of the king's own house, are set down in two distinct numbers, [the first seven years, the latter thirteen years,] 1 Kings vi. 38; vii. 1, but in 2 Chronicles viii. 1, the two sums are added together and called *twenty years*, as they are also called 1 Kings ix. 10, and the former distinct numbers are not mentioned at all in the *Chronicles*. So that this is no real exception to what is observed; and it is highly improbable, that so remarkable a number of years, as that from the exodus to the building of the temple, should be set down in the history of the *kings*, and yet not be mentioned in the *chronicles* of the same *kings*, where the time of the same building is mentioned, both the year of *Solomon's* reign, and the month of the year. And it is next to impossible to suppose, had the number been set down, as we now find it, in the Book of *Kings*, that no ancient writer, either *Jewish* or *Christian*, before *Eusebius* should have found or observed it, but should always reckon the years from the exodus to the temple by the times of the *judges* and *kings* to *Solomon*, whose computations are very different from the sum inserted in the Book of *Kings*, which sum is utterly irreconcilable to the numbers of the years of the *judges*.

Nothing is plainer than that the history of the *judges* always clearly and expressly distinguisheth the years of the several servitudes of the *Jews*, from the years of the government of their *judges* after each deliverance from servitude; and it is highly absurd to include the years of peace and rest in the years of war and bondage; and all the Christian writers (except *Eusebius*) unanimously distinguished them. And *Eusebius* himself distinguished them in his other writings; though in his *Chronicon* he

has followed the lesser corrupted numbers of the *Jews* of his time, for which he is very justly found fault with by the learned chronologers and historians *Anianus* and *Panodorus*, who wrote in the latter end of the fourth century, and by *Synceilus* after them. But that the *Jews* had no ancient tradition for interpreting the history of the judges, so as to make the years of servitude a part of the years of the government of the judges, may from hence be certainly concluded, that *Josephus* all through the history of the judges reckons the years of servitude distinct from those of the government of the judges.

And it is observable, though neither *Josephus* nor any of the ancient Christian writers took notice of it, that the twenty years of *Samson*, in which he judged *Israel*, are expressly said to have been in the days of the *Philistines*, as being a part of the forty years in which the *Israelites* were subject to the *Philistines*; that we might not think these years distinct from, and subsequent to those of their servitude, as the years of all the other judges are related to be.

Our learned Archbishop *Usher* takes another method to make the history of the times of the judges agree to the supposed 480th year from the exodus to the temple; and would have the text, where it is said that upon the deliverance of the *Israelites* by *Othniel* (and so of the rest) that *the land had rest forty years*, to mean not that the *Israelites* enjoyed a peace of forty years under *Othniel*; but only that the land began to rest in the fortieth year after the rest which it had under *Joshua*. And thus by a different way of interpretation he leaves uncounted all the years of the several servitudes, or includes them in those of the judges. But this interpretation is forced and unnatural; and is, as before shown, contrary to the unanimous sense of the ancients, both *Jews* and Christians; and is to be esteemed a mere hypothesis of this great man, void of all foundation. Many of the most learned modern chronologers, as *Joseph Scaliger*, and others, have followed the scheme of *Eusebius*, not suspecting an error in the number of the book of *Kings*. The learned *Petavius* also follows this scheme with respect to some of the last judges, though he rejects it as absurd, with regard to most of them. He reckons the 480 years of the Book of *Kings* to commence,

not from the *Israelites* going out of *Egypt*, as the text expressly says, but from their entering into the land of Canaan forty years after their coming out of *Egypt*. But had this been the meaning of the text, it would, no doubt, have been said, *After the children of Israel were come out of the land of Egypt into the land of Canaan*. Farther this learned chronologer, to reconcile his hypothesis both to the number of the Book of *Kings*, and to *St. Paul's* reckoning of 450 years from the division of the land by *Joshua* unto *Samuel*, is forced to suppose *St. Paul* to reckon not from the division of the land, though his words immediately refer to it, but to reckon from the exodus spoken of three verses before; than which there cannot be a more absurd interpretation. For as he admits the present position of the text, Acts xiii. 19, 20, it is evident that the words of the twentieth verse, *after that he gave them judges, &c.*, must mean, *after the completion of the forty years in the wilderness*, ver. 18, and also, *after the division of the land*, ver. 19, nor will his interpretation answer his purpose; for after all he is again forced to make *St. Paul* mean, not precisely 450 years, but only 437 years. To such difficulties the most learned men are put to support a corruption of Scripture which they do not suspect. Having shewn from the calculations of the most ancient *Jewish* and Christian writers that the interval between the exodus and the temple exceeded 480 years by an hundred years at least; and that it is highly probable that the foundation of the temple was laid in the 580th year after the exodus; to put this important part of Scripture chronology out of all reasonable doubt, I shall produce at large the testimony of *St. Paul*, who says, *The God of this people of Israel chose our fathers and exalted the people, when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan he divided their land to them by lot: and after that he gave them judges, by the space of 450 years, unto Samuel the prophet: and afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*—Acts xiii. 17—21. This is the plain natural construction of the apostle's words,

and the present order and reading of them is supported by the *Syriac* version, and most of the ancient MSS., especially by all the MSS. of *Robert Stephen*, with the *Complutense* and all the old editions. And in the words the apostle in plain and express terms reckons 450 years unto *Samuel* from the time of the division of the land of *Canaan* by *Joshua* amongst the tribes of *Israel* in the seventh year after they came into it; and thence forty years more to the death of *Saul*; in all 490 years. If we add forty years from the exodus to the death of *Moses*; and six years from thence to the division of the land in the seventh year; and forty years for the reign of *David*: and three years of *Solomon's* reign; the whole sum from the exodus to the foundation of the temple, in the fourth year of the reign of *Solomon* is exactly 579 years; and so the temple was begun to be builded in the five hundred and eightieth year after the *Israelites* came out of *Egypt*.

This reckoning of the apostle was the received computation of the Jews in his time, and was deduced from the history of the *Judges*, and as it is irreconcilable to the present number of 480th year in the Book of *Kings*, we may be assured that the apostle knew of no such number there. It farther appears from the above cited words of *St. Paul*, that the whole term of the government of *Samuel* as judge, and of *Saul* as king, was exactly forty years. *Eusebius* understands the 450 years of *St. Paul* to refer to the times of the judges, though he himself differs from the computation of the apostle, which he supposes to have been *the then received reckoning* only, but not *the true one*. *Eusebius* took his lesser computation from later traditions of the *Jews*, after they had altered the chronology of the Scriptures, as I have before proved at large; and *St. Paul* followed the Scripture history itself, and the years set down in the Book of *Judges*: and knew nothing of the lesser number, which was long after his time inserted into the Book of *Kings*. *Synceilus* also understands the 450 years of the apostle to refer to the time of the judges; nor does any other interpretation of them appear ever to have been thought of by the ancients; nor would any other probably have been thought of by the moderns, but only for the sake of the interpolated number of the Book of *Kings*, which is inconsistent with the reckoning of

the apostle, as well as with the history of the Book of *Judges*.

Our great chronologer Archbishop *Usher*, puts another sense upon the apostle's words, and would have them mean; *And after these things which were done in the space of 450 years*, [viz., from the time God chose their fathers, ver. 17, to which remote verse he refers them] *He gave them judges*, and so on. The various reading or order of some manuscripts in this passage of Scripture, which favours Archbishop *Usher's* sense, Dr. *Mill* rightly judges to have been made on purpose to avoid the difficulty of the apostle's calculation, and to make it consistent with the four hundred and eightieth year of the Book of *Kings*. But he thinks the learned prelate's sense, above given, may be admitted without altering the common or received reading and position of the words of the text. But in this Dr. *Mill* is mistaken; for this sense is neither so natural or grammatical, nor will the calculation agree with it neither. The apostle had spoken before of the time which the *Israelites* spent in the wilderness, after their coming out of *Egypt*; then he proceeds to mention their wars with, and conquest of, the seven nations, and the division of their land amongst the tribes by lot; the term of this also is related in Scripture: then he goes on in the history, as was natural, to speak of the years of the judges, after this division, unto *Samuel*, who was the last of them, and their years also are set down in their history: and from *Samuel* he proceeds to mention the kingly government of the *Jews*, and tells us the years of *Samuel's* and *Saul's* administration, which are not recorded in Scripture, but which, from the received tradition of the *Jews*, were, he says, *the space of forty years*; and concludes his narration with *David*, from whose family *Christ* descended, ver. 23. It is therefore a very unnatural and forced interpretation to refer the words of the apostle, which are immediately, and in natural construction applied to the times of the judges of the *Israelites*, to what is said three verses before of *God's choosing their fathers*. And if we should without reason allow them to be connected with what is said so remotely as ver. 17, yet the 450 years brings us no higher than the birth of *Isaac*. But God had chosen *Abraham* the first of their fathers twenty-five years before, when he called him out of *Haran*, into the land of

Canaan, Gen. xii. 1—5. So wholly unsupported is *Usher's* sense of the apostle's words. And as the apostle's computation of 450 years from the division of the land of *Canaan* amongst the *Jews* to the time of *Samuel's* judging *Israel*, agrees exactly to the beginning of the building of the temple, in the five hundred and eightieth year after the exodus; so the message of judge *Jephthah* to the king of the *Ammonites*, Jud. xi. 13—26, agrees to this calculation. The king of the *Ammonites*, as a pretence for making war upon the *Israelites*, tells the messenger of *Jephthah* that the people of *Israel* had unlawfully seized upon his country after they came out of *Egypt*: to this charge *Jephthah* replies by his messengers, that *Israel's* title to this country could not be called in question, who at first conquered it in a lawful war, in which the king of the *Amorites*, to whom it belonged, was the aggressor; and had been in possession of it *three hundred years*, ver. 26. *Josephus* reads it, *more than three hundred years*. And it was more; for *Sihon* king of the *Amorites* was conquered in the end of the fortieth year after the exodus, Numb. xxi. 24, 25, and from thence to the time of *Jephthah's* undertaking the war against the *Ammonites* was 346 years, which *Jephthah* might well call 300 years, or more; and from *Jephthah* to the temple was 194 years; and thirty-nine more from the exodus to the conquest of the *Amorites* being added, the whole from the exodus to the temple was 579 years. *Sulpitius Severus* in his *Sacred History*, reckons the interval from the exodus to the temple 588 years; and observes that the *Greek* number 440 in the Book of *Kings* must be a corruption of the text, and this corruption both in the *Hebrew* text and in the *Greek* version has been fully proved in the foregoing observations. *Melchior Canus*, a learned Popish writer and commentator, suspected the number 480 in the Book of *Kings*, though authorized by the *Latin Vulgate*, to be a corrupt reading both in that copy and in the *Hebrew* text; and that the *Greek* text was corrupted also. And the more learned Jesuit *Petavius* owns that many great men among the Papists have been of opinion, either that this text of the Book of *Kings* has been corrupted, or however that the number of it is not the true and whole number of years from the exodus to the

foundation of the temple. And he himself computes it to be 520 years as observed above.

One considerable objection to the term of 580, or more exactly 579 years, between the exodus and the temple remains to be cleared; and it is this; the Scripture mentions no more than five generations between *Naashon*, prince of the children of *Judah*, Num. i. 7; ii. 3, and *Solomon*, viz., *Salmon* or *Salma*, *Booz*, *Obed*, *Jesse*, and *David*. Matt. i. 5, 6; Luke iii. 31, 32; Ruth iv. 21, 22; 1 Chron. ii. 11, 12. This objection, I confess, is stronger against the term of 580 or 579 years, than against the sum of 480 or 479 years. But the learned *Usher* found it insuperable even against his lesser number of 480 years, as appears by his way of reconciling these generations to it.

Taking it for granted that *Salmon* married *Rahab* the harlot or inkeeper, mentioned in the Book of *Joshua* to have concealed the spies whom *Joshua* sent into *Jericho*, chap. ii. 1, he supposes that *Salmon* married her forty-two years after the *Israelites* came into the land of *Canaan*, and that she was twenty years of age when they first came thither, and so bare *Booz* when she was sixty-two or sixty-three years of age. This though not impossible, is yet very highly improbable. Then he supposes *Booz* to be 102 years old, at the birth of his son *Obed*; and *Obed* to be 111 years old at the birth of his son *Jesse*; and *Jesse* as many at the birth of *David*. The supposition of three such generations together is altogether incredible; and is not to be found in Scripture since the days of *Serug*, the great grandfather of *Abraham*; and it is observable, that from the birth of *Abraham* to only 470 years years after, there were nine generations, viz., *Abraham*, *Isaac*, *Jacob*, *Judas*, *Phares*, *Esrom*, *Aram*, *Aminadab*, *Naashon*: for *Eusebius* makes *Naashon* thirty-five years old at the exodus, which was 505 years after the birth of *Abraham*; whereas six generations from *Naashon* to *Solomon* made, as was supposed, 600 years at least. *Syncellus* takes notice of this difficulty of reconciling the account of six generations from *Naashon* to *Solomon* to the great number of years in that interval, which he observes were no less than 600: and asks the question how this number of years was to be accounted for, making, according to this reckoning, 100 years, one

generation with another? *Syncellus* offers no solution to the difficulty, not knowing what to say to it. But *Eusebius* endeavours to solve it by throwing all the years of servitude out of the number, and reckoning no more than 479 years from the exodus to *Solomon's* temple. But this lesser number we have seen is by no means reconcileable to so few intervening generations. There is but one way, I think, to solve the difficulty, and that is by supposing some generations to have been omitted in recording this genealogy. This was the opinion of the ancient *Jews*. The *Chaldee* paraphrase on Ruth i., and iv. 21 says, that *Booz* was *Ibzan*, who judged *Israel* at the time of the famine, mentioned chap. i. 1. *Josephus* brings him lower, and says, that the famine happened after the death of *Samson*, when *Eli* was the high priest; so that *Booz* was contemporary with *Eli*; and this may probably be the truth, and makes the succeeding generations from *Booz* to *David* to be agreeable to the common course of nature in those days. If this is admitted, since *Salmon* lived at least 400 years before *Eli* was high priest, he could not be the father of *Booz*, who was contemporary with *Eli*; and there must have been some generations either between *Naashon* and *Salmon*, or between *Salmon* and *Booz*, not mentioned in Scripture. These generations could not be between *Naashon* and *Salmon* if the *Rahab* he married, as mentioned by St. *Matthew* was *Rahab* the harlot, or innkeeper, mentioned in the Book of *Joshua* at the taking of *Jericho*. But as she is never mentioned in the Old Testament to have married *Salmon*, nor does St. *Matthew* style her *Rahab* the harlot, as she is called where she is mentioned in the Epistle to the Hebrews xi. 31, we cannot be certain who she was. However, I am most inclined to think that four or five generations are omitted between *Salmon* and *Booz* the father of *Obed*, and for the following reasons:—

In the interval of these five generations after *Naashon* to the death of *David*, there are recorded no less than nine or ten generations of high priests, from or after *Eleazar* the son of *Aaron*, though he outlived *Naashon* who was his uncle, Exod. vi. 23, many years. 1. *Phineas*; 2. *Abishua*; 3. *Bukki*; 4. *Uzzi*; 5. *Zerahiah*; 6. *Meraioth*; 7. *Amariah*; 8. *Ahitub*; 9. *Zadok*, 1 Chron. vi. 4—8, and ver. 50, 53. *Ezra* makes ten successions in this interval: for he says, that

Amariah was the son of *Azariah* or *Ezias*, as he is called 1 Esd. viii. 2, and that *Azariah* was the son of *Meraioth*, Ez. vii. 2—5. Or if instead of those after *Uzzi* of the line of *Eleazar* we reckon those who succeeded him in the high priesthood of the line of *Ithamar*, there were eight generations or rather nine, viz., after *Uzzi* the fourth high priest above, the fifth was *Eli*. 6. *Ahiab* the son of *Ahitub*, the son of *Phineas*, the son of *Eli*, 1 Sam. xiv. 3, 18. *Joseph. Antiq. Jud.*, lib. vi., c. 6. And his father *Ahitub* might be high priest before him, as *Reland* thinks [*Antiq. Sac. Vet.*, Heb., p. 161]. 7. *Achimelech*; 8. *Abiathar*; 1 Sam. xxii. 20. Here are eight generations besides the vacancy between the death of *Eli* and *Ahiah* his great grandson, unless his father *Ahitub* was high priest before him, and succeeded *Eli*; and therefore we may reckon nine generations in this genealogy also.

Now it is no way probable that there should be more years by thirty or forty in five generations only recorded from *Naashon* to *David*, than in nine or ten successive descents in the families of the high priests, from *Eleazar* and his brother *Ithamar* to *David*. There is no doubt therefore to be made, but that several generations from *Naashon* to *David*, either have not been recorded in the Scriptures of the Old Testament, or have been left out in the present copies by some very ancient error. Such an omission has happened in the descent of *Ezra* the scribe, who is reckoned the fifth in descent from *Zadok*, who was high priest in the reign of *Solomon*. For he is said to be the son of *Seraiah*, the son of *Azariah*, the son of *Hilkiah*, the son of *Shallum*, the son of *Zadok*, the son of *Ahitub*, the son of *Amariah*, the son of *Azariah*, the son of *Meraioth*, &c., Ezra vii. 1, 2, 3; 1 Esd. viii. 1, 2. But the number of years from the death of *Zadok* to the birth of *Ezra* being four hundred, in four intervening generations, would justly incline us to think, if there was no other evidence, that some generations are wanting in this interval. And this is fact, and these generations are supplied in the Book of *Chronicles*; otherwise we should have been puzzled as much in the genealogy of *Ezra* as in that from *Naashon* to *David*. There were in the genealogy of *Ezra* two *Zadoks*, and all the generations between one and the other, are omitted in the Books of

Ezra and *Esdras* or in both the parts of *Ezra*, but are recorded in the Book of *Chronicles*, and are no less than seven generations. 1. *Ahitub*; 2. *Amariah*; 3. *Azariah*; 4. *Johanan*; 5. *Azariah*; 6. *Ahimaaz*; 7. *Zadok*, 1 Chron. vi. 4—15, where we read the whole genealogy entire. *Josephus* also has it at large, and reckons more descents. Therefore, if *Salmon* was the immediate son of *Naashon* then *Booz*, the father of *Obed*, was a remote offspring; and if there were two of that name, one the son of *Salmon*, and the other the father of *Obed*, the intermediate generations might be omitted by the negligence of an ancient copier passing from one name to the other. And as this was the cause of the omission of several generations in the genealogy of *Ezra*, there is no reason why we may not conclude it to have been the same in that from *Naashon* to *David*. If to these observations we add, as taken notice of before, that in the fourteen generations from *Abraham* to *David*, there are more years in the last five from *Naashon* to *David*, than in the preceding nine from *Abraham* to *Naashon*; this is sufficient to clear the difficulty, and to put it out of all doubt that some generations between *Naashon* and *David* have been omitted.

Ken.—Testimonium Origenis multum valebit ad probanda duo vitia, chronologiam nunc obscuratam. In 1. Reg. vi. 1 numerus annorum ab *exodo* ad templum *Solomonis* secus est in Hebraico textu, ac in Græcâ versione; quem tamen utrumque numerum falsum esse, e sacra patet historiâ. Origenes hunc textum citavit, omisso computo chronologico, qui nunc pars ejus est præcipua; adeo ut probabile sit, numerum tum temporis hic defuisse in codicibus Heb. pariter ac Græcis. En verba ejus: γεγραπται εν τη τριτη των βασιλειων—Ητοιμασαν τους λιθους και τα ξυλα τρισιν ετεσιν εν δε τη τεταρτη ετει, μηνι δευτερη, βασιλευοντος του βασιλεως Σολομωντος επι Ισραηλ, &c. Computus igitur, qui hic non expressus est, fortassis additus fuit post an. 230; vide rationes, hanc in rem adductas a *Jacksono*, *Chronol.* 1, 133—170.

Pol. Syn.—1 *Quadragesimo et octogesimo anno egressionis*, &c.] Itâ Heb. et Chald. et plerique Græcorum codices. Multi tamen conciliandæ *Judicum* chronologicæ, summæque totius cum partibus suis componendæ difficultate deterriti, varias vel

lectiones vel sententias protulerunt.* Ab egressu, ad fundationem templi, *Gliras* p. 2, numerat annos 330. *Melch. Canus*. 374. 6 (prout à Sixto 5 correcti, et à *Sulpitio* citati sunt, quos etiam sequitur *Oecumen*) numerat annos 440. *Beda* annos 490. *Joseph. Antiq.* 8 in *Ruffini* versione 502. Sed in Græco textu, et in *Gesseni* versione 592. *Sulpicius*, prout à *Sigonio* corrigitur, 510, sed prout in textu, 588. *Clem. Alex.* 566 sim. *Tyrri* apud *S. Theophilum*. *Cedrenus* 672.† Ego numero 680 annos.‡ Sentio annos non solum esse 480, sed centenos huic numero addi oportere.§ Quæ viros doctos huc perpulerunt, ut textum aut immutarent aut distorquerent, duæ fuerunt præcipuæ rationes; altera ex Act. xiii. 20, altera ex numeris annorum in libro *Judicum* expressis, qui longiùs quàm 480 annorum intervallum postulare videntur.|| [*Alii tamen numerum in textu positum servant, ut videbimus. Dispicimus ergo quomodo viri docti difficultatem hanc expediunt.*] 1. Quidam mendum in numeris agnoscunt, vel hîc, vel in Act. xiii. 20. Itâ *Capel*. et *Cajet. Luth. Func. Mercat. Bunting. Temporar. Perkins. Pius, Lydiat. Lansberg.* et alii.¶ *Locus librariorum negligentia corruptus est*, ait *Sulpit.* l. 1 histor. Et ad eum sic *Sigonius*, *In numeris annorum Regum Judæ et Israel tanta diversitas, et aliquando absurditas est, ut tutius esse videatur confiteri eos librariorum culpâ aliquando vitiosos esse, quàm ad ineptas interpretationes et solutiones confugere.*** Non est hæc aut fidei, aut religionis questio, quæ hîc de numero habetur.†† [*Gerhard. Vossius* numerum annorum à se positum sic astruit,] *Israelitæ* erant in deserto annis 40. A fine illorum, sive à morte *Mosis* ad *Othonielem* tempus non potest certò præfiniri; sed videtur fuisse 34 annorum: quorum 26 tribuantur *Josue* et Senioribus, accensito spatio quo *Israelitæ* peccando irritârunt *Deum*. His adeo annos 8, quibus *Chusan* servierunt, *Jud.* iii. 9, fiunt 34. *Othoniel* præfuit per annos 40, (*Jud.* iii. 11). Sequitur servitus *Moabitica* (de quo *Jud.* iii. 14), an. 18. Aod præest annis 80,

* *Abrami Pharus*, lib. 10, c. 2.

† *Abram* ex *Ser.*

‡ *Ser.*

§ *Vos. Isagog. chronol.*, c. 7.

|| *Usser. chronol.*, c. 12.

¶ *Usser. ib.*, p. 194, sic *Ser.*

** *Ger. Vos.*, chron. c. 7.

†† *Canus* in *Usser.*

(Jud. iii. 30.) Israel servit Canaanæis, an. 20, (Jud. iv. 3.) Debora et Barac præsumt an. 40, (Jud v. 31.) Isr. servit Midian an. 7, (Jud. vi. 1.) Judicat Gedeon an. 40, (Jud viii. 28.) Abimelech an. 3, (Jud. ix. 22.) Thola an. 23, (Jud. x. 2.) Jair an. 22, (Jud x. 3.) Fuit servitus Ammonitica per annos 18. Jephthe præest an. 6, (Jud. xii. 7.) Abesan an. 7, (Jud. xii. 9.) Achialon an. 10, (Jud. xii. 11.) Abdon an. 8, (Jud. xii. 14.) Servitus sub Philistæis, (ut est Jud. xiii. 1) annis duravit 40 (in quibus includuntur 20 Sampsonis anni, quos ideo non numero.) Heli (ut est 1 Sam. iv. 18) judicavit an. 40. Sic fiunt anni 496. (Optimè hoc convenit cum Act. xiii. 20 ubi Judicibus tribuit annos 450: deme à 496 annos Moysi 40 et Josuæ sexennium ante divisionem terræ, manent 450.) Sequuntur anni Samuelis et Saulis 40. Davidis item 40, et tres Salomonis. Inde confiunt anni 83. Jungantur reliquis, sunt anni 579; sive annumerato quarto Salomonis anno, quo templum condi cœpit, fiunt anni 580. Quid his apertius? * [Quomodo hoc cum præsentī loco concordat, ex ipso tandem audiemus. Serarius, ut audivimus, annos centum his addit; et 680 numerat. Centum verò illos annos sic colligit.] 1. Pro 34 annis quos Vossius numerat à Mose ad Othonielem, supponit 8 annos fuissæ primæ servitutis, Jud. iii. et 50 alios annos Josuæ, et statūs utriusque ante Judices. [In quo superat Vossii calculum annis 24.] 2. Sampsoni post 40 annos Philist. servitutis annos tribuit 20. 3. Post Sampsonem tempus Historiarum, Jud. xvii. et xviii. facit annorum 8. [Quod tamen Vossius intra 34 illos primos annos gestum fuisse existimat.] 4. Samueli paulò ante Heli mortem, et deinceps prophetam agenti adscribit annos 20. Et 5 eundem Samueli soli ante Saulem gubernanti annos assignari vult ad minimum 28 †. 2. [Alii annos ab egressu ex Ægypto ad fundatum templum rectè hic numerari statuunt. Sed non uno modo rem expediunt.] 1. Judæi, populum nunquam Judice caruisse arbitrati, annos *quietis*, Judici ibidem nominato attribuunt; in quibus et opprimentium annos (ut sub eorum præfectura cœptos et finitos) comprehendunt. Hos sequitur Eusebius et plerique chronologi. Acsi Scripturæ hic fuisset sensus: (v. g.) Othoniele principe, qui annis

40 judicavit, pax fuit et otium, tyranno judicis auspiciis superato.* [Aliis hæc sententia non placet;] Contradictionem involvit, Hebræis uno et eodem tempore tribuere et quietam libertatem, et exercitam servitutem.† Manifestè distinguit scriptura inter tempora servitutis, sive pænæ; et tempus quietis atque misericordiæ; ut liquet ex inspectione horum locorum, Jud. ii. 18; et iii. 8—12, &c., et iv., et vi. 1, 7.‡ Libenter agnoscimus belli et servitutum tempora, à pacis et quietis temporibus secerenda esse.§ 2. Vox *exitus* ex Ægypto diversimodè sumi potest; ità ut vel principium, vel medium, vel finem ejus indicet. De principio res clara est; de medio item et fine eadem dicitur, Psal. cxiii. vel cxiv. 3. *In exitu*, &c. — *mare vidit*, &c. *Jordanis conversus est retrò*, &c., et Deut. iv. 45. *Quæ locutus est — quando egressi sunt de Ægypto trans Jordanem*, &c. Hæc tamen loquutus est anno 40 à primo exitu.¶ Non est novum ex eo loco unde eximus denominari totam profectionem, quamvis diuturnam, quæ durat donec perveniat ad locum cuius adeundi causà iter suscipiebamus.¶ Chronologorum mos est, ut, cùm interstitium inter extrema duo metiuntur, finem antecedentis spectent, et initium sequentis; ut si dicam à regibus ad Augustum erant 500 anni; nemo non intelliget tempus à regibus exactis ad Augusti initi computari. Hic autem peculiaris etiam ratio fuit. Cùm enim ædificatione templi potissimum Arcæ sacrarium quæreretur, 1 Paral. xxii. commodissimè ducitur chronologiæ ratio ab eo tempore, quo, egressu Israelitarum, et longà illà in deserto peregrinatione finitâ, Arca requievit.** *Exitus ex Ægypto* tempus illud comprehendit, quo Israelitæ in deserto oberantes ad itineris terminum pervenerunt, et Jordanem transierunt; ait Dion. Petavius, quem sequitur Petrus Possinus. Sed non placet. Distinguendum est inter illa loca, in quibus est *exiit* (quod habetur Deut. iv. 45), quod tempus post *exitum* generatim tantum et indefinitè designat; vertique potest, *quom exivissent*, &c. (¶ enim spæe valet *post*, ut Gen. xxxv. 9; Exod. ii. 23; Num. xxvii. 26), et ista in quibus est *exiit*, quod præcisè et

* Usser., Chron., p. 196. † Abram. Phar., 10, 5.

‡ Vos. Isagog. Chron., c. 3.

§ Usser., Chron., p. 197. ¶ Abram. Phar., 10, 27.

¶ Lauren. Codom., Chron. in Usser., p. 190.

** Abram., c. 23.

* Vos. Isagog.

† Ità Ser.

determinatè, à primo discessus ex Ægypto mense, ut à certa et nota epocha, supputationem esse deductam indicat, ut à Mose diligenter observatum, Exod. xvi. 1, et xix. 1, et Num. xxxiii. 38. Eadèmq̃ue phrasis hic habetur.* [Videamus tamen quomodo procedit Abrami supputatio, posito illo fundamento, et quā viā hanc difficultatem solvit. Quæ ille satis intricatè proponit, breviter expedire conabor. Sic ergò statuit.] 1. Supputationem inchoat (ut dictum) à finita peregrinatione in deserto, et à quiete Arcæ. 2. Scriptura (inquit) non exprimit annorum numerum à Mosis obitu ad primam illam servitutem, Jud. ii. 8, &c. ut cuique liceat, prout explicandæ chronologiæ commodum fuerit, annos contrahere aut prorogare. Josuæ annos tantum 7 quidam tribuunt, Petav. 14. Beda et plerique 17;† sed sit præfectura ejus annorum vel 14, vel 20. Senioribus, qui dicuntur *longo tempore virisse post Josue*, Jud. ii. 7, tribuo annos decem; (jurisconsulti autem longum tempus decennio definiunt.) Interregno illi, quo et Micha, et alii Israëlitarum ad idola prolapsi sunt, et tribus Benjamin penè deleta, annos excerpant, vel 2, vel 4.‡ Ex his fiunt anni vel 26, vel 34. 3. A prima illa servitute, Jud. iii., ad mortem Abimelech, annos numerat 256.§ [In quo reliquos vel nihil vel parum dissidentes habet.] 4. Sed de cæteris (inquit) major est difficultas. Anni nonnullorum Judicum, et servitutum inter se implicandi videntur. Thola judicavit annis 23, nec dicitur *terra* sub hoc iudice *quiescisse*; sicut neque sub *Jair*, qui judicavit annis 22. Quare in hujus tempora incidisse poterant tum anni 18 servitutis Ammoniticæ, (quos in totidem ejus annis absorberi statuunt Gordon., Torn., Salian., et Bonfr., &c.) tum etiam anni 9 Philistinæ servitutis: Hæ enim duæ servitutes, licèt in narratione divellantur, videntur eodem tempore accidisse, dum aliæ tribus Palæstinis serviebant, aliæ Ammonitis; ut non obscurè significatur, Jud. ix. 6—9. Porro, ab Ammonitis asseruit Galaaditis Jephthe, et eam tributum partem sex annis judicavit; cui successerant Abesan an. 7, Ahialon an. 10, Abdon an. 8. A Philistinis opprimentibus alias tribus Sampson liberare incoepit, Jud. xiii. 5. Heli sacerdote inter eas jurisdictionem sub Philistinorum dominio precariam tunc obtinente.

Non dubium est et Sampsonis præfecturam 20 annorum, (Jud. xv. 20), et Heli præfecturam 40 annorum, (1 Sam. iv. 18). Philistinæ servitutis annis 40 implicari. Hæc enim servitus finem habuit initio Samuelis, ut dicitur 1 Sam. vii. 13. Porro, Eusebius Sampsonis, Abdonisque præfecturam eidem planè tempori consignat. Ex dictis constat, illos Jairis annos postremos 18, totidem Ammoniticæ servitutis, 40 servitutis Palæstinæ, 40 Heli, 20 Sampsonis ità sibi mutuo complicatos esse, ut annos tantum 49 efficiant; qui, si evolverentur explicarenturque, ad 185 excrescerent. Ità à prima servitute ad obitum Heli et exortum Samuelis anni erant 331.* His si adnumeremus annos Mosis 40, annos 26 Josuæ et Seniorum, et ἀναρχίας usque ad primam servitutem; Samuelis et Saulis (quos plerique conjungunt) annos 40, Davidis 40, Salomonis 3, habes summam 480 annorum.† Vel potius, ut dictum, ab Arcæ depositione incipiamus; indèque ad initium servitutis numeremus annos 34 Josuæ et Seniorum, &c. His adde 331 annos prædictos; præfecturæ Samuelis seorsim demus annos 33, Sauli 40, Davidi 40, Salomoni 4. Jam confiunt anni 482. Deme de Saulis annis duos, quibus regnavit Isboseth, quique, Josepho teste, Sauli adnumerantur, sunt 480.‡ [Vel de Samuelis annis deme 2, et sint an. 31, summa est 480 annorum. Samuelis annos, quos plerique cum annis Saulis conjungunt, separari mavult, post Serarium Abramus.] Nam 1 Samuel sub Heli iudice natus, consensuit ante unctionem Saulis, 1 Sam. viii. 1; et xii. 2, ideòque multis annis populo præfuisse videtur. 2. Probatur ex Act. xiii. 21, *Dedit illis Saul annis quadraginta*. Quid disertius esse potuit? Siccine loqueretur de Saule, quia Samuel, qui ipsum inauguravit, judicaverat annos 38; ipse duos regnavit, qui inauguratus fuerat aliquo tempore quod illo 40 annorum spatio continetur? Quid est Scripturæ vim inferre, si hoc non est? § Objiciunt aliqui, 1 Sam. xiii. 1, *Filius unus anni erat Saul—duobus autem annis regnavit*, &c. [De quo vide et quæ Abramus hoc loco, et quæ nos ad illum locum digessimus. 3. Cl. Vossius rem hoc modo expedit;] Mihi (inquit) videtur, verba Hebræi codicis non debere intelligi ἀπλῶς, sed restringenda esse ad solum tempus, τῆς ἀρχῆς, non etiam

* Usser.

† Id., c. 16, et c. 29.

† Abram., x. 10.

§ Id., c. 11.

* Idem, c. 12, 13, 14.

† Id., c. 29.

† Id., c. 15.

§ Id., c. 21.

ἀπαρχίας, ac servitutis. Contentus erat scriptor prioris generis annos commemorare, neglectis cæteris, quorum memoria erat tristis, et à quovis poterat colligi, et superiori numero superaddi. Hæc interpretatio, ut duriuscula videatur, mollior tamen est, quàm quibus (alii) tot loca scripturæ detorquent. Si non admittatur, satius est mendum agnoscere.* 4. [Cl. Usserius nostras integritatem textûs asserit, et sic procedit.] Libenter (inquit) agnosco belli et servitutum tempora, à pacis et quietis temporibus esse secerenda; sed annorum notatione, *quieti* terræ appositâ, quietis illius initium, non autem vel ipsius quietis, vel præfecturæ Judicum durationem designari statuimus. Itaque illud *קָיָוּהוּ*, *quievit*, idem esse dicimus quod *quiescere cæpit*; sicut *וַיִּבְנֶה* Gen. v. 32, et xi. 26, nobis est, *gignere cæpit*; et *וַיִּבְנֶה* in hoc versu est, *ædificare cæpit*; atque ubi toties in Scriptura rex aliquis tot vel tot annorum fuisse dicitur *וַיִּבְנֶה*, *quum regnare inciperet*, illud significare nemo dubitat. Cùmque numeri notari solent, vel 1. *quando* res contigerit; vel 2. *quamdiu* ea duraverit; quæ duo Græci et Latini casuum (quibus Hebræi carent) variatione sæpe distinguunt; in annis oppressorum posteriorem explicationem, in annis quietis priorem hic accipio; ut sub Othoniele, v. g. 40, non *annos*, sed *annis* terra quievisse intelligatur, id est, à præcedente aliqua epocha *anno* 40. Quod, licet cum versione vulgatâ non conveniat, tamen cum verbis Hebraicis satis congruere Fr. Ribera ostendit; (de Templo, l. 1, c. 1.) Hebræorum consuetudinem esse docens, ut ab uno ad decem aliquando, à decem verò et ulterius semper, *numeralibus Cardinalibus utantur pro Ordinalibus*. Certior verò nulla epocha, à qua primæ sub Othoniele quietis terræ supputatio deducatur, quàm celeberrima illa terræ quies à Josua constituta; Jos. xi. 23, et xiv. 15. Superatis igitur Mesopotamiensibus, (qui post illos Cananææ Reges primi universæ terræ Israeliticæ bellum intulerunt) quies (annis post prioris illius initium *quadraginta*) reddi cæpta est, victore deinceps Othoniele.† His præmissis, annos sic distribuit; 1. Ab exitu, &c., ad transitum Jordamen anni erant quadraginta. 2. Inde ad quietem terræ per Josuam datam an. 6, (Jos. xiv. 7, 10.) 3. Inde ad quietem per Othonielem restitutam an. 40 quibus

terra *quievit*, Judic. iii. 11, id est, quiescere cæpit quadragesimo anno post quietem à Josua constitutam; itâ intra illud spatium sunt, 1. anni servitutis sub Cushane; 2. anni Josuæ, et seniorum; Obj. At illi post primam quietem *וַיִּבְנֶה*, sive *longo tempore* superfuerunt, Jos. xxiv. 31. Resp. Sic bellum cum Cananæis gestum legimus *וַיִּבְנֶה*, Jos. xi. 18, quum tamen omnia ista bella intra septem annos peracta essent. 3. Anni *ἀπαρχίας*, in quibus contigerunt, quæ Jud. cap. xvii., xviii., xix., xx., xxi. (Quanquàm nihil vetat *ἀπαρχίας* fuisse, etiam tempore seniorum; quos non dicit scriptura gubernasse, sed diu vixisse post Josuam, Jud. ii. 7, et fortasse, non tam autoritate, quàm venerabili senectute, et vitæ exemplo populum in officio continuerunt.)* 4. Inde ad quietem per Ehudem terræ restitutam, anni 80. Itâ Jud. iii. 30, *quievit*—80 *annis*; id est quiescere cæpit anno 80 post pacem ab Othoniele restitutam. 5. Inde ad quietem per Deborah et Barak restitutam an. 40. Jud. v. 31, *quievit* 40 *annis*; id est, quiescere cæpit anno 40 post quietem ab Ehude redditam: intra quod spatium etiam tempus Samgaris comprehenditur. 6. Inde ad quietem per Gideon restitutam an. 40, Jud. viii. 28. *Et quievit* 40 *annis*, id est anno 40 post quietem Deborah, &c., cæpit quiescere, &c. Itâ à quiete ad quietem annorum supputationem instituimus. 7. Inde ad initium regni Abimelechi, an. 9. Hoc spatium in scriptura non exprimitur, sed ex reliquis membris collatis, id addendum esse intelligimus. 8. Abimelechi, Tolæ et Jairis, anni 48. Ubi notandum 18, annos servitutis Ammoniticæ, de qua Jud. x. 8, in Jairis tempora incurrisse; non autem, ut vult Euseb. Chron. post illa fuisse; quod sic probatur; 1. In anno hujus calamitatis 18 et ultimo, et ante Jephthæ principatum, dicitur Deus ipsorum resipiscentium misertus esse, Jud. x. 16. 2. Ammonitæ à Jephthæ depressi erant, 20 eorum civitatibus captis, Jud. xi. 33. 3. Non depugnassent contra se invicem Jephthæ et Ephraimitæ, Jud. xii., nisi à servitute et Ammon. et Philist. immunes fuissent. Obj. 1. Ante Ammonitarum oppressionem mors Jairis in Scriptura commemoratur, Jud. x. 5, 6, 7. Resp. Per prolepsin hoc fit, (cujusmodi *ὑστερα πρότερα* in ipso sequentis capitis, Jud. xi. initio, et Gen. xi. et alibi passim) ut deinceps, ordine

* Voss. Mag., c. 7.

† Usser., Chron., 197.

* Voss. Isag., c. 2, p. 112.

non interrupto, de causis, duratione et fine servitutis Ammoniticæ, à Jephthe demùm sublatæ, simul ageretur; et locus Jud. x. 6, sic reddi potest. *Isr. iterum fecerant malum, &c.* (Hebræi nempe unico suo præterito sæpè plusquamperfectum comprehendunt,) jam inde videlicet à morte Gideonis, Jud. viii. 33. Obj. 2. Quomodo diceret Jephtha Israel. per 300 annos in terra Gilead, habitasse, Jud. xi. 26, cùm non plures quàm 264 anni juxta nostras rationes fuerint. Resp. Perfecto et rotundo numero usus est, vel, quodd magis ad 300 quàm ad 200, is numerus accederet; vel, ut causam suam juvaret; vel, quia modus loquendi passim id ferebat. 9. Jephthæ anni 6. 10. Ibsanis, Elonis et Abdonis anni 25. Hos autem, non tantùm Galaaditidis, ut vult Abramus, sed totius Israelis judices facio; dicuntur enim (mon secus quàm Tola et Jair, Jud. x. 1, 3) *Israelem judicavisse*, Jud. xii. 8, 9, 13, totum utique, non illius portionem, et quidem minorem et deteriolem. 11. Eli et Sampsonis 40. Ad hoc membrum referuntur 40 illi anni Philistææ oppressionis, Jud. xiii. 1.* [Et hoc membrum cum sequentibus ulterius demonstraturus Reverendissimus Primas, scribendi simul et vivendi finem fecit; ut in calce libri refert vir doctissimus qui hoc opusculum edidit.] 12. Samuelis anni 21. 13. Saulis Regis an. 40. 14. A morte Saulis ad jacta fundamenta templi, anni 43. Summa est [additis hîc illic nonnullis mensibus] ann. 479,† quot annos et dies 17 intercessisse liquet, non integros annos, 480.‡ [Hactenus Usserius integritatem textûs astruens. Sed adversus eam aliud adhuc telum torquent, et producunt Act. xiii. 20, ubi Deus dicitur *dedisse Judices per annos 450 usque ad Samuelem*. Vel ergo hic numerus falsus est, vel ille.] Resp. 1. Quidam ibi mendum agnoscunt, [ut antè notatum] et *τετρακοσίων* poni pro *τριακοσίων*.§ Resp. 2. Alii verba trajectory volunt;|| et annos illos 450 non ad Judicum durationem, sed ad tempus partitionis terræ referunt; sic Vulgatus, *Sorte distribuit eis terram, quasi post 450 annos: et post hæc dedit Judices*. Sic et MSS. quidam Græci codices: ut Mariana testatur. Sic antiquissimum illud Alexandrinum in Anglia. Similiter alius codex à Beza, ad hunc locum produc-

tus; et alius in Novo Collegio Oxon. Tandem hoc ipsum inter diversas lectiones ad Novum Testamentum à se excusum Paris, an. 1568, subjecit Robertus Stephanus.* Numerentur anni hi 450 à nato Isaaco, cui terra promissa erat. Inde ad exitum ex Ægypto sunt anni 400, ut est Gen. xv. 13. Adde quadraginta annos in deserto; et sex annos ante sortitionem terræ. Sunt anni 446 vel, ut apostolus annis circiter 450.† Nonnulli ellipsin tantùm participii esse volunt, et sic legunt; *Et post hæc annis quadringentis et quinquaginta (sub peractis) dedit Judices*. Qualem ellipsin esse volunt, Matt. i. 11.‡ Resp. 3. Locus ille cum præsentis sic conciliatur; *dedit Judices*, nempe *principes illos, qui judicabant plebem*, quos Moses suasu socii elegit primo peregrinationis anno, Exod. xviii. 28, *usque ad Samuel*; id est, ad obitum Samuelis; quem paucis ante Saulem mensibus obiisse plerique censent: 43 annis ante conditum templum. Hos 43 annos si deducas de 480 supersunt 437, id est, ut Paulus habet, *annos quasi 450*.§ [Hæc fusiùs tractare placuit, quia nodus hic est vindice dignus; et amplam religionis hostibus cavillandi materiam præbet, et veluti cynosura quædam est, quâ in explicandis aliis multis scripturæ locis certiùs dirigamur.] Multi putant in numero hîc errasse scribam, et 400 positam pro 500, verùm hæc alii, quibus otium est, subtiliùs expendant. Sic et templi mensuram atque formam libenter aliis inquirendam relinquo.|| Hos annos ita colliges. In deserto 40. Sub Josua 17. Judicibus 299 Heli, Samuele et Saule 80. Davide 40. Adde Salomonis 4, efficiunt 480.¶

Ver. 4.

וַיֵּשֶׁב לִפְנֵי ה' חִלְנִי שְׁהָרִים הָאֵלֶּים

פ'ו' צפן

καὶ ἐποίησε τῷ οἴκῳ θυρίδας παρακυ-
τωμένας κρηττάς.

Au. Ver.—4 And for the house he made windows of narrow lights [or, windows broad within and narrow without: or, skewed and closed].

Pool.—Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might

* Uss. Chron.

† Uss., p. 263.

‡ Uss., p. 189.

§ Uss. Voss.

|| Ita San. in Voss., p. 127.

* Uss., 195.

† Voss., 127.

‡ Uss., ib.

§ Abram. Phar., 10, 18.

¶ G.

¶ Pi. ex. Jun.

chambers, for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God, therein: see 2 Kings xi. 2; 1 Chron. xxviii. 12; Ezek. xlii. 13, 14. *Round about*; not simply, for there were none on the east side: and it may seem that there were some spaces left for the windows, which being narrow outwardly, little spaces would suffice; but in a manner, i. e., on all the sides except the east, where the porch was, and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers; for these were only fifteen cubits high, and the wall was twenty cubits high. *He made chambers*, Heb., *ribs*, i. e., either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man's body; and which were necessary for passage to all the several chambers.

Bp. Patrick.—*Against the wall of the house.*] Or, "joining to it," as it is in the margin: for the beams were not fastened in the walls of the house, as we read in the next verse; but a wooden wall, some think, went round the house, unto which these chambers were fastened.

He made chambers round about.] In the Hebrew, he made *ribs*: by which some understand galleries. Which encompassed all the forenamed chambers, as our ribs do the entrails of our bodies. Without which there could not have been a convenient passage to the several chambers: which were made to serve the priests to lay their garments in, and wherein they rested, and ate of the sacrifices, and other uses.

Bp. Horsley.—*He built chambers*; rather, with Queen Elizabeth's translators, *he built galleries*. *He made chambers*: *בָּלֵטִים*, rather, *joists*. The word, I think, expresses the principal timbers of any part of a building, joists in a floor, uprights in the walls, rafters in the roof.

Ged.—5 And, contiguous to the wall of the house, he builded galleries, round about. Round about, contiguous to the wall, of both the temple and the oracle, he builded side-cells.

Booth.—5 And adjoining the wall of the house he built galleries round about; round about, adjoining the wall, both of the temple and of the oracle. He built also round about, side-cells.

Gesen.—*בָּלֵטִים* subst. (pp. part. pass. Kal r. *בָּלֵט*) anything spread down or strewed; hence,
1. *a bed, couch*.

2. *a floor, story*, Vulg. *tabulatum*. 1 K. vi. 5, 6, 10; Keri *בָּלֵטִים*. Constr. c. fem. v. 6 ter, et c. masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (*בָּלֵטִים*) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, *בָּלֵטִים* fem. is spoken of the single stories: in v. 5, 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's, p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10, *בָּלֵטִים אֵלֶּיךָ הָיָה הַבְּנוֹת הַזֵּה וְהַזֵּה וְהַזֵּה וְהַזֵּה וְהַזֵּה*.

בָּלֵטִים m. 1. *the inner sanctuary, adytum*, of the Mosaic tabernacle and of Solomon's temple, also called *קֹדֶשׁ קֹדֶשׁ* holy of holies, 1 Kings vi. 5, 19—22; viii. 6, 8; 2 Chron. iii. 16; iv. 20; v. 7, 9. Aquil. Symm. *ἡ ἑστῆς ἑστῆς*, Vulg. *oraculum*, from *בָּלֵט* to speak; but more prob. it is pp. *para postica*, *the hinder part*, i. e., the western side; see in *בָּלֵטִים* No. 2. See Iken, in Dissert. Philol. Theol., P. I. p. 214.

בָּלֵטִים. 1. *a rib*, Gen ii. 21, 22; Arab. *ضلع*, Chald. *ܠܥܠܐ*, Syr. *ܠܥܠܐ*, id.—Plur.

ribs, i. e., *beams, joists* of a building, 1 Kings, vi. 15, 16; vii. 3. Comp. in Engl. *ribs* of a ship.

2. *the side*. Plur. *בָּלֵטִים* m. *sides* or *leaves* of a double door, 1 Kings vi. 34.

3. *a side-chamber* of the temple, 1 Kings vi. 5; Ez. xli. 6. Of these there were *thirty* (Jos. Ant., 8, 3, 2), or *thirty-three* according to Ez. xli. 6, surrounding the temple on three sides, and divided into three stories; see *בָּלֵטִים* No 2. Collect. *a side-story*, or *range* of these *chambers*, 1 Kings vi. 8; and put also, like *בָּלֵטִים*, for this whole part of the edifice, Ez. xli. 5, 9, 11. Also *בָּלֵטִים* Ez. xli. 9, i. e., the space between the wall of the *vaos* and the external wall, in which these chambers were erected. See espec. Josephus l. c.

Prof. Lee.—*בָּלֵטִים*, v. Kal non. occ. Arab.

وضع, *posuit*.

Part. Pass. *בָּלֵטִים*, m. I. lit., *laid, placed*,

i. e., *bed, couch*. II. יָצַד, Keri, יָצַד, c. pl. non. occ. lit. *lien, laid to*. The series of small chambers (otherwise termed יָצַד) built against each side of the temple of Solomon; marked (o) in the plan in the Appendix: 1 Kings vi. 5, 6, 10 [see Ap. to Lee's Lex.].

דָּבָר, m. *The oracle*, i. e., that part of the temple, and of the most holy place, in which responses were given from above the Cherubim, and in which the ark of the covenant was placed: so called, as it has been usually thought, because the word of *Jehovah*, דְּבַר יְהוָה, was thence received by the chief priest. So Jerome, and, after him, divines generally. Gesenius, after Simonis and Ikenius, thinks it is derived from דָּבַר

or ^{SCF}דָּבַר, *postica pars rei*; meaning the western part: because in this part of the temple the דָּבַר was; which is perhaps more ingenious than sound.

צֶלַע, f. (a) *A rib*. (b.) *A plank used for wainscotting*. (c) *A side*, [1] Of a man. [2] Of any thing. (d) *A side-chamber*, one of a series of rooms running along the wall. (b) 1 Kings vi. 15. (d) 1 Kings vi. 5, 8; Ezek. xli. 5, 9, 11, &c.

Ver. 6.

הַיָּצוֹד הַחֲתוּמָהּ חָמֵשׁ בָּאֲמָה רְחִיבָה וְחֲתוּמָהּ שֵׁשׁ בָּאֲמָה רְחִיבָה וְהַשְּׁלִישִׁית שִׁבְעֵי בָאֲמָה רְחִיבָה כִּי מִנְדְּעוֹתָ נָתַן לָבִית סָבִיב חוּצָה לְבִלְתִּי אֲחוּזוֹ בְּקִירֹת הַבָּיִת :

הַיָּצוֹד

ἡ πλευρὰ ἡ ὑποκάτω πέντε πήχεων ἐν πῆχει τὸ πλάτος αὐτῆς, καὶ τὸ μέσον ἑξί, καὶ ἡ τρίτη ἐπὶ τὴν ἐν πῆχει τὸ πλάτος αὐτῆς. ὅτι διάστημα ἔδωκε τῷ οἴκῳ κυκλόθεν ἕξωθεν τοῦ οἴκου, ὅπως μὴ ἐπιλαμβάνονται τῶν τοίχων τοῦ οἴκου.

Au. Ver.—6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests [Heb., narrowings, or, rebatements] round about, that the beams should not be fastened in the walls of the house.

Chamber. See notes on ver. 5.

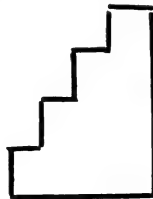
Bp. Patrick.—For without—he made narrowed rests round about.] In the margin we translate it, narrowings or rebatements. By which seems to be meant, that the wall to which they were adjoined was thicker below

and above narrower: so that there was more space to make the upper chambers wider.

That the beams should not be fastened in the walls.] But in that outward wall which I mentioned before, made of wood: for he would have no holes made in the wall of the temple (see L'Empereur upon Codex Middoth, p. 147, 148, and Dr. Lightfoot of the Temple, p. 40).

Bp. Horsley.—Narrowed rests—מִנְדְּעוֹת—“for he placed stays with retractions against the house.”

מִנְדְּעוֹת, ‘stays with retractions,’ i. e., upright pillars cut into ledges at proper heights, upon which the lateral timbers [צֶלַע] of the floors of the galleries were to rest. Thus,



Gesen.—מִנְדְּעוֹת plur. f. (r. נָדַע No. 2 to diminish,) contractions, drawings in of the wall, offsets, rests, 1 Kings vi. 6.

Prof. Lee.—מִנְדְּעוֹת, f. pl.—r. נָדַע. *Offsets*, i. e., steps which take place in a wall where reduced in thickness, as in the chambers attached to the temple, &c., 1 Kings vi. 6.

Houb.—6 כִּי מִנְדְּעוֹת נָתַן לָבִית, *nam fecerat contractiones domui*. Fecerat ut murus exterior templi contractionibus tantum recederet, quantum necesse erat, ut tabulata muro exteriori sustinerentur, nempe cubitum unum. Erant tabulata ædicularum alta cubitos quinque. Itaque murus exterior templi post altitudinem quinque cubitorum recedebat introrsum cubito uno, similiter cubito uno post alteram altitudinem quinque cubitorum, ut eo inniteretur tabulatum tertium. Sic fiebat ut tabulata in muro non hærerent, foraminibus in eo factis; hoc significant hæc verba לבדו אדו בקיר. Sed eadem tabulata, quam in murum non penetrabant, tamen inurum tangebant, ut docet versus 10 his verbis, וַיִּמְדוּ אֶת הַבַּיִת, *et tangebant domum* (יָצַד, *tabulatum*.) Verbum אִדוּ, cum præpositione כִּי, habet *inherere*; cum notâ אֶת accusandi casus, *tangere*, sive pertinere ad.

Maurer—6 כִּי מִנְדְּעוֹת נָתַן וְגו' *nam prominentias fecit domui circumquaque a parte exteriori, ne trabes insererentur parietibus ejus*. Cf. Ezek. xli. 6 ibique Chald. “Murus

templi a fundamento assurgens in crassitie post quintum quemque cubitum extrinsecus diminuebatur cubito uno, ut trabes sine muri perforatione imponi istis diminutionibus possent, hinc pavimentum infimum habuit latitudinem quinque cubitorum, medium sex et tertium septem." Schulz.

Ver. 7—10.

וַהֲפִיזָה בַּהֲבִנָתוֹ אֶת־שֵׁלֶמָה מִסָּעָה
נִבְנָה וּמִקְדָּוֹת וַהֲבִיזוּ בְּלִיכְלִי בְּרָלָה
לֹא־יִשְׁמַע בְּפִיזָה בַּהֲבִנָתוֹ : * פָּתַח
הַצֶּלֶע הַתְּיִלְנָה אֶל־הַחֹמָה הַפְּיִזָה
הַיְמָנִית וּבָלָלוּ יַעֲלֶה עַל־הַתְּיִלְנָה
וּמִן־הַתְּיִלְנָה אֶל־הַשְּׁלֵשִׁים : 9 וַיִּבְנוּ
אֶת־הַחֲבִיטִים וַיִּבְלָהוּ וַיִּסְפְּנוּ אֶת־הַפִּיזָה
גָּבִים וּשְׂדֵרוֹת בְּאַרְצֵיהֶם : 10 וַיִּבְנוּ אֶת־
הַנִּצֹּעַ עַל־פְּלִי־הַפִּיזָה חֲמֵשׁ אַמּוֹת
קוֹמָתוֹ וַיַּהֲלֹזוּ אֶת־הַחֲבִיטִים בְּעֵצֵי אֲרָזִים :

ῥ. 10. וַיִּבְנוּ

7 καὶ ὁ οἶκος ἐν τῷ οἰκοδομῆσθαι αὐτὸν λίθοις ἀκροτόμοις ἀργοῖς ψακοδομήθη. καὶ σφύρα καὶ πέλεκυς καὶ πᾶν σκεῦος σιδηροῦν οὐκ ἠκούσθη ἐν τῷ οἴκῳ ἐν τῷ οἰκοδομῆσθαι αὐτόν· 8 καὶ ὁ πυλὼν τῆς πλευρᾶς τῆς ὑποκάτωθεν ὑπὸ τὴν ὠμίαν τοῦ οἴκου τὴν δεξιάν, καὶ ἐλικτῇ ἀνάβασις εἰς τὸ μέσον, καὶ ἐκ τῆς μέσης ἐπὶ τὰ τριύροφα. 9 καὶ ψακοδόμησε τὸν οἶκον καὶ συνετέλεσεν αὐτόν· καὶ ἐκοιλοστάθμησε τὸν οἶκον κέδροις. 10 καὶ ψακοδόμησε τοὺς ἐνδέρμους δι' ὅλου τοῦ οἴκου πέντε ἐν πήχει τὸ ὕψος αὐτοῦ, καὶ συνέσχε τὸν σύνδεσμον ἐν ξύλοις κεδρίνοις.

Au. Ver.—7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was building.

8 The door for the middle chamber was in the right side [Heb., shoulder] of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

9 So he built the house, and finished it: and covered the house with beams and boards of cedar [or, the vault-beams and the ceilings with cedar].

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

8 Chamber. See notes on ver. 5.

Pool.—8 In the right side, i.e., in the

south side; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here. *With winding stairs*; which were either, 1. Within the thickness of the temple wall, as many think; which is not probable as tending to the great weakening of the wall. And if such care was taken to preserve the walls entire and unbroken, that there might not be small holes made into it for the fastening of the beams of the chambers, ver. 6, it seems very absurd and incredible that there should be made such great breaches within them, as the stairs would require. Or rather, 2. Without the wall, and without the chambers too, as leading up to the gallery out of which they went into the several chambers. *Into the middle chamber*, or rather, *into the middle story*, or row of chambers, and so in the following words, *out of the middle story*; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.

9 *Covered the house, or the house*, i.e., the top of the house, for the like is said of the sides and bottom, ver. 15, even *the beams and boards*, (or, *the vault-beams and the ceilings*; the arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending,) *with cedars*.

10 *Against all the house*; which interpreters understand of those chambers described ver. 5, 6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber or story, which before was not done)? And the Hebrew words may be truly and properly rendered thus, *He built a roof* (to wit, a flat and plain roof, called *yatziah*, because of the exact resemblance it hath with the floor of a house) *over all the house*, according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deut. xxii. 8; Josh. ii. 6; 2 Sam. xi. 2. The inner roof was arched, ver. 9, that it might be more beautiful and glorious to behold; but the outward roof was flat. *Five cubits high*, above the walls of the

temple; which was necessary, that it might be a little higher than the arched roof, which it was designed to cover and secure. *They rested*, Heb., *it rested*, to wit, the roof; for the Hebrew verb is of the singular number. *With timber of cedar*: which rested upon the top of the wall, as the chambers, ver. 5, rested upon the sides of the wall. But all this I submit to the learned and judicious.

Bp. Patrick.—8 *The door for the middle chamber.*] By which they were to go into the middle row of chambers.

Was in the right side of the house.] On the south side, which in the Hebrew is called the *right side*, because when men look towards the east, the south is on their right hand. Some think there was the like door in the north [so *Houb.*, *Pool*]: but it is more likely, that one door served to carry them round to all the chambers.

Out of the middle into the third.] There was the like pair of stairs into the third story.

9 *So he built the house.*] That is, the walls of the house. He also covered the top of it.

With beams and boards of cedar.] In the margin, the “vaultings and the ceilings” of cedar. That is, the roof was an arch within, which made it look more noble, though without it was flat.

10 *Then he built chambers.*] The word *then* is not in the Hebrew; and being omitted the sense is plain, that he gives an account of the height of these chambers, as before (ver. 6), of the breadth. But it is very briefly: and we are to understand that those below, and those in the middle, and those above, were every one of an equal height; viz., five cubits. So they were fifteen cubits in all; which was five less than the height of the house, for that was twenty cubits. Otherwise there would have been no room for the windows; which, I suppose, were above all these chambers, in the top of the house.

Bp. Horsley.—7—9. These three verses seem to be out of the proper order, which I take to be this, 8, 9, 7.

8 *For the middle chamber.* For הַחֲזָקָה read הַחֲזָקָה, of the nethermost gallery.

9 *And covered the house with beams and boards of cedar.*—*And covered the house. The rafters and the uprights were of cedar.*

Thus far the sacred writer describes the
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building of the הֵיכָל, though he names it הֵבִיחַ, except in the 3d verse. But in the next following verse, the 10th, כל הֵבִיחַ is to be understood in the proper sense of the words, of the whole space within the outmost wall, the building with the courts belonging to it.

10 *Chambers*: rather, with Queen Elizabeth's translators, *galleries*. These were galleries built upon the outer wall on the inside, as I conceive. The outer wall of stone might well support these galleries, though the weight of those mentioned in verses 5 and 6, had it rested on the wooden wall of the temple, might have endangered the building.

Ged.—7 For, when the house was building, it was builded of stones prepared before they were brought thither; so that neither hammer, nor pick, nor any other iron tool, was heard in the house, while it was building. 8 On the south side of the house there was an entrance to the middle gallery; and by a winding stair they went up to the middle, and thence to the third gallery. 9 Thus he builded the house, and finished it; and covered it with beams and boards of cedar. 10 And round the whole house he builded the galleries, *each* five cubits high; these rested on the house by beams of cedar.

Booth.—7 For, when the house was building, it was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any other iron tool heard in the house, while it was building. 8 In the lowest [so *Houb.*, LXX., Chald., see also ver. 6] gallery there was an entrance on the right side of the house: and they went up with winding stairs to the middlemost gallery, and from the middlemost to the third gallery. 9 Thus he built the house, and finished it, and covered the house with beams and boards of cedar. 10 And the galleries he built about the whole house, five cubits high: and they rested on the house by beams of cedar.

Gesen.—I. גָּזַח (r. צַח) 1. *a board*, from the idea of cutting; plur. גָּזִים 1 Kings vi. 9. פָּרָה f. (r. פָּרָה, with שׁ for ס) *row, rank* of soldiers, 2 Kings xi. 8, 15; of stories, chambers, 1 Kings vi. 9.

Professor Lee.—גָּזַח, masc. גָּזִים, pl. I. *A locust*, Isaiah xxxiii. 4. II. *A board or plank*, 1 Kings vi. 9. Syriac ܕܥܬܝܠܐ, *lignum sectile, tabula*.

סדרה, pl. fem. *Ranks, rows*, 1 Kings vi. 9; 2 Kings xi. 8, 15; 2 Chron. xxiii. 14. See סדרה.

Houb.—7 *Domus autem ita ædificabatur; advehbantur lapides ad ædificationem jam perfecti; non audiebatur intus malleus, non securis, non ullum ferreum instrumentum, tandiū dum domus ædificabatur.* 8 *Ostium autem tabulati inferioris erat in latere dextro domūs, et per cochleas in medium ascendebatur, et è medio in tertium.* (10) *Similiter pone totam domum tabulata ædificavit, quorum quidem altitudo erat quinque cubitorum, quæque tignis cedrinis domum tangebant.* (9) *Postquā autem domum totam erezisset, operuit eam tignis cedrinis, ordine dispositis.*

8 סדרה הצלע התיכונה, *ostium lateris medii*: *Lege דוחתנה, inferioris*; ita Græci Intt. ὑποκάτωθεν, *quod infra*; ita Chaldaeus ארעיתא, *inferioris*. Dicitur continenter, cochleam fuisse, per quam *ad latus medium* ascendebatur, ut sole clarius sit tangi latus, sive conclave, *inferius*: Nam conclavia illa vocantur צלעים, *latera*, quia erant ex lateribus templi ædificata. על כרחי... דבית הימנית, *in latere domūs dextero*, sive meridionali, ex perpetuo usu Sacrarum Paginarum. Tanguntur hic ædiculæ lateris tantū meridionalis, nihil additur de illis, quæ erant ad latus templi septentrionale ædificatæ, quia id non erat necesse, postquā dictum est, ver. 5, fuisse ædiculas circum totam templi ædem ædificatas, quod idem iterum obiter narratur, ver. 10.

9 סדרה: *Melias סדרה, ordines*, quatuor Codices Orat. Hoc versu 9 tangitur culmen templi, quod Salomon fecit ex lignis cedrinis; versu 10 reditur ad ædiculas, quas narratur fuisse altas quinque cubitis. Talis ordo placere non potest Lectori sapienti, qui quidem non dubitabit, quin versus 10 ante 9um. fuerit olim collocatus, si præsertim attendit utrumque in eodem verbo יבן initium habere; quæ similitudo errorem fecerit Scribæ.

Maurer.—7 אבן שלמה כִּסֶּה *lapides integri, recens excisi*. כִּסֶּה propr. *evulsio, excisio*, deinde, ni fallor, *id quod excisum est*, h. l. lapides quales e lapidicina proficiuntur (cf. nostrum Neubruch), cum antecedentibus appositione coherere videtur. Vulgo vertunt: *lapides integri excisionis*. Sed hoc esset: אבן כִּסֶּה שְׁלֵמָה.

Ver. 12.

Au. Ver.—12 *Concerning this house*

which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:

Houb.—12 הִבַּח דָּחָה, *hæc domus*. Caret verbo suo ille nominandi casus. Omissum fuit vel דָּחָה, *vide*, vel הִבַּח, *ecce*. אִשָּׁר דָּחָה... בָּנֶה, *quam tu ædificas*, non autem ædificasti. Nam sine causâ Interpretes negant esse in suo loco versus 11, 12, et 13, cū velint hæc à Deo Salomoni fuisse tum demū dicta, cū ædificationem templi absolvisset. Nec alieno hæc loco fuisse descripta, docet versu 14 ubi resumuntur ea quæ jacent ver. 9, (vel potiùs 10), inchoante. Non enim oratio resumeretur, nisi quædam in medio dicta essent, quæ ad templi ædificationem non pertinerent.

Ver. 15—18.

15 וַיִּבְנוּ אֶת־הַקִּיאוֹת הַבָּיִת כַּפְּיָתָה בְּצִלְעוֹת אֲזוּזִים מִקִּרְקַע הַבָּיִת עֲדֵי הַקִּיאוֹת הַפָּסֶן צָפָה אֶשׁ מִבַּיִת וַיִּבְנוּ אֶת־מִקְרַע הַבָּיִת בְּצִלְעוֹת בְּרוֹשִׁים: 16 וַיִּבְנוּ אֶת־עֲשָׂרִים אֲפָח מִיִּרְבֹּתֵי הַבָּיִת בְּצִלְעוֹת אֲזוּזִים מִקִּרְקַע עֲדֵי הַקִּיאוֹת וַיִּבְנוּ לוֹ מִבַּיִת לְדָבָר לְאֹנֶשׁ הַקִּדְשִׁים: 17 וַיֹּאדָּרְעִים בְּאֲמָחַ תֵּנָה הַבָּיִת הוּא הַחֵיטָל לִפְנֵי: 18 וַיֹּאדָּרְעוּ אֶל־תֵּיבֵי הַבָּיִת מִלְּמַחַת מִקְלָעַת פְּקֻלִּים וּפְשָׁרֵי צִצִּים חָלָל אֲרָז אִינוֹ אֲבָן כִּרְמָח:

"ו. ידד ו' 16.

15 καὶ φασκοδόμησε τοὺς τοίχους τοῦ οἴκου ἔσωθεν διὰ ξύλων κεδρίνων ἀπὸ τοῦ ἐδάφους τοῦ οἴκου καὶ ἔως τῶν τοίχων καὶ ἔως τῶν δοκῶν ἐκοιλοστάθμησε συνεχόμενα ξύλοις ἔσωθεν καὶ περιέσχε τὸ ἔσω τοῦ οἴκου ἐν πλευραῖς πευκίναῖς. 16 καὶ φασκοδόμησε τοὺς εἰκοσι πῆχεις ἀπ' ἄκρων τοῦ τοίχου τὸ πλευρόν τὸ ἐν ἀπὸ τοῦ ἐδάφους ἔως τῶν δοκῶν καὶ ἐποίησεν ἐκ τοῦ δαβὶρ εἰς τὸ ὄγιον τῶν ἁγίων. 17 καὶ τεσσαράκοντα πήχεων ἦν ὁ ναὸς.

Au. Ver.—15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls [or, from the floor of the house unto the walls, &c., and so ver. 16,] of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, *even for the oracle, even for the most holy place.*

17 And the house, that is, the temple before it, was forty cubits long.

18 And the cedar of the house within was carved with knops [or, gourds] and open flowers [Heb., openings of flowers]: all was cedar; there was no stone seen.

15, 16 *Boards, planks.* Oracle, see notes on ver. 5.

18 *Knops.* See below, and also notes on vii. 24.

Pool.—15 *Both the floor*, or rather, *from the floor*, as it is in the Hebrew; for the floor itself was not covered with cedar, but with fir, as it here follows. *And the walls of the ceiling*, or rather, as it is in the Hebrew, *unto the walls of the ceiling*, or of the roof, i. e., unto the top of the wall, which was even with the roof; for the roof itself was not of stone, but wood. Or, *unto the walls of the ceiling*, i. e., unto the ceiling itself; which performing the office of a wall, may well be called by that name. For the name of a wall is not appropriated to stone or brick, because we read of a *brazen wall*, Jer xv. 20, and a *wall of iron*, Ezek. iv. 3. And that wall into which Saul smote his javelin, 1 Sam. xix. 10, seems more probably to be understood of wood than of stone; especially, considering that it was the room where the king used to dine. So by this *periphrasis*, *from the floor of the house unto the walls of the ceiling*, he designs all the side walls of the house. *He covered them*, to wit, the side walls of the house now mentioned. *With wood*, i. e., with other kind of wood, even with fir, as appears from 2 Chron. iii. 5, wherewith the floor is here said to be covered. *The floor of the house*; this is here spoken only concerning the floor, because there was nothing but planks of fir; whereas there was both cedar and fir in the sides of the house, the fir being either put above or upon the cedar, or intermixed with or put between the boards or ribs of cedar, as may be gathered from the said parallel place, 2 Chron. iii. 5.

16 *Twenty cubits on the sides of the house*, i. e., the most holy place, which contained in the length of the house *twenty cubits*, by comparing this with ver. 2, and ver 17, which may be said to be *on the sides of the*

house, because this part took off twenty cubits in length from each side of the house, and was also twenty cubits from side to side; so it was twenty cubits every way. Or, *on the sides* (i. e., on all the sides, as indeed it was) *of the house*, or, *of that house*, to wit, *the most holy place*, as it here follows. Or, *from the sides of the house*, i. e., from one side to the other. And so this is meant only of the partition-wall, which was between the holy and the most holy place. *Both the floor and the walls*, or rather, as ver 15, *from the floor to the wall, or ceiling, or roof*. So it is not necessary, at least by virtue of these words, to understand this, as they generally do, that the floor itself was built with cedar; but only all the sides of it from the bottom twenty cubits upward. If it be said that the whole house, and consequently the most holy place was thirty cubits high, ver. 2, it may be replied, either that that is true only of the greater house, or the holy place, which is called *the house*, ver. 17, and that the lesser or the most holy place, was but twenty cubits high, as divers think; or that the *ten cubits* at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense. *For the oracle, even for the most holy place*, i. e., that it might be the oracle, or, *the most holy place*. Or, *on the inner side* (whereby he might imply that the outside of the partition-wall which looked towards the holy place was not so covered) *of* (for the Hebrew *lamed* is very oft a note of the genitive case) *the oracle*, even *of the most holy place*: which last words are added to explain what he means by the word *oracle*, which he had not used before.

17 *The house*, i. e., the holy place. *That is, the temple*: this is added to restrain the signification of the word *house*, which otherwise notes the whole building. *Before it*, i. e., before the oracle. Or, as it is in the Hebrew, *before my face*, i. e., before the place of my presence. Or it may be said to be before God, because he being pleased to describe himself as sitting upon the cherubim, hath his face towards this house, where he beholds the services of his people.

18 *All was cedar*, i. e., all the house was covered with cedar. *Quest.* How was this true, when it was covered with fir, 2 Chron. iii. 5? *Ans.* 1. It was done with cedar and fir; of which see on ver. 15. 2. It

may be said to be *all cedar*, because the greatest part was so, universal particles being oft so used. 3. *Cedar* is here named, not to exclude all other wood, but *stone* only, as the following words show. 4. Or, *all was of cedar*; that is, all the carving was of cedar.

Bp. Patrick.—15 *He built the walls of the house within with boards of cedar.*] He wainscotted, as we now speak, the whole house with cedar.

Both the floor of the house, and the walls of the ceiling.] Or, as we translate it in the margin, from the floor of the house, unto the walls of the ceiling. That is, from the bottom to the top.

He covered them on the inside with wood.] The word *them* is not in the Hebrew. Which, if we retain, it relates to the walls of the ceiling: that is, to the top of the house, which in the inside was covered with wood (ver. 9).

Covered the floor of the house with planks of fir.] Or, with another sort of cedar, which was a great deal firmer and more lasting than fir (see ch. v. 8).

16 *Sides of the house.*] The *house* here meant is the most holy place: for he had spoken of the other part of the house, called the sanctuary, in the foregoing words.

Both the floor and the walls.] Or, as the foregoing verse, from the floor to the walls of the ceiling.

Even for the oracle, even for the most holy place.] Here he explains what he meant by the *house* in the beginning of the verse. And this was most properly *the house* of all the parts of the temple, because here the Divine Glory inhabited, and from hence God gave answer, when he was consulted. It is called *debir* as the outward house is called *hechal*.

17 *The house.*] That is, the holy place, as the next words explain it.

The temple before it.] The part of the house which was before the most holy place. In the Hebrew the words are *before my face*: that is, before the place where the Divine Glory appeared.

18 *And the cedar of the house within was covered with knops.*] Of an oblong figure, like an egg, as Forsterus thinks, comparing this place with 2 Kings iv., where there is the like word, and there translated *gourds*.

All was cedar.] This relates, I suppose to the knops and flowers, which were all of cedar: and so doth not contradict 2 Chron. iii. 5.

Bp. Horsley.—15, 16 In these two verses the sacred writer gives a more particular description of the inside of the building, which he had described in general terms in the latter part of the 9th verse. This resumed description of the inside of the building in general, makes a proper introduction to the description of the holy of holies in particular, which is the subject of the narrative from verses 16 to 32.

15 "And he built the walls of the house on the inside with uprights of cedar, from the floor of the house to the beams; lining with a flat surface [פָּנִים] of wood on the inside; and he laid the floor over the joists with deal."

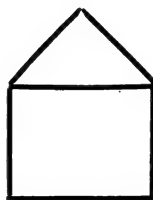
The beams. For קִרְיָה, I would read קִרְיָה. כִּר (plural כִּרִּים) is a wall. But קִרְיָה (plural קִרְיָה) is a beam of a wall. The beams meant here I take to be beams at the upper part of the wooden wall receiving the tops of the uprights in mortices, and running parallel to the ground-plinths.

Lining. הִסָּסָן, participle Hiphil.

16 For הִקְרִיתָ, I would read, אֶת הַיִּסְדָּה וְהַקִּיר, and for יִסְדָּה וְהַקִּיר, I would read יִסְדָּה וְהַקִּיר.

"So he built twenty cubits (i. e., to the height of twenty cubits) of the sides of the house with uprights of cedar from the floor to the beams. And he fitted up *in the innermost part* [לְמִבְתֵּי] for an oracle, for a holy of holies."

This verse informs us of the height to which the wainscoting described in the preceding verse was carried, namely, to twenty cubits only. Comparing this with verses 2 and 9, it appears that the outer roof was formed of boards fastened to rafters meeting in a ridge, at the height of thirty cubits from the ground. But in the inside there was a flat ceiling of boards, at the height of twenty cubits only from the ground. So that a loft was left in the roof between the rafters and the flat ceiling, of the height of ten cubits.



Vertical section.

Ged.—14 When Solomon had finished the building of the house, 15 its walls, within, he lined with boards of cedar: from the floor up to the ceiling, he lined with cedar wood the inside of the walls: and the floor of the house he covered with planks of fir. 16 At the further end of the house he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed to be the inner oracle, the most holy place: thus forty cubits were left for the outer house or temple. 17 The cedar of the inner house was carved into gourds with opening flowers: all was cedar; no stones were seen.

Booth.—14 And Solomon built the house and finished it. 15 And having built the walls of the house he covered the inside with wood, with boards of cedar up to the ceiling; but the floor of the house he covered with planks of fir. 16 And at the further end of the house, he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed for the inner oracle. 17 Thus forty cubits were left for the outer house or temple. 18 And the cedar of the inner house was carved with knops and open flowers: all was cedar; there was no stone seen.

Gesen.—18 סִבְעִי f. (r. 72 II.) *sculpture, carved work* [so *Prof. Lee*], sc. in relief, 1 Kings vi. 18. Plur סִבְעִי, constr. סִבְעִי, 1 Kings vi. 29, 32; vii. 31.

סִבְעִי m. plur. *wild cucumbers*, here applied to an artificial ornament in architecture, 1 Kings vi. 18; vii. 24.

סִבְעִי m. (r. 72) pp. *something cleft*; hence *a bursting bud, opening blossom*; סִבְעִי opening flower-buds, 1 Kings vi. 18, 29, 32, 35.

Prof. Lee.—סִבְעִי, pl. m. Architectural ornaments, probably of a globular form, resembling in shape either the *mushroom* or the *wild grape*. Arab. فقع, tuberis ter-

restris species alba et mollis. Syr. فقع, grossus, 1 Kings vi. 18; vii. 24.

Houb.—15 *Erexit ad parietes domus interioris tabulas cedrinās, vestiens ligno interiora ab usque solo usque ad summum murum solumque trabibus abiegnis contextit.* 16 *Et in lateribus domus erexit ab usque solo usque ad muri summitatem, per viginti cubitos, laquearia cedrina, formavitque interioris adytum, sanctum sanctorum.* 17 *Domus, seu ipsum templum, ante illud patebat per cubitos*

quadraginta. 18 *Erant cedri intus domum celati colocynthia, floribusque expansis; omnia erant cedrus; nusquam lapis apparebat.*

15 et 16—עד קירם דס, *usque ad muros tecti*, i. e., eam ad partem murorum, quæ ad tectum assurgit. Versu 16 עד הקיר, *usque ad muros*. Quos? Oratio pendet, quia omissum fuit דס, *tecti*, prope verbum subsequens קיר, quod similiter desinebat. Ita omnes Veteres, Chaldæo uno excepto. ... מדרס: Masora, מדרס, et sic lego in tribus Codicibus. Idem videtur esse מדרס, atque בדרס, *in lateribus*. Nam significatur duo latera templi interiora fuisse tabulis cedrinis vestita. ... קירן לו מדרס, *et ædificavit sibi intus ad adytum*. Ita convertunt, qui sic tractant מדרס, ut adverbium. Potius dixeris esse nomen, verbi קיר, casum, et significari parietem eum, quo separabatur à templo adytum; etsi de eo nomine Lexicographi silent. Vix credibile est de eo pariete, qui templi erat pars præcipua, nihil fuisse dictum. Atqui de eodem nihil alibi memoratur.

17 לפני, *ante*, sive in parte adversâ. Græci Intt. κατὰ πρόσθεν του Δαβιδ, *ante adytum*. Ut non addatur רביר, satis est si legitur לפני, *ante illud (adytum)*, quomodo legere videtur Chaldæus, qui לקביה, *ante illud*.

Ver. 19.

Au. Ver.—19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

Oracle. See notes on ver. 5.

To set there.

Houb.—לחן, *ut daret*. Hoc unico exemplo venit לחן in modo infinito. Vera forma est לרר, sine ך. Circulo id mendum castigant plerique Codices.

Maurer.—לחן, *ut reponeres illuc*, constructio Chaldaica et Arabica; in his diall. enim saepe ל ante futur. vertendum *ut*. Schulz., qui consentientem habet Gesenium in Gr. ampl. p. 636 et 771. Sed ex loco 17, 14, quem non sollicitare debebant interpretes, manifeste apparet, לחן esse *infinitivum* pro לחן, cf. E. Gr. crit. p. 508. Gr. min. §. 458, adn. 2.

Ver. 20.

וּלְפָנֵי הַדְּבָרִי עֲשִׂימִי אֶמְהָ אֶמְהָ
וְעֲשִׂימִי אֶמְהָ רֹחֵב וְעֲשִׂימִי אֶמְהָ
קוֹמָתוֹ וְיִצְפָּהוּ זָחָב קִנְיָר וְיִצָּף מִזְבֵּחַ
אֶמְהָ :

εἴκοσι πήχεις μήκος, καὶ εἴκοσι πήχεις πλάτος, καὶ εἴκοσι πήχεις τὸ ὕψος αὐτοῦ· καὶ περιέσχεν αὐτὸ χρυσίφ συνεκλεισμένῳ· καὶ ἐποίησε θυσιαστήριον κατὰ πρόσωπον τοῦ δαβὶρ, καὶ περιέσχεν αὐτὸ χρυσίφ.

Au. Ver.—20 And the oracle in the forefront was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure [Heb., shut up] gold; and so covered the altar which was of cedar.

In the forefront, or rather, which was in the inner part, to wit, of the house; called here in Hebrew, *the forefront*, not because a man first enters there, but because when a man is entering, or newly entered, into the house, it is still before him [so *Bp. Patrick*]. Thus the same, or the like word proceeding from the same root, is oft used, as Lev. x. 18; 1 Kings vi. 19, 29, 30, 36; 1 Chron. xxviii. 11. *Twenty cubits in the height thereof.* *Object.* The great house was thirty cubits high, above, ver. 2. *Ans.* It is probably affirmed by divers, that the most holy place was not so high as the holy place by ten cubits. And as the second part of the building was far lower than the first, which was the porch; so the third part might be considerably lower than the second. And it might be lower either, 1. Outwardly, or in respect of the walls of it, which might be only twenty cubits high, and at that height covered with a flat roof. Or, 2. Inwardly, or within the walls of that part. For although this part might be vaulted at the top, as the holy place was, which vaulted roof some think was ten cubits high; yet here might be the difference, that the vaulted roof of the holy place lay open to view, whereas that of the most holy was covered with a flat roof from wall to wall, at the height of twenty cubits. *So covered*, i. e., with gold, chap. vii. 48; 1 Chron. xxviii. 18. *The altar*, to wit, the altar of incense, which was put next to the most high place, ver. 22. *Which was of cedar.* *Object.* This altar was made of *shittim wood*, Exod. xxx. 1. *Ans.* Either that was covered with cedar, that it might be agreeable to the rest; all being cedar, as was said, ver. 18. Or this was a new altar which Solomon made by Divine command and direction, delivered to him, either immediately, or by his father; of which see 1 Chron. xxviii. 12, &c. But this place may seem to be better translated thus, *and he covered the altar with cedar* [so

Houb., Bp. Patrick, Horsley]; either to make it like the rest; or because this was a new altar made of stone, and therefore fit to be covered with cedar, that it might better receive and retain the gold wherewith this cedar was overlaid [so *Bp. Patrick*] ver. 22.

Bp. Horsley.—*In the forefront*; חֲצִי. The Vulgate omits this word, which seems only to confuse the description.

And so covered the altar which was of cedar; rather, with Queen Elizabeth's translators, and covered the altar with cedar.

Houb.—20 *Erat adytum viginti cubitos latum, et viginti cubitos altum, quod quidem auro optimo vestivit; allare autem vestivit cedro.*

20 חֲצִי דַבִּיר, *et ante adytum.* Omittimus cum Vulgato et cum Græcis Intt. vocabulum חֲצִי, quod constat fuisse hūc perperam allatum. Nam planum est non convenire ante in altitudinem, de quā mox dicitur. Ecquid enim significaret istud, erat ante adytum altitudo viginti cubitorum? Aut quis non miretur Clericum sic convertentem, ad adytum fuit conclave viginti cubitorum, addentem scilicet conclave, de quo silet contextus, et habentem חֲצִי, ad faciem, sic tanquam ad usum (adyti).

Maurer. — חֲצִי חֲצִי. Hoc uno loco חֲצִי videri possit significare pro; cf. nostrum vor pro für. Fortasse tamen licet vertere: loco (Dat.) s. pro loco; cf. Fläche pro Raum.

Ver. 21.

וַיַּצַּף שְׁלֵלָה אֶת־הַבַּיִת מִפְּנֵי־קֶדֶם
קֶדֶם וַיַּעֲבֹר בְּרֵיתִיָּהוּ וְהָב לִפְנֵי
הַדָּבָר וַיַּצַּחֲהוּ וְהָב:

בְּרֵיתִיָּהוּ

καὶ ὅλον τὸν οἶκον περιέσχε χρυσίφ, ὥς συντελείας παντὸς τοῦ οἴκου.

Au. Ver.—21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold.

Pool.—*The house*, or, *that house*, to wit, the oracle. *He made a partition by the chains of gold*, i. e., he made a veil, which was upon or before the partition; or which was a further partition between the holy and most holy: which veil did hang upon these golden chains. Others render it thus, *he closed or shut* (as the word signifies in the Chaldee dialect, from which divers Hebrew

words borrow their signification) it (i. e., the house now mentioned, to wit, the door of it) *with chains or bars of gold. Before the oracle*, i. e., in the outward part of the wall, or partition, which was erected between the oracle and the holy place; which is properly said to be before the oracle, which was the space within, and beyond that partition; for there the veil was hung, and there the chains or bars, or whatsoever it was which fastened the doors of the oracle, were placed. *He overlaid it*, to wit, the partition.

Bp. Patrick.—*He made a partition by the chains of gold.*] The most holy place was separated from the sanctuary by a partition: before which there was a veil also, which hung upon golden chains. Thus this passage is to be understood, for the partition itself did not depend upon chains.

Ged.—21 Before the oracle he made a partition-beam, with golden chains; which beam he overlaid with gold.

Booth.—21 Thus Solomon overlaid the inner house with pure gold: and he made chains of gold along the front of the oracle; and he overlaid it with gold.

Gesen.—עָבַר Piel, *to make pass over*, e. g. a) A bar, bolt, and thence to *shut up or close with bolts*; seq. לָקַץ, 1 Kings vi. 21 וַיִּסְמָךְ וַיִּסְמָךְ, *and he closed up with golden chains* (instead of bars or bolts) *before the holy of holies*.

רָחֵק m. (רָחֵק) a chain, Ex. vii. 23. Plur. רָחֵקוֹת 1 Kings vi. 21 Keri.

Prof. Lee.—Pih. עָבַר, pres. עֹבֵר. (a) I. q. Chald. עָבַר, *concepit. Conceived*, Job xxi. 10. (b) Probably, *Caused to pass, passed chains of gold from one side to the*

other, 1 Kings vi. 21. Arab. غُفِر. V.

Suscepit prolem, &c.

Houb.—21 *Adytum interius Salomon vestivit auro puro, quod clavis aureis annectebat ...ante adytum, illudque auro vestivit.*

21 לפני הדביר, *ante adytum*. Nos ante hæc verba lacunam facimus; nam quædam desiderantur. Nunc intelligitur murus intermedius, quo separabatur adytum a templo, quique etiam auro vestiebatur, clavis affixo. Quippe ille murus, qui cedrinus erat, *erat ante faciem adyti, seu adyto adversus*. De-sunt igitur quædam, quæ eum murum designabant. Multi interpretantur רָחֵקוֹת, *catenas*, quibus velum suspenderetur. Sed de velo altum silet pagina sacra, neque consentaneum est memorari catenas, quæ ad

usum veli essent, non commemorari ipsum velum.

Ver. 22.

Au. Ver.—22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

Bp. Patrick.—*The whole house he overlaid with gold.*] This is meant of the sanctuary, which was overlaid with gold, as well as the oracle.

Until he had finished all the house.] Some think the very chambers, which were without the house, were likewise made thus splendid. But I see no ground to affirm it.

Ver. 23.

וַיַּעַשׂ שְׁנֵי כְרוּבִים עֲצֵי זַיְתוֹן
עֶקֶר אֲמֹת קוֹמָתוֹ :

καὶ ἐποίησεν ἐν τῷ θαβῆρ δύο Χερουβὶμ δάκα
πήχεων μέγεθος ἐστραβωμένον.

Au. Ver.—23 And within the oracle he made two cherubims of olive [or, oily] tree [Heb., trees of oil], each ten cubits high.

Oracle. See notes on ver. 5.

Cherubims. See notes on Exod. xxv. 18, vol. i., page 325.

Bp. Patrick.—*Olive tree*; or, as it is in the Hebrew, of *tree of oil*. For many such sorts of wood there were beside olive; as pine, cedar, &c. And these two are plainly distinguished; olive and oily wood, in Neh. viii. 15.

Gesen.—עֲצֵי זַיְתוֹן, *oil-tree*, i. e., *oleaster*, wild olive, (different from זַיִת the olive,) Neh. viii. 15; 1 Kings vi. 23.

Prof. Lee.—עֲצֵי זַיְתוֹן, variously rendered, *the wild olive tree, the fir, the citron-tree*; but, according to Celsius, a generic term for *any tree of an oily or resinous nature*, 1 Kings vi. 23, 31, 32; Neh. viii. 15; Is. xli. 19.

Houb.—23 עֲצֵי זַיְתוֹן, *altitudo ejus*; deest איש, *quisque*, ante עֲצֵי זַיְתוֹן; *cujus* scriptionis superest vestigium in Codice Alex. in quo legitur τὸ ἐν, *unum*. Non conveniebat affixum ἰ singulare, ubi antecessit כְּרוּבִים, *Cherubim*, numero plurali.

Ver. 27.

וַיִּלְבֹּן אֶת-הַכְּרוּבִים בְּתוֹרָה וּ הַפִּתִּי
הַפְּנִימִי וַיִּפְרֹשֶׁ אֶת-פָּנָיו הַכְּרוּבִים
וַתִּגַּע פְּנֵי-הָאֹחֶל בְּקִיר וְכוּ

καὶ ἀμόφτερα Χερουβὶμ ἐν μέσῳ τοῦ οἴκου

τοῦ ἑσωτάτου· καὶ διεπέτασε τὰς πτέρυγας αὐτῶν, καὶ ἤπτετο πτέρυξ μία τοῦ τοίχου, κ.τ.λ.

Au. Ver.—27 And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims [or, the cherubims stretched forth their wings], so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.

Bp. Patrick.—*They stretched forth the wings of the cherubim.*] Or rather (as in the margin) “the cherubims stretched forth their wings.”

Ged., Booth.—The wings of the cherubs were expanded so that the wing of the one cherub touched, &c.

Ver. 29, 30.

Au. Ver.—29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers [Heb., openings of flowers], within and without.

30 And the floor of the house he overlaid with gold, within and without.

Within and without.

Ged., Booth.—Within and without the oracle [so *Pool, Patrick*].

Ver. 31.

וַיַּחַךְ לְפָתַח הַדָּבָר עֲשֶׂה וַיִּלְתָּוּ
עֲצֵי-שֹׁמֶן חֲמִיל מִזִּנְוֹת חֲמִשִּׁית :

31 καὶ τῷ θυρώματι του δαβὶρ ἐποίησε θύρας ζύλων ἀρκευθίνων, 33 στοαὶ τετραπλῶς.

Au. Ver.—31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall [or, five-square].

Olive tree. See notes on ver. 23.

A fifth part of the wall.

Pool.—i.e., Four cubits in height or breadth, whereas the wall was twenty cubits. Or, a fifth part of the door now mentioned. Or rather, *five-square*, having five sides and five angles, which is not incongruous nor unusual in buildings.

Bp. Patrick.—*The lintel and side posts were a fifth part of the wall.*] These words are very obscure; for the words “of the wall” are not in the Hebrew, but only a *fifth*. Which may be understood to signify,

that they held the proportion of a fifth part of the doors. But there are those who think the meaning is, that this gate was the fifth in number belonging to the house. The first they make account was that which led into the court of the people; the second, into the court of the priests; the third, was the door of the porch; the fourth, of the holy place; and this fifth of the oracle. And accordingly they interpret these words, ver. 33, *the fourth*.

Ged.—For the entrance of the oracle he made doors of resinous wood. The lintel of the door-posts was a fifth part of the breadth of the house.

Booth.—31 And for the entrance of the oracle he made doors of wild olive wood: the lintel of the side posts was a fifth part of the breadth of the house.

Gesen.—חֲמִיל m. 1. A ram, so called from his twisted horns, q. d. rolled up; see r. חֲמִיל and חֲמִיל. Gen. xv. 9. Plur. חֲמִילִים Ex. xxv. 5, and חֲמִילִים Job xlii. 8.—Hence intens. חֲמִילִים q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i.e., a *pilaster*; either from r. חֲמִיל No. 3 [to be first, &c.], or like Lat. *aries*, *capreolus*, Germ. *bock* used for a *bultress*. 1 Kings vi. 31; Ez. xli. 3. Plur. חֲמִילִים, Ez. xli. 1; xl. 10, 14, 16, 38; comp. v. 26, 31, 34, 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl., p. 302.

Prof. Lee.—חֲמִיל. *Strength*, &c., applied.

VI. To the *lintel*, or *arch*, over a door, or window, which supported the superincumbent wall, 1 Kings vi. 31; Ezek. xl. 14, 16. See חֲמִיל.

חֲמִיל, f. constr. חֲמִילִים, pl. חֲמִילִים, r. חִי. *Door-post*, or *jamb*, in which the hinges are fixed, Exod. xxi. 6; Is. lvii. 5; 1 Sam. i. 9; Deut. vi. 9; xi. 20, &c.

Dathe.—31 *In introitu ad adytum fecit januas ex lignis oleosis, ad quas proportio partium erat quintupla.* a)

a) Sic verba textus חֲמִילִים חֲמִילִים *Vatablus* explicat. *Castellio* fatetur, se ea non intelligere. Prorsus incertum est, quid sit חֲמִיל. Idem valet de versu 35.

Ver. 33.

וְכָן עֲשֶׂה לְפָתַח הַחֵיכָל מִזִּנְוֹת
עֲצֵי-שֹׁמֶן מֵאֵת רִבְעִית :

[Alex.] καὶ οὕτως ἐποίησεν τῷ πυλῶνι τοῦ ναοῦ· φλῆται ξύλων ἀκρεῦθου, στοαὶ τετραπλῶς.

Au. Ver.—33 So also made he for the door of the temple posts of olive-tree, a fourth part of the wall [or, four-square].

Olive tree. See notes on ver. 23.

Pool.—A fourth part of the wall. Or, rather, four-square. See on ver. 31.

Ged.—33 For the doors of the temple he also made door-posts of resinous wood, which occupied the space of a fourth part of the breadth of the house.

Booth.—33 Thus also he made for the door of the temple posts of wild olive wood, a fourth part of the breadth of the temple.

Houb.—33 Sic fecit etiam januæ templi, cujus postes erant ex ligno oleæ, in porticu quatuor angulorum.

33 מִמַּד רַבְעָה: Quid hæc significent nemini liquet, nec cuiquam liquebit, nisi, pro מִמַּד, legitur מִמַּח, vel מִמַּח, angulorum, ut significetur ostii templi porticum fuisse angulorum quatuor. Hanc scripturam exhibet Codex Alex. in quo legitur, στοαὶ τετραπλῶς, porticus in quadratam formam. Est in illo altero מִמַּח opportuna iteratio illius prioris, quod antecessit, maximèque Hebraica.

Ver. 34.

וַשְׁנֵי דְלָתוֹת עֲצֵי בְרוֹשִׁים וַשְׁנֵי חֲלָצִים הַדְּלָת הָאַחַת גְּלִילִים וַשְׁנֵי חֲלָצִים הַדְּלָת הַשְּׁנִיָּה גְּלִילִים:

ἐν ἀμφοτέραις ταῖς θύραις ξύλα πεύκινα· δύο πτυχαὶ ἡ θύρα ἡ μία καὶ στροφεῖς αὐτῶν, καὶ δύο πτυχαὶ ἡ θύρα ἡ δευτέρα στρεφόμενα.

Au. Ver.—34 And the two doors were of fir-tree: the two leaves of the one door were folding, and the two leaves of the other door were folding.

Folding.

Ged.—Turned on two circular hinges.

Booth.—Turned on two hinges.

Gesen.—3. In 1 Kings vi. 34, for עֲצֵי, we ought prob. to read חֲלָצִים, [so LXX, Houb., Dathe] leaves of the door, which stands in the first clause and in cod. Kennic., No. 150.

גְּלִילִי (r. גְּלִי). 1. Adj., rolling, turning, e.g., the valves of a folding door, 1 Kings vi. 34. Comp., Ez. xli. 24.

Prof. Lee.—גְּלִילִי, lit., any thing round or circular.

II. Applied to folding doors, as revolving on their hinges, 1 Kings vi. 34. Used par-

ticipially, see חֲלָצִים, Ezek. xli. 24, i. e., turned, or turning.

Ver. 35.

וַתִּחַקֵּר עַל־הַמְּחָקָה: וַתִּכְרַס עַל־הַמְּחָקָה:

ἐγκεκολλημένα Χερουβὶμ καὶ φοῖνικες, καὶ διαπεπτασμένα πέταλα, καὶ περιεχόμενα χρυσῷ καταγομένη ἐπὶ τὴν ἐκτύπωσιν.

Au. Ver.—35 And he carved thereon cherubims and palm-trees and open flowers: and covered them with gold fitted upon the carved work.

Carved work. So *Gesen.*

חָקַר in Kal not used, i. q. חָקַר, pp. to cut in, to hew, i. q., to hack; hence to engrave, to carve, see Pual No. 1; to delineate, to portray, see Pual No. 2, comp. חָקַר No. 2; also to hack up the ground, to dig, see Hithpa.

Pual part, חָקַר. 1. Engraved, carved [so *Prof. Lee*], 1 Kings vi. 35.—*Gesen.*

Houb.—35 Insculpti erant cherubim palmarum et expansi flores, cooperti auro ad fistulam diducto.

35 וְהַחֲקָה כו, ad regulam; ita plerique post Vulgatum. Nos, ad fistulam, qui significatus, etsi lexicographis abiit indictus, tamen hîc necessarius videtur. Laminæ aureæ in bracteolas diductæ, ligno per clavos affigebantur, ut supra vidimus. Atqui aurum diducebatur ope fistularum. Clericus, וְהַחֲקָה, sculpturam; parùm aptè, postquam sculptura toto in hoc capite vocabulo חָקַר significata est, non vocabulo וְהַחֲקָה.

Ver. 36.

וַיִּבְנוּ אֶת־הַחֲקָה חֲסִנִּיּוֹת שְׁלֹשָׁה שְׁטוּבֵי נִצִּית וְשָׁר רִתְּחָת אֲרָזִים:

καὶ ᾠκοδόμησε τὴν αὐλὴν τὴν ἐσωτάτην· τρεῖς στίχους ἀπελεκήτων, καὶ στίχος κατεργασμένης κέδρου κυκλῶθεν· καὶ ᾠκοδόμησε τὸ καταπέτασμα τῆς αὐλῆς τοῦ αἰλᾶμ τοῦ οἴκου τοῦ κατὰ πρόσωπον τοῦ ναοῦ.

Au. Ver.—36 And he built the inner court with three rows of hewed stone, and a row of cedar-beams.

Pool.—The inner court, i. e., the priests' court, 2 Chron. iv. 9; so called, because it was next to the temple, which it did encompass. With three rows of hewed stone, and a row of cedar beams; which is understood either, 1. Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as

a lining to the wall. Or, 2. Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and possibly of a differing colour from the rest, and all covered with cedar. Or rather, 3. Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1 Chronicles xxviii. 11, 12.

Bp. Patrick.—*With three rows of hewed stone, and a row of cedar beams.* That the people who were in the outward court might see what the priests did: the wall which separated the priests from the court of the people being but three cubits high (as most understand these words); for the cedar was not laid upon the top of the wall, but was the facing of it within side. The priests likewise from hence might speak and deliver any message from God to the people.

Dr. A. Clarke.—*Three rows of hewed stone, and a row of cedar beams.* Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable? This is also referred to in the succeeding chapter, ver. 11; and as both the temple and Solomon's house were built in the same manner, we may suppose that this was the ordinary way in which the better sort of buildings were constructed. Calmet thinks that to this mode of building the prophet alludes, Hab. ii. 11: *The stone shall cry out of the wall, and the beam out of the timber shall answer it.* But it should be observed that this was in the *inner* court, and therefore the timber was not exposed to the weather. The *outer* court does not appear

to have been built *stratum super stratum* of stone and wood.

Ged.—*A row of cedar beams.* Better, perhaps, *a balustrade of cedar.*

CHAP. VII. 1.

וַתִּבְנֶה יְהוֹשָׁפָט בֵּית־יְהוָה וְגו'

καὶ τὸν οἶκον ἐαυτῷ ᾠκοδόμησεν Σαλωμών κ.τ.λ.

Au. Ver.—1 But Solomon was building his own house thirteen years, and he finished all his house.

Pool.—*His own house;* the royal palace for himself, and for his successors. Or, *his houses* [so *Ged.*], the singular number being put for the plural.

Ged.—The first twelve verses of this chapter are in the Greek placed at the end of it: and that by some is thought to be their proper place. I would rather place them, with Josephus, at the end of chap. viii.

Ver. 2.

וַיִּבְנוּ אֶת־בֵּית יְהוָה וַיַּעַר הֶלְבָּנוֹן מֵאֶחָ אָרְבּוֹ וְחֲמִשִּׁים אַמָּה רָחְבּוֹ וּשְׁלֹשִׁים אַמָּה קוֹמָתוֹ עַל אַרְבָּעָה מִנִּי עַמּוּדָי אֲרָזִים וּבִרְתֻּלֹת אֲרָזִים עַל־הָעַמּוּדָיִם :

καὶ ᾠκοδόμησεν τὸν οἶκον δρυμῷ τοῦ Λιβάνου· ἑκατὸν πήχεις μῆκος αὐτοῦ, καὶ πεντήκοντα πήχεις πλάτος αὐτοῦ, καὶ τριάκοντα πήχων ὕψος αὐτοῦ· καὶ τριῶν στήλων στυλῶν κεδρίνων, καὶ ὡμῶν κέδριναι τοῖς στυλοῖς.

Au. Ver.—9 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars with cedar beams upon the pillars.

Pool.—*The house of the forest of Lebanon;* a house so called, either, first, because it was built in the mountain and forest of Lebanon, for his recreation there in summer time. But it is generally and more probably held, that it was in or near Jerusalem, both because there was *the throne of Judgment*, ver. 7, which was fittest to be in the place of his constant and usual residence; and because there was the chief magazine of arms, Isaiah xxii. 8, and Solomon's golden shields were put there, as is manifest from 1 Kings x. 17; xiv. 25, 26, 28, which no wise prince would do in a place so remote from his royal city, and in the utmost borders of his

kingdom, as this was. Or rather, secondly, From some resemblance it might have with that place [so *Patrick*], for the pleasant shades and groves which were about it; nothing being more frequent, both in sacred and other writers, than to transfer the names of Carmel, or Tempe, or the like, to other places of the same nature and quality with them.

Gesen.—House of the forest of Lebanon, 1 Kings vii. 2; x. 17, i. e., the armoury or arsenal of King Solomon, called also פֶּסֶךְ, Neh. iii. 19, and having its name from the cedar of Lebanon with which it was built [so *Clarke, Ged.*].

Four rows.

Horsley.—Read “three rows” [so *Houb.*]. See verse 3.

Houb.—Græci Intt. *τριῶν στίχων*, *trium ordinum*. Legunt, non *ἑνδεκά*, sed *τρεῖς*, quod sic legendum monet versus inferior, in quo numerantur columnæ *quadraginta quinque*, et ordine in unoquoque *columnæ quindecim*.

Ver. 3.

וְסָפָן בְּאַרְצוֹ מַעֲלָל עַל־הַצֵּלֶת אֲשֶׁר
עַל־הַעֲמֻדִים אֲרָבָעִים וְחֲמֵשָׁה חֲמֵשָׁה
עָשָׂר הָיוּ:

καὶ ἐφάντωσε τὸν οἶκον ἀνωθεν ἐπὶ τῶν πλευρῶν τῶν στύλων καὶ ἀριθμὸς τῶν στύλων τεσσαράκοντα καὶ πέντε ὁ στίχος,

Au. Ver.—3 And it was covered with cedar above upon the beams [Heb., ribs], that lay on forty-five pillars, fifteen in a row.

Forty-five pillars. See notes on ver. 2.

Bp. Patrick.—So there were but three rows of pillars in the second story [so *Pool*], which were sufficient for the support of the roof. And we may guess from hence that there were threescore pillars below.

Ged., Booth.—Upon sixty pillars. So Arab. which from ver. 2 appears to be the true reading; unless, with Sep. we read *three rows* in ver. 2. The rest have *forty-five*.—*Ged.*

Maurer.—אֲרָבָעִים וְחֲמֵשָׁה חֲמֵשָׁה עָשָׂר הָיוּ Sed si 15, per 4., (vs. 2) multiplicaveris, habebis summam 60. Aut igitur librariorum lapsus in alterutro loco subest (LXX non 4, sed 3, ordines habent; contra Arabs pro 45, columnis exhibet 60), aut quarto ordini columnarum imposita fuit porticus, vs. 6.

Ver. 4.

וַיִּשְׁתָּהּ פְּעֻמָּה שְׁלֹשׁ טֹבָרִים וּמַחֲזָה אֶל־
מַחֲזָה שְׁלֹשׁ פְּעֻמָּה:

καὶ μέλαθρα τρία, καὶ χῶρα ἐπὶ χῶραν τρισσῶς.

4 And there were windows in three rows, and light was against light [Heb., sight against sight] in three ranks.

Bp. Patrick.—Light was against light.] Directly opposite one against the other, which we call thorough lights.

In three ranks.] Or, on three sides of the house, the south, the north, and the east; that it might have the freer air. On the west side was the porch, and so no windows were there. Others interpret it, the windows were exactly one under another [so *Pool*] in three rows.

Ged., Booth.—And there were three rows of windows, and in those three rows, light was opposite to light.

Houb.—4 *Tres ordines erant fenestrarum, lumine earum triplici uno alteri respondente.*

מַחֲזָה אֶל מַחֲזָה, (*ordines tres fenestrarum*) *lumine contra lumen*. Intelligendum fenestras fuisse unam alteri adversam, ita ut lumina fenestrarum rectâ lineâ permearent ab uno latere domûs ad alterum latus, per fenestras medias, quæ erant media inter domûs intercolumnia. Quidam hæc ita explicant, quasi diceretur fuisse in palatio Salomonis tria tabulata, unum super aliud, quorum fenestræ aliæ supra alias essent rectâ in lineâ, eaque perpendiculari. Verum nihil habet Contextus de tribus tabulatis; quæ si extitissent, non omitteretur, fuisse gradum, per quem ascenderetur è tabulato inferiori ad superius, neque enim id omissum fuit in tribus templi tabulatis. Videtur potius, non fuisse in eo Palatio tabulatum superius, et spatium inter columnarium fuisse deambulacrum, in cuius extremo uno esset aula solii Salomonis, in altero extremo cubicula, in quibus Salomon habitaret.

Ver. 5.

וְכָל־הַפְּתָחִים וְהַמְּזוּזֹת רַבְעִים שָׁהָ
וּמִקוּל מַחֲזָה אֶל־מַחֲזָה שְׁלֹשׁ פְּעֻמָּה:

καὶ πάντα τὰ θυρώματα, καὶ αἱ χῶραι τετράγωνοι μεμελαθραμέναι· καὶ ἀπὸ τοῦ θυρώματος ἐπὶ θύραν τρισσῶς.

Au. Ver.—5 And all the doors and posts were square with the windows [or, spaces and pillars were square in prospect]; and light was against light in three ranks.

Bp. Patrick.—All the doors and posts were square, with the windows.] The figures of the doors and of the windows were one and the same; viz. square.

Light was against light.] This is meant of the smaller windows that were over the doors [so *Pool*]; which, it is likely, were also square.

Ged., Booth.—And all the apertures and posts of the windows were square: and light was opposite to light in three rows.

Gesen.—פָּשֶׁ מ. a layer of beams or joists, etc., 1 Kings vii. 5, all the doors and the posts were פָּשֶׁ מַעֲשֵׂה made square with layers of beams, i. e., were not arched but covered above with beams, and therefore square.

כַּל, 2. over against, opposite. The force of a subst. seems to be retained in 1 Kings vii. 5, כַּל חֲצוֹת אֶל־חֲצוֹת the face of a window to a window, i. e., window over against window.

Prof Lee.—פָּשֶׁ, m. once, 1 Kings vii. 5. Arab. سَقْف, tectum domus. Covering; a coping.

Houb.—5 Januæ omnes et intercolumnia quadrata erant, et terno ordine se se invicem prospiciebant. וְסָח וְסָח. Forsan וְסָח, prospiciebant, vel prospectum dabant, ne discordia sit numeri cum רבצים, plurali.

Ver. 6.

וְאֵת אֵלֶּם הָעַמֻּדִים עָשָׂה חֲמִשָּׁים
אֶפְדָּה אֶרְצוֹ וּשְׁלֹשִׁים אַמָּה רָחְבּוֹ
וְאֵלֶּם עַל־פְּתִיחָם וְעַמֻּדִים וְעַב־עַל־
פְּתִיחָם :

καὶ τὸ αἰλᾶμ τῶν στύλων, πεντήκοντα μῆκος, καὶ πεντήκοντα ἐν πλάτει ἐξυγωμένα αἰλᾶμ ἐπὶ πρόσωπον αὐτῶν· καὶ στύλοι καὶ πάχος ἐπὶ πρόσωπον αὐτῆς τοῖς αἰλαμί.

Au. Ver.—6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them [or, according to them]: and the other pillars and the thick beam were before them [or, according to them].

Pool.—The porch, now mentioned, which is said to be before them, i. e., before the pillars on which the house of Lebanon stood, or before the doors and posts mentioned ver. 5; or, a porch, i. e., another and a lesser porch, which was before them, i. e., before the pillars of the greater porch now men-

tioned. And the other pillars, or, and pillars, i. e., fewer and lesser pillars for the support of the lesser porch. The thick beam; which was laid upon these pillars, as the others were, ver. 2.

Bishop Patrick.—The porch was before them.] That is, before the pillars of the great house, before spoken of.

The other pillars and the thick beam were before them.] That is, they were directly opposite one to the other. Or, if we follow the marginal translation "according to them," the sense is, that it had its pillars and beams just like the great house; and, it is likely, rooms built upon those beams for his servants.

Ged.—6 He then builded the porch, with pillars: its length was fifty cubits, and its breadth thirty cubits. The porch was before the pillars, and over these were thick planks.

The porch was before the pillars, &c. The present Hebrew text is to me unintelligible; and so are all the versions of it, that I have seen. By a small alteration, which I trust will appear to be reasonable, I have made sense of it. The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around; and that space was covered with a thick flooring, to keep out the rain and afford a shady walk. Before those pillars was the open part of the porch.

Booth.—6 He then made a porch with pillars; its length was fifty cubits, and its breadth thirty cubits: and the area of the porch was before those pillars, and over them were thick planks.

Gesen.—פָּ m. (r. פָּ) a term of architecture, a threshold, step, i. e., a projection or offset, perhaps collective, forming the ascent into a portico, 1 Kings vii. 6; Ezek. xli. 25. Plur. פָּ v. 26, as if from a sing. פָּ. Targ. well in both passages אֶפְדָּה thresholds. Vulg., epistylum, architrave, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. פָּ may perhaps have comprehended the epistyle. This is also favoured by the etymology from פָּ, to cover, q. v.

Prof. Lee.—פָּ. Probably, A covering of planks, 1 Kings vii. 6; Ezek. xli. 25, 26. Vulg. epistylia; grossiora ligna; latitudinem parietum. From the places, as well as the etymology, "freeze," or "fascia"—as used in architecture—is probably the thing meant.

Dathe.—6 Deinde porticum fecit colum-

natam, quinquaginta cubitos longam, triginta latam, et porticus ante eam et columnæ et trabes ante eam sibi oppositæ erant a).

a) Hæc non intelligo. An de alia porticu sermo? *Vatablus* vult hanc porticum obiectam fuisse domui illi saltus Libani.

Maurer.—[מִן הַיָּמִין עַד הַיָּמִין] *et porticum ante illas* sc. columnas. Sermo est de alio eoque minori vestibulo.

Ver. 7.

— וְסָפֵן בְּיָמֵינוּ מִהַחֲקֹקֶעַ עַד-הַחֲקֹקֶעַ :

[*Alex.*] — καὶ ὠρόφωσεν ἐν κέδρω ἀπὸ τοῦ ἐδάφους ἕως τοῦ ἐδάφους.

Au. Ver.—7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other [Heb., from floor to floor].

Pool.—From one side of the floor to the other, i. e., the whole floor; or, from floor to floor, i. e., from the lower floor on the ground, to the upper floor which covered it [so *Houb.*, *Patrick*, *Gesen.*, *Lee*, *Ged.*, *Booth.*].

Gesen.—עַד הַיָּמִין עַד הַיָּמִין, from floor to floor, from the floor to the ceiling, i. e., the walls or sides of the room from bottom to top; not, as *De Wette*, 'over the whole floor.'

Ver. 8.

וּבֵיתוֹ אֲשֶׁר-יֵשֵׁב שָׁם הָצֵר הָאֲחֵרֶת מִבֵּית לְאֹמֶלִים בְּמִצְעָהּ הִנָּה הִיא וּבֵית יִצְחָק לְבֵת-פְּרִעָה אֲשֶׁר לָקַח שְׁלֵמָה אֹמֶלִים הִנָּה :

καὶ ὁ οἶκος αὐτῶν ἐν ᾧ καθίσταται ἐκεῖ, αὐλή μία ἐξελισσομένη τοῖς κατὰ τὸ ἔργον τοῦτο· καὶ οἶκον τῇ θυγατρὶ Φαραὼ ἣν ἔλαβε Σαλωμὼν κατὰ τὸ αἶλμα τοῦτο.

Au. Ver.—8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch.

Bp. Patrick.—8 *His house where he dwelt had another court within the porch.* There was a court between the porch and the house, which may be called the inner court; and then another beyond the porch, which may be called the outward. So that it stood between two courts, which were both alike.

Like unto this porch.] Not for figure, or

bigness; but for the materials of which it was built.

Ged.—And his own apartment, in which he there sat, was a court-hall behind the porch, and of similar workmanship. Solomon also made for Pharaoh's daughter, whom he had married, an apartment, similar to this porch.

Booth.—8 And his own apartment, where he sat, was a court-hall, behind the porch, of like workmanship. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like to this porch.

Dathe.—*Domus vero, quam habitaturus erat, aliud habebat atrium intra porticum a) similis structuræ. Talis quoque erat domus, quam filia Pharaonis, quam duxerat, extruxit.*

a) H. e., ad domum illam per porticum erat aditus.

Maurer.—8 וְהָיָה חֲצֵי הַבַּיִת כְּחֵי הַבַּיִת — וְהָיָה חֲצֵי הַבַּיִת כְּחֵי הַבַּיִת] Hunc locum alii alio modo interpretantur. וְהָיָה videtur esse nominat. absolutus: *et alterum atrium domus, quam habitabat, fuit intra porticum*, h. e., ad domum illam per porticum erat aditus.

Ver. 9.

כָּל-יֵלֶךְ אֲבָכִים יָקָרָה בְּמִדּוֹת גָּזִית מְלָרְוֹת בְּמִגְרָה מִבֵּית וּמִחוּץ וּמִפְסָל עַד-הַמַּחֲוֹת וּמִחוּץ עַד-הַחֲקֹקֶעַ חֲדָלָהּ :

πάντα ταῦτα ἐκ λίθων τιμίῳ κεκολλημένα ἐκ διαστήματος ἔσωθεν καὶ ἐκ τοῦ θεμελίου ἕως τῶν γεισῶν· καὶ ἔξωθεν εἰς τὴν αὐλὴν τὴν μεγάλην.

Au. Ver.—9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court.

Pool.—All these buildings described here and in the former chapter. According to the measures of hewed stones; either, first, which were hewed in such measure and proportion, as exact workmen used to hew ordinary stones; or, secondly, as large as common hewed stones, which are oft very great.

Bp. Patrick.—All these were of costly stones,—within and without.] All the fore-mentioned buildings were polished on both sides: so that they appeared both within and

without; that is, both on the inside which was towards the palace of Solomon, and on the outside which was towards the great court.

So on the outside towards the great court.] Not only on the front of the house, but on the backside of it towards the great court.

Ged.—9 “All those buildings, from the foundation unto the coping, were of costly stones, cut after a model, inside and outside sawed with saws: [and outwardly, unto the great court.]”

The words within brackets appear to me an interpolation [so *Booth.*].

Booth—9 All these were built of costly stones, squared to a measure, and cut with saws, within and without, even from the foundation to the coping.

Gesen.—רָצַח (ר. צָח) a cutting, hewing of stone: hence רָצַח אֲבָנֵי 1 Kings v. 31, and simpl. רָצַח *hewn stones*, espec. *squared*, Is. ix. 9; 1 Kings vi. 36; vii. 9, 11, 12; Ex. xx. 22.

Houb.—9 *Omnia hæc lapidibus erant raris ad mensuram sectis, serræque cæsis tam interius, quam exterius, a fundamento usque ad culmen, et extrinsecus usque ad magnum atrium.*

סבית וכחור, (*lapidibus serrâ sectis*) *interius et exterius*. Secti erant lapides lateribus etiam illis, quæ non apparebant, ut sunt fornices lapides. ... עד חוצץ הנדלה, *usque ad atrium magnum*. Quid esset istud *atrium magnum*, et quâ in parte domus positum, nobis non liquet. Quæ qui explicare se putant, videant ne non verba dent lectoribus.

Ver. 10.

— אֲבָנֵי עֶשְׂרֵי אַמּוֹת וְאַחַד שְׁמֹנֶה אַמּוֹת :

— λίθοις δεκαπήχεσι καὶ τοῖς ὀκταπήχεσι.

Au. Ver.—10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

Pool.—*Stones of ten cubits*; not square, which would have been both unnecessary, and unportable, and unmanageable; but of solid measure, by which stones and timber are usually measured; and so they were only two cubits square, but there were twenty solid cubits contained in them. And so also the following *eight cubits* are to be understood.

Ver. 11.

וּמִלְמַעְלָה אֲבָנִים יְקָרוֹת בְּמִדּוֹת
נִצִּית וְנֶאֱרָז :

καὶ ἐπάνωθεν τιμίους κατὰ τὸ μέτρον ἀπελεκτήτων, καὶ κέδρους.

Au. Ver.—11 And above were costly stones, after the measures of hewed stones, and cedars.

After the measures of hewed stones. See notes on ver. 9.

Bp. Patrick.—“The roof was finished after the same manner; with stones and cedar-beams.

Ged.—11 And, above *these*, were *other* costly stones, cut after a model; with a coping of cedar.

Booth.—11 And above these were costly stones, squared to a measure, and cedars.

Dathe.—11 Et super illo fundamento lapides erant magni pretii ad mensuram cæsi, et cedri.

Ver. 12.

וְחֶזֶר הַגְּדוֹלָה סָבִיב שְׁלֹשָׁה טוּרִים
נִצִּית וְטוּר בְּרִיתוֹת אֲרָצִים וְלֶחָצֵר
בֵּית־יְהוָה הַפְּנִימִית וְלֵאלֹהִים הַכֹּהֵן :

בְּנֵי אֱלֹהִים

τῆς αὐλῆς τῆς μεγάλης κύκλῳ τρεῖς στίχοι ἀπελεκτῶν, καὶ στίχος κεκολαμμένης κέδρου· καὶ συνετέλεσε Σαλωμών ὄλον τὸν οἶκον αὐτοῦ.

Au. Ver.—12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the Lord, and for the porch of the house.

Three rows of hewed stones, and a row of cedar beams. See notes on vi. 36.

Pool.—*The great court*, to wit, of Solomon's dwelling-house, mentioned ver. 8. *Both for the inner court of the house of the Lord*, or, as (Heb., and, which is oft used in that sense for a particle of comparison or similitude, as Prov. xi. 25; xvii. 3; xxv. 23,) *for the inner court*, &c., i. e., as it was in that inner court, of which the very same thing is said 1 Kings vi. 36. Otherwise it might seem very improper and impertinent to speak of the court of the Lord's house here, where he is treating only of Solomon's house. *For the porch of the house*, or, of *this house*, to wit, of which I am here speaking, i. e., of the king's house, the porch whereof had pillars, ver. 6, and these both

and this of *each*, or *one pillar*, as it is in the Hebrew. *Object.* But then it should have been thirty-six cubits. *Ans.* Either the odd half cubit is swallowed up either in the top of the chapter, or in the bottom of the basis of each pillar; or it is neglected in the account, as commonly small measures or numbers are. *Line of twelve cubits did compass either of them about:* so the diameter was four cubits.

Bp. Patrick.—*For he cast two pillars of brass, of eighteen cubits high apiece.* In 2 Chron. iii. 15 it is said, he made two pillars of thirty-five cubits high: which doth not contradict these words, it being evident that there he speaks of both the pillars (as Abarbanel observes), which were thirty-five cubits. But here he speaks of them singly, which were each but eighteen cubits. Both of them, indeed, make thirty-six cubits; but one cubit must be allowed for the basis of each, which is not considered in the book of Chronicles. This seems a better solution of this small difficulty than that of L'Empereur, in his preface to Codex Middoth, where he saith, one of these writers speaks of the common cubit, and the other of the sacred, which was double to the common. Each pillar, therefore, he thinks was eighteen sacred cubits, but thirty-five common; to which one common cubit must be added for the basis. But this distinction of common and sacred cubits is not allowed by everybody.

Bp. Horsley.—*Eighteen cubits high.* In 2 Chron. iii. 15, we read "thirty and five cubits high." If the number there were twenty-five, the two accounts might easily be reconciled, by the supposition that the writer of the Book of Kings gives the height of the cylindrical column by itself, without the lily above the cylinder, and the chapter upon the lily, and that the writer of the Book of Chronicles gives the whole height from the ground to the summit of the ball.

Ged.—15 He cast two pillars of brass [for the porch of the house, LXX] each pillar eighteen cubits high; and a line of twelve cubits was the circumference of each pillar.

Their thickness, from the hollow part, was four inches. Most copies of Sept.; and from Jer. lii. 51, we learn that this was the real thickness.

Houb.—15 *Fecit igitur columnas duas*

æreas; una habebat altitudinem decem et octo cubitorum; altera pariter, altitudinem decem et octo cubitorum. Funiculus duodecim cubitorum ambiebat columnam unam; similiter alteram, funiculus duodecim cubitorum.

15 העמוד האחד, *columna una.* Omisere Græci Intt. verbum האחד, *una*, quia videbant abesse השני, *alteram.* Nos totum membrum restituiimus, in quo dicitur de altera columna, et quod ex nimia cum priore membro similitudine fuit prætermisum. ...העמוד השני, (*funiculus duodecim cubitorum ambiebat*) *columnam alteram:* Idem error, qui supra. Memoratur funiculus qui ambiebat *columnam alteram*, non prius memorato funiculo, qui primam. Itaque assentimur Clerico ut hæc addantur, *et funiculus duodecim cubitorum ambiebat columnam unam.*

Maurer.—15 קוֹמַת הָעֶמֶד הָאֶחָד Post hæc verba nonnulla excidisse videntur. Invita grammatica Schulzius, Dathius: *altitudo singularum columnarum.* Cf. quæ sequuntur.

Ver. 16.

חָקַשׁ אֲמוֹת קוֹמַת הַכְּתֹרֶת הָאֶחָת —
וְחָקַשׁ אֲמוֹת קוֹמַת הַכְּתֹרֶת הַשֵּׁנִית:

— πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ ἑνὸς, καὶ πέντε πήχεις τὸ ὕψος τοῦ ἐπιθέματος τοῦ δευτέρου.

Au. Ver.—16 And he made two chapters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

Pool.—*The height of the one chapter was five cubits. Object.* It is but *three cubits* in 2 Kings xxv. 17. *Ans.* The word *chapter* is taken diversely, as hundreds of other words are; either more largely for the whole, so it is five cubits; or more strictly, either for the *pommels*, as they are called, 2 Chron. iv. 12, or for the cornice or crown; and so it was but three cubits, to which the pomegranates being added make it *four cubits*, as it is below, ver. 19; and the other work upon it took up one cubit more, which in all made *five cubits*.

Bishop Patrick.—This account of them Ezra also gives, 2 Chron. iii. 15. Yet in 2 Kings xxv. 17 they are said to be but three cubits. But it is to be observed, that it immediately follows in that place, that there was a wreathen work, and pomegranates

upon the chapiters; which in all made five cubits; and are all here comprehended in the word *chapiter*.

Ver. 17.

שָׁבָיִם מַעֲמֹה שֶׁבֶקֶה וְדָלִים מַעֲמֹה
שֶׁשְׁשֹׁתָּ לַפְתָּרֹת אֲשֶׁר עַל־רֹאשׁ
הָעַמֻּדִים שֶׁבֶקֶה לַפְתָּרֹת הָאֲחֵרָה
וְשֶׁבֶקֶה לַפְתָּרֹת הַשְּׁנִיָּתָה :

καὶ ἐποίησε δύο δίκτυα περικαλύψαι τὸ ἐπιθέμα τῶν στύλων καὶ δίκτυον τῷ ἐπιθέματι τῷ ἐνί, καὶ δίκτυον τῷ ἐπιθέματι τῷ δευτέρῳ.

Au. Ver.—17 And nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

Bp. Horsley.—*Wreaths*; rather *tassels*.

Ged.—17 For the capitals, which were on the tops of the pillars, he made [LXX, Syr., Arab.; so *Houb.*, *Booth.*] net-works of wreathed listels, a net-work [LXX, so *Houb.*, *Booth.*] for the one capital, and a net-work [LXX, so *Houb.*, *Booth.*] for the other capital.

A net work. So Sept., which alone has preserved the right reading. The rest have the word *seven*, which is unintelligible. It has been justly observed by Michaëlis and others, that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern languages; and it is difficult to render them properly.

Gesen.—שָׁבָיִם m. only plur. שֶׁבֶקֶה, *lattices*, *balusters*, around the capitals of columns, 1 Kings vii. 17. See in שֶׁבֶקֶה.

שֶׁבֶקֶה f. (r. שָׁבַק to interweave.) 1. *a net*, Job xviii. 8.

2. *lattice*, *lattice-work*, *balustrade*, espec. upon or around the capitals of columns, 1 Kings vii. 18, 20, 42; 2 Kings xxv. 17; Jer. lii. 22, 23; plur. 1 Kings vii. 41, 42; 2 Chr. iv. 12, 13. Also before a window or balcony, 2 Kings i. 2.

שָׁבָיִם only in plur. שֶׁבֶקֶה m. pp. *twisted threads*, see r. שָׁבַק No. 1 [to twist].

Hence

1. *fringe*, *tassels*, i. q. צִיצִת, worn by the Israelites on the corners of the outer garment, Deut. xxii. 12.

2. *festoons*, on the capitals of columns, 1 Kings vii. 17.

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שָׁבָיִם f. (r. שָׁבַק) *a chain*, small chain, Ex. xxviii. 14; xxxix. 15.

Houb.—17 *Et reticula in plagarum formam, fasciasque in formam calenarum, pro coronis, quæ capitibus columnarum insidebant; unum rete, pro corona una, alterum rete pro columna altera.*

שֶׁבֶקֶה, *septem*. Nos, cum Græcis Intt. שֶׁבֶקֶה, *reticulum*; vide versionem. Nam שֶׁבֶקֶה, per distributionem positum, requireret, ut nomen adjungeretur hoc modo, *septem reticula, vel septem fasciæ*. Græci Intt. addunt initio versus, *et fecit*, cum legant שָׁבַק, quod verbum exercitatus lector facile videt non fuisse omittendum.

Ver. 18.

וַיַּעַשׂ אֶת־הָעַמֻּדִים וְאֶת־הַמַּעֲמֹדִים
סָבִיב עַל־הַשֶּׁבֶקֶה הָאֲחֵרָה לְכַסּוֹת
אֶת־הַפְתָּרֹת אֲשֶׁר עַל־רֹאשׁ הָרְמָלִים
וְכֹן עָשָׂה לַפְתָּרֹת הַשְּׁנִיָּתָה :

כֹּן עָשָׂה

καὶ ἔργον κρεμαστὸν, δύο στίχοι ῥοῶν χαλκῶν, δεδικτυωμένοι ἔργον κρεμαστὸν, στίχος ἐπὶ στίχον καὶ οὕτως ἐποίησε τῷ ἐπιθέματι τῷ δευτέρῳ.

Au. Ver.—18 And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter.

Pool.—*And he made*; or, *so he made*, or *framed*, or *perfected*. *Two rows*: either of pomegranates, by comparing this with ver. 20, or of some other curious work.

Bp. Patrick.—18 *He made the pillars.* That is, he finished them in this manner.

Two rows round about, &c.] There were two rows of pomegranates; which took up one of the five cubits, whereof the chapiter consisted.

Bp. Horsley.—In this verse the words הַמַּעֲמֹדִים and הַמַּעֲמֹדִים, *pillars* and *pomegranates* have certainly changed places [so *Calmet*, *Houb.*, *Ged.*, *Booth.*].

“And he made the pomegranates, even two rows all round upon one network, to cover the chapters which were upon the top of the pillars.”

Ged.—18 Then, to cover the capitals that were on the tops of the pillars, he made two rows of pomegranates, round about the net work of each capital.

The Hebrew words in this verse that cor-

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respond to *pillars* and *pomegranates*, have, by changing places, turned the text into nonsense. Indeed the whole of this and the next verse is strangely misarranged and mutilated. I have endeavoured to render it intelligibly.

Booth.—18 And he made to cover the capitals, which are on the tops of the pillars, two rows of pomegranates, round about the net-work of one capital; and so he did for the other capital.

Houb.—18 ויעש את העמודים, *et fecit columnas*. Optime Edm. Calmet, pro העמודים, docet legendum והסנים, *malogranata*, et in sequentibus העמודים pro הסנים. Sed videtur tollendum ו ante שני; neque istud ו exhibent Græci Intt. vide versionem.

Dathe.—18 Pro his columnis fecit quoque duos *malogranatorum* ordines super opere reticulato ad tegenda capitella, quæ columnarum fastigiis imposita erant.

Ver. 19.

וְכִתְרֹת אֲשֶׁר עַל־רִאשׁ הָעַמּוּדִים
מַעֲשֶׂה שְׁשֹׁן בְּאֵמָלָם אַרְבַּע אַמּוֹת :

καὶ ἐπὶ τῶν κεφαλῶν τῶν στύλων ἔργον κρίνου κατὰ τὸ αἰλὰμ τεσσαράωγ πηχῶν.

Au. Ver.—19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits.

Pool.—*In the porch*; or, as in the porch, i. e., such work as there was in the porch of the temple, in which these pillars were set, ver. 21, that so the work of the tops of these pillars might agree with that in the top of the porch. So there is only an ellipsis or defect of the particle *as*, which is frequent, as Gen. xlix. 9; Deut. xxxiii. 22; Psalm xi. 1; Isa. xxi. 8. *Four cubits*; of which see on ver. 16.

Bp. Patrick.—*In the porch.*] Such as were in the porch of the temple.

Bp. Horsley.—19 Dr. Lightfoot's conjecture that this lilywork was not on the chapter, but was the finishing of the top of the column itself, is indisputably confirmed by verse 22. But the words of this verse are out of the proper order, and should be thus arranged:

וְכִתְרֹת אֲשֶׁר עַל רִאשׁ הָעַמּוּדִים
בְּאֵמָלָם מַעֲשֶׂה שְׁשֹׁן אַרְבַּע אַמּוֹת :

"And the chapters [that were] upon the top of the pillars [were] in a socket [באֵמָלָם] of the shape of a lily, of four cubits."

These four cubits are to be understood, I think, of the general breadth of the lily below the expansion of the leaf.



Vertical section of a lily.

Ged.—19 The capitals, that were on the top of the pillars [in the porch], had four cubits of lily work.

19 *Four cubits.* This was the lower part of the capital. The net-work then was but of one cubit. The words in brackets appear to be an interpolation. So *Booth*.

Houb.—19 *Hæc autem capitella, quæ columnis incumbant, fabrefacta erant quasi lilium [in porticu quatuor cubitorum].*

19 בְּאֵמָלָם אַרְבַּע אַמּוֹת, *in porticu quatuor cubitorum*. Quid hæc sibi velint nemini hactenus compertum fuit; ne ipsi quidem Edm. Calmet, qui hæc intelligere se credens, jungit בְּאֵמָלָם cum עמודים.

Dathe.—19 Quæ capitella constabant ex opere liliorum tali, quale videri potest in porticu templi aut palatii quatuor cubitorum alta.

Maurer.—[אַרְבַּע אַמּוֹת] "Totius coronamenti altitudo erat = quinque cubitis, cf. vs. 16. Quod igitur h. l. tantum quatuor cubiti memorantur, id intelligendum videtur de suprema parte cum reti et malogranatis, ita ut reliquis cubitus sit ventris nudi infra malogranata."—Schulz.

Ver. 20.

וְכִתְרֹת עַל־שְׁנֵי הָעַמּוּדִים בְּסִמְפֹּעַל
מִלְּעֵמֶת הַתֶּטֶן אֲשֶׁר לְעֶקֶר שְׂדֵדְכָה
וְהָרְמוּגִים כְּאֵמָלָם שְׁרִים סָבִיב עַל
הַכִּתְרֹת הַשְּׁנִיִּית :

השככה ק

καὶ μέλαθρον ἐπ' ἀμφοτέρων τῶν στύλων καὶ ἐπάνωθεν τῶν πλευρῶν ἐπίθεμα τὸ μέλαθρον τῷ πάχει.

[In some editions of the LXX this forms the latter end of ver. 19; and ver. 20 is wanting.]

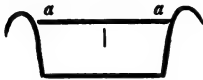
Au. Ver.—20 And the chapters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter.

Bp. Patrick.—*The chapters upon the two pillars had pomegranates also above, over against the belly which was by the network:*] This is very obscure, because shortly delivered. But the meaning seems to be, that the lily-work being above and below, at the top and the bottom of the chapters, the middle cubit (called the belly) was all covered with pomegranates.

And the pomegranates were two hundred—round about upon the other chapter.] In the book of Jeremiah, lii. 23, it is said that there were ninety-six on a side; but all of them, upon the net-work, were a hundred in all; which Abarbinel thus explains: The pomegranates on the net-work were towards the four quarters of the world, being twenty-four towards each quarter; which in all made ninety-six. And in each angle there being one great pomegranate, they made up the number a hundred.

Bp. Horsley.—20 “And the chapters upon the two pillars were still above (*i. e.*, above the lily) from the region of the bulge, which was over against [or even with] the network, and the pomegranates, being two hundred, were set in rows round either chapter.”

“The bulge,” דבנן. This I take to be the place of the utmost swell of the leaf of the lily; the circle in which lie the apsides of all the curves (*a a*) formed by the vertical section of the flower of the lily.



I imagine that the network upon the spherical chapters covered the zone that lies between the tropics. That when the chapter was placed upon the socket, it went just so far in, that the lower edge of this zone was in contact with the bulge of the lily all round, and so much of the globe was visible above the lily as lay above this circle.

I find by computation that the whole diameter of the sphere being five cubits, the portion of the axis which, upon this supposition, would rise above the bulge of the lily, and belong to the visible segment of the sphere, would be three and a-half cubits. Now if the depth of the lily-form socket below the bulge was likewise three and a-half cubits, this socket, with the visible segment of the sphere, would make a height of seven cubits, which added to eighteen, the length of the

cylinder below the lily, would make the whole height twenty-five cubits. See note on verse 15.

The pomegranates. It appears by 2 Chron. iii. 16, that the pomegranates were strung upon chains. There must have been two chains for each chapter, and 100 pomegranates upon each chain. Thus there would be 200 pomegranates upon each chapter, as is said here, and 400 in all. See verse 42.

Did these chains form the edges or terminations of the network zones, or were they drawn obliquely across the zone in either chapter, marking the track of the ecliptic?

Ged.—20 And, above that, about the swelling which was by the net-work, the capitals had also rows of pomegranates, round about: two hundred on each capital.

Booth.—And above this, on the swelling which was by the network of the capitals, on the two pillars, were rows of pomegranates; two hundred on the one capital, and two hundred on the other capital.

Houb.—20 *Capitella autem, super columnas duas supereminabant, ita ut essent juxta umbilicum, in quo rete transducebatur, malogranata ducenta, bino ordine alterum capitellum ambiente.*

סדרים, deficienter, pro סדרים, ordines. Addendum שני, ut sit סדרים שני, duo ordines, quomodo legit Syrus, qui סדרין, duo ordines; sic etiam legitur infra ver. 42. Erant in capitellis malogranata 400, in unoquoque ordine 200.

Dathe.—20 *Atque habebant in partibus suis eminentibus, quæ nempe opus reticulatum excedebant, ducentorum malogranatorum ordines. Sic erat in utroque capitello.*

Maurer.—[דבנן] “In universum ferunt quadringenta (cf. 2 Chron. iv. 13), ita ut fuerint duo ordines malogranatorum unicuique coronamento. Quivis autem ordo habebat centum malogranata, nempe sex et nonaginta versus omnem cæli plagam, et quatuor in quatuor angulis, cf. Jer. lii. 23. Unde apparet, coronamenta illa non fuisse rotunda, quemadmodum nec lilium rotundum est. Porro quia in duobus malogranatorum ordinibus fuerunt ducenta malogranata, et rete fuit ex funibus sive catenis contortis, ita ut septem fila unumquodque coronamentum ambirent, efficitur, in uno ordine fuisse malogranata majora, in altero minora, et ea fuisse distributa in tres series

in quovis latere ita ut in prima serie fuerunt novem, in secunda octo, in tertia septem malogranata. Ita in singulis ordinibus versus quatuor cœli plagas fuerunt 24 malogranata." Schulz.

Ver. 21.

— וַיִּקְרָא אֶת־שְׁמֹו יָכִין וַיִּקְרָא אֶת־

הַעֲמֻד הַשְּׂמָלִי וַיִּקְרָא אֶת־שְׁמֹו בֹּאֵז :

—καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Ἰαχούμ [Alex., Ἰαχουμ]. καὶ ἔστησε τὸν στύλον τὸν δεξιότατον, καὶ ἐπεκάλεσε τὸ ὄνομα αὐτοῦ Βολώζ.

Au. Ver.—And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin [*that is*, He shall establish]: and he set up the left pillar, and called the name thereof Boaz [*that is*, In it is strength].

Pool.—Jachin signifies *he*, i.e., God, *shall establish*, to wit, his temple, and church, and people: and Boaz signifies *in it*, or rather, *in him*, (to answer the *he* in the former name,) *is strength*. So these pillars being eminently strong and stable, were in a manner types or documents of that strength which was in God, and would be put forth by God for the defending and establishing of his temple and people, if they were careful to keep the conditions required by God on their parts.

Bp. Patrick.—21 It is generally thought, that these pillars were made and erected only for ornament; because they supported no building. But Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was the token of the Divine providence over them. These he set at the porch or entrance of the temple (Jachin representing the pillar of the cloud, and Boaz the pillar of fire), praying and hoping that the Divine Light, and the cloud of his glory would vouchsafe to enter in there; and by them God and his providence would dwell among them in this house.

Ged.—Jachin...Boaz.—I believe the right name of the former is *Jachan*, which is that of the Greek version; the English of which is, *it shall stand*. The other signifies *in strength*, or *strongly*. Perhaps the artist meant the latter a continuation of the former: *it shall stand, firmly*.

Gesen.—יָכִין (whom God makes firm, r. יָכִין) Jachin, pr. n.

בֹּאֵז (alacrity) Boaz, pr. n. a) Of

a Bethlehemite who married Ruth, Ruth ii. 1 sq. b) Of a column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an *ἀνάθημα*, from the name of the donor, 1 Kings vii. 21; 2 Chr. iii. 17. See too the conjecture of Movers, Phœnizier I., p. 293.

Ver. 24.

וַיִּקְרָא אֶת־שְׁמֹו לְמַנְחֵן וְלְמַנְחֵן

בְּרָבִים אֶת־שְׁמֹו בְּרָבִים אֶת־שְׁמֹו

הַיָּמִין בְּרָבִים אֶת־שְׁמֹו הַיָּמִין

בְּרָבִים :

καὶ ὑποστηρίγματα ὑποκάτωθεν τοῦ χειλὸς αὐτῆς κυκλόθεν ἐκύκλουν αὐτὴν δέκα ἐν πήχει κυκλόθεν· καὶ τὸ χεῖλος αὐτῆς ὡς ἔργον χειλὸς ποτηρίου βλαστὸς κρίνου· καὶ τὸ πάχος αὐτοῦ παλαιστής.

Au. Ver.—24 And under the brim of it round about *there* were knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast.

Knops. See notes on vi. 18.

Pool.—*Knops*; or, *carved* or *molten figures*; for learned Hebraicians note, that this word signifies the figures or pictures of all sorts, as flowers, beasts, &c. This general word is particularly explained of *oxen*, 2 Chron. iv. 3, unless there were so many figures or sculptures of gourds, or other flowers, and in each of these a little ox's head. *Ten in a cubit*; so there were three hundred in all. *The knops were cast* together with the sea, not carved. *In two rows*; it seems doubtful whether the second row had ten in each cubit, and so there were three hundred more; or whether the ten were distributed into five in each row.

Bp. Patrick.—*Under the brim—round about there were knops compassing it.*] They were in the shape of an egg; on the top of every one of which was an ox head; from whose mouth water gushed out; so Abarbinel gathers from 2 Chron. ii. 3, where they are called oxen, from the figure of their head.

Ten in a cubit, compassing the sea round about.] So there were three hundred of these knops in all; the sea being thirty cubits round.

The knops were cast in two rows.] They were not carved afterward, but cast at first, when the sea was molten. And there being two rows of them, Abarbinel thence concludes there were six hundred in all, one

under another. From whence water might flow out of the sea, to wash a great number at a time.

Ver. 25.

עָלָה עַל־מִנִּי עֶשֶׂר בָּקָר וּבָר

καὶ δώδεκα βόες ὑποκάτω τῆς θαλάσσης, κ.τ.λ.

Au. Ver.—25 It stood upon twelve oxen, &c.

Houb.—עַד, *stabat*. Deest nexus, quem exhibent Vulgatus et Græci Intt. nec non Syrus, qui עָמַם, *et stabat*.

Ver. 26.

— מַלְפִּים בֵּית יָקָל :

[*Alex.*] — δισχύλους χοεῖς χωροῦντας.

Au. Ver.—26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths.

Pool.—*Object.* This sea is said to contain three thousand baths, 2 Chron. iv. v. *Answ.* Either there were two sorts of baths, as of cubits, the one common, the other sacred, and the sacred held half as much more as the common; or rather, he here speaks of what it did actually and usually contain, to wit, two thousand baths, which was sufficient for use; and in 2 Chron. iv. 5, he speaks of what it could contain if it were filled to the brim, as it is implied in the Hebrew words, which differ from these, and properly sound thus, *strengthening itself*, (to wit, to receive and hold as much as it could, or being filled to its utmost capacity,) *it contained, or could contain, three thousand baths*.

Bp. Patrick.—Two thousand baths.] A bath being of the same bigness with an *ephah* (Ezek. xlv. 11), is thought to contain eight gallons: so that this sea contained five hundred barrels; that is, it had thus much water constantly in it. But if it had been filled up to the brim, it would have held three thousand baths, as we read 2 Chron. iv. 5, which quantity they were not wont to put into it, lest with the wind it should run over. Or, as the most learned of the Jews reconcile these two places, these words in the Book of the Kings are to be understood of moist things; but those in the Chronicles of dry; which being heaped up, it would contain a third part more than of things liquid. With which some compare those words of our Saviour, (Luke vi. 38), "Good measure heaped up, shaken together, and running over."

Houb. — אַלְפִים, *duo millia bathorum*. Legitur 2 Par. iv. 5, שְׁשָׁה אֲלָפִים; *tria millia*; quam scriptionem anteferimus. Nec vero difficile fuit, ut omitteretur שְׁשָׁה prope שֵׁשׁ, satis simile verbum.

Ver. 28.

וְהָיָה מַעֲשֵׂה הַמְכוֹנֹת מְסֻרוֹת לְחֵם וּמְסֻרוֹת בֵּין חֲשִׁלָּיִם :

καὶ τοῦτο τὸ ἔργον τῶν μεχωνῶν συγκλειστὸν αὐτοῖς, καὶ συγκλειστὸν ἀναμέσον τῶν ἐξεχομένων.

Au. Ver.—28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges.

Bp. Patrick.—They had borders.] To keep up the lavers from falling.

Between the ledges.] It is not easy to apprehend what he means by *ledges*; because, as P. Martyr observes, we have no such work in these days.

Ged., Booth.—28 The workmanship of the stands was this: they had frame-bands; and those frame-bands were between the legs [*Booth.*, supporters].

Gesen.—מְסֻרוֹת f. (ר. מְסֻר) plur. מְסֻרוֹת.

1. *Close places*, i. e., strong-holds.

2. *A border, margin*, so called as surrounding and enclosing any thing, Ex. xxv. 25, sq.; xxxvii. 14.

3. 1 Kings vii. 28, 29, 31, 32, 35, 36; 2 Kings xvi. 17, ornaments on the brazen stands or pedestals of the lavers, which appear from vers. 28, 29, 31, to have been square *shields* decorated with sculpture upon the four sides of the stand.

מַלְפִּים m. plur. pp. *joinings, joints*, e. g., at the corners of a base or pedestal; then *ledges* or *borders* covering these joints, 1 Kings vii. 28, 29.

Professor Lee.—מְסֻרוֹת. Lit. *Closing, inclosure*. (a) *Inclosure*, considered as a place of safety, Mic. vii. 17; Psalm xviii. 46; 2 Sam. xxii. 46. (b) *Border* of any thing, as its inclosure, Exod. xxv. 25, seq.; xxxvii. 14, &c. (c) — of the bases of the brazen sea, 1 Kings vii. 28, 29; xxxi. 32; xxxv. 36; 2 Kings xvi. 17.

מַלְפִּים, pl. m. *Joinings, edges, borders*, 1 Kings vii. 28, 29. Vulg., *juncturas*.

Dathe.—28 *Earum structura erat hæc. a) Areolas habebant inter columellas.*

a) Harum basium structura quæ fuerit; ex ejus descriptione, quanquam satis proluxa est, tamen vix clare potest percipi. Insunt

enim ei multa vocabula ex arte architectonica Hebræorum petita, quæ dubiæ admodum sunt interpretationis, quoniam in hac pericopa tantum occurrunt. Hinc mirum non est, interpretes, qui in his enodandis maxime laborarunt, magnopere dissentire et icones harum basium exhibere a se invicem perquam diversas, e. c. *Vatablus* in bibliis Steph. et tom. i., polyglott. Angl. et *Lundius* in antiquitt. Jud. Fateor igitur, me mihi met ipsi in hujus pericopæ versione minime satisfacere. Multo minus sperare possum, fore, ut lectores ex ea claram et distinctam imaginem percipiant.

Ver. 29.

וְעַל־הַמִּכְבָּרוֹת אֲשֶׁר וּבֵין הַשְּׁלֵלִים
אֲרָיוֹת וּבָהֶן וְכַרְבִּים וְעַל־הַשְּׁלֵלִים
בֵּן מִמַּעַל וּבַתְּחַת לְאֲרָיוֹת וּלְבָבָן
לְיוֹת מִצֵּטָח מוֹרָד :

καὶ ἐπὶ τὰ συγκαλείσματα αὐτῶν ἀναμέσον
ἐξεχομένων λείοντες καὶ βόες καὶ Χερουβίμ
καὶ ἐπὶ τῶν ἐξεχομένων, οὕτως καὶ ἐπάνωθεν,
καὶ ὑποκάτωθεν τῶν λεόντων καὶ τῶν βοῶν
χώραι, ἔργον καταβάσεως.

Au. Ver.—29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work.

Ledges. See notes on ver. 28.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Bp. Patrick.—Upon the ledges there was a base above.] This is so darkly expressed, that I do not apprehend the meaning; unless it be this, that the upper ledge was over the heads of these animals; and the under ledge was that upon which their feet rested, as the next words signify.

Beneath the lions and oxen were certain additions—of thin work.] Under these figures there was some other work added (which was not cast together with them) and drawn very thin.

Bp. Horsley.—And upon the ledges, &c.; rather, “and so it was upon the ledges: above and below the lions and the bulls were compound figures of sunk work.” *Of sunk work*, i. e., intaglia.

Ged.—On the frame-bands, between the legs, were lions, oxen, and cherubs; and on the legs of the stand, both above and below

the lions and the oxen, were joints of wonderful workmanship.

Joints of wonderful workmanship. If I were allowed to conjecture, from the Arabic, I would render it *firm workmanship*. The whole description, indeed, is in some measure conjectural: nor can I assure the reader that I have always conjectured rightly. Let him who thinks he can give a more intelligible version.

Gesen.—לִּיֹת for לִּיֹת, contr. for לִּיֹת, (ר. לִּיֹת, *to wreath*), a wreath. Plur. לִּיֹת, wreaths, festoons, in architecture, 1 Kings vii. 29, 30, 36.

מִצֵּטָח מוֹרָד hanging work, festoons.

Prof. Lee.—לִּיֹת, pl. f. i. q. לִּיֹת, apparently ornaments attached, rather attaching, to certain parts of the temple. *Garlands*, or *festoons*, according to Gesenius. Perhaps the Arab. لِبَّة, *plicatura*, as a wreath, or the like.

מוֹרָד, m.—pl. non occ. r. מוֹרָד. *Descent, declivity*, Josh. vii. 5, &c.; 1 Kings vii. 29, מוֹרָד, מִצֵּטָח, “opus pendens, pensile, Festons,” Gesen. More probably, *sloping*, i. e., in manner of a declivity.

Ver. 30, 31.

וּמִכְבָּרָהּ אֲפֻכָּי חֹשֶׁת לְמִכְבָּרָהּ
הָאֶחָת וּסְרָנִי חֹשֶׁת וּמִכְבָּרָהּ קַעֲמָתִי
קַחֲמָת לָהֶם מִתַּחַת לְפִנֵּי הַכְּהֹנִים
וְאִתָּהּ מַעֲבָר אִישׁ לְיוֹת: 31 וְאִתָּהּ
מִבֵּית לַפִּתְחָהּ וְמַעֲלָה בְּאֶמְתָּהּ וּפִיָּהּ
עָלָל מִצֵּטָח־כֹּן אֶמְתָּהּ וְחֲצִי הָאֶמְתָּה וְנִבֵּן
עַל־פִּיָּהּ מְהַלְפוֹת וּמִסְבָּלְתֵיהֶם מְרַבְּעוֹת
לְאֶצְעָלוֹת:

καὶ τέσσαρες τροχοὶ χαλκοὶ τῇ μεκωνῶθ τῇ
μῖθ, καὶ τὰ προσέχοντα χαλκᾶ καὶ τέσσαρα
μέρη αὐτῶν, ὡμίαι ὑποκάτω τῶν λουτήρων

Au. Ver.—30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition.

31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and a half: and also upon the mouth of it were gravings with their borders, foursquare, not round.

Additions. See notes on ver. 29.

Gesen.—^{אזל} only in plur. ^{אזלים}, constr. ^{אזלים}.

1 *Azles* [so *Prof. Lee*], 1 Kings vii. 30.

Syr. ^{ܐܙܠܐ} id. Chald. ^{ܐܙܠܐ} wheel. The etymology is obscure.

^{אזל}, plur. 3 *Shoulders* of an axle, 1 Kings vii. 30, 34.

^{אזל} f. (r. ^{אזל} II.) *sculpture, carved work*, sc. in relief, 1 Kings vi. 18. Plur. ^{אזלים} constr. ^{אזלים}, 1 Kings vi. 29, 32; vii. 31.

Pool.—*The mouth of it.* So he calls that part in the top of the base which was left hollow, that the foot of the laver might be let into it and fastened in it. *Within the chapter*, i. e., within the little base, which he calls *the chapter*, because it rose up from and stood above the great base, as the head doth above the rest of the body. *And above*; above the chapter; for the mouth went up, and grew wider, like a funnel. *Was a cubit*; either in breadth; or rather in height, ver. 35; whereof half a cubit was above the chapter or little base, as is said, ver. 35, and the other half is here implied to be within it, and below it. *A cubit and a half*, to wit, in compass. *Four square, not round*; so the innermost part, called the mouth, was round, but the outward part was square, as when a circle is made within a quadrangle.

Bp. Patrick.—*Plates of brass.* Between the wheels and the bases (see Dr. Lightfoot in the same book, p. 226).

Had undersetters. In the Heb., *shoulders*. Which were fitly so called, because, as burdens are borne upon men's shoulders, so were the lavers upon these; which supported them, when set upon the bases, and kept them from falling when they run upon the wheels.

Under the laver were undersetters molten. These were molten with the bases, when they were cast.

31 *The mouth of it.* The bases seem to have been hollow at the top; that the feet of the lavers might enter in, and be fastened there: and this he calls the *mouth* of it.

Within the chapter. Nothing of a chapter is mentioned until now: therefore it is hard to know what is meant by it. Many take it for a smaller basis, rising out of the greater; in which was the mouth, or hollow place before spoken of.

Was a cubit. In height. See ver. 35, where it is said, "on the top of the base was a round compass half a cubit high."

Which seems to be meant of this chapter, which rose but half a cubit above the base, the other half being below it.

A cubit and a half. This was the width of it.

Upon the mouth of it were gravings with their borders. Though this hollow place, called the mouth, was round within; yet on the outside it was square, and had borders which were engraved.

Bp. Horsley.—30 *Plates*, perhaps *axle-trees* [so *Gesen.*, *Lee*].

Undersetters, rather *shoulder-pieces*. These I imagine were rectangular prisms, placed within the corners, to bear the weight of the laver, lest the angles of the base should give way under it.

At the side of every addition; rather, *each over against a compound figure*. These shoulder-pieces went just so far down within the base as to be upon a level with the compound figures on the out-side.

31 ^{אזל}. *And the cavity of it* [i. e., of the laver, which held the water] *was within a chapter* [i. e., a hollow on the top of the base made to receive it], *and rose above it by a cubit. And the cavity was round, of exact workmanship (or shape), a cubit and half a cubit* [in the whole depth]. *And also upon the cavity were sculptures. And the borders of it* (I read ^{אזלים}) *were not round, but four-square*. The round bowl was set in a square frame; which square frame rested upon the shoulder-pieces, while the bowl itself went into the circular chapter of the base, rising only a cubit above it.

Ged.—30 Every stand had four brassen wheels, with brassen axles. At its four corners were undersetters, molten undersetters, under the laver, by each of the joints. 31 Its mouth, within its capital, was one cubit high: this mouth was round: but its mouth, *without*, was a cubit and an half high; not round but square, with engravings on its frame-bands.

Booth.—30 And every stand had four brazen wheels, and brazen axle-trees. And at its four corners were undersetters; molten undersetters beneath the laver, by each of the joints. 31 And its mouth was within the capital, and was a cubit high: but its mouth, *without*, was a cubit and a half, corresponding to the workmanship of the stand: and also near to its mouth were engravings, square, not round, with their frame-bands.

Houb.—30 *Et quatuor rotæ æneæ per bases singulas, tabulæque æneæ; quatuor latera ejus humerulos suppositos habebant; qui humeruli conchæ collocati erant juxta unumquodque additamentum.* 31 *Os ejus, intra coronam et supra, erat cubiti unius, (os ejus rotundum... cubiti unius cum dimidio) in quo ore erant sculpturæ et cælaturæ quadratæ, non autem rotundæ.*

30, 31, *וְהָיָה אוֹרָהּ, et quatuor rotæ...* Hos duos versus 30 et 31 ita ut sunt, exhibemus; quia quid mendi lateat, divinare non potuimus. Hæc explicabunt, qui omnia se intelligere putant posse, quanquam ne menda quidem sentiunt.

Ver. 32.

Au. Ver.—32 And under the borders were four wheels; and the axle-trees of the wheels were joined to the base [Heb., in the base]: and the height of a wheel was a cubit and half a cubit.

Ged., Booth.—32 And under the frame-bands were the four wheels; and the axle-trees of the wheels were fixed to the stand: and the height of a wheel was a cubit and a half.

Ver. 33.

וּמַעֲשֵׂהוּ הָאוֹפָנִים כְּמַעֲשֵׂה אוֹפֵן
הַמִּדְבָּרָה יוֹדֶתָם וְנִבְיָהֶם וְחֹשֶׁהֶיהֶם
וְחֹשֶׁהֶיהֶם הָעֵל מוֹנֶה:

καὶ τὸ ἔργον τῶν τροχῶν ἔργον τροχῶν ἄρματος· αἱ χεῖρες αὐτῶν καὶ οἱ ὠῶτοι αὐτῶν καὶ ἡ πραγματεία αὐτῶν πάντα χωνευτά.

Au. Ver.—33 And the work of the wheels was like the work of a chariot wheel: their axle-trees, and their naves, and their felloses, and their spokes, were all molten.

Naves, felloses, spokes.

Gesen.—ב. 5. the rim of a wheel, the circumference, felloses. Plur. גָּזִים 1 Kings vii. 33, גָּזִים Ez. i. 18.

הָעֵצִים m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 Kings vii. 33.

הָעֵצִים m. plur. *the nave* of a wheel, into which the spokes are gathered, 1 Kings vii. 33. רָחַץ [obsol. to gather together].

Prof. Lee.—ג. I. The back of man or animal, Ezek. x. 12; Ps. cxxix. 3; or exterior curvature of wheels, 1 Kings vii. 33.

הָעֵצִים masc. pl. aff. Lit. *their attachers, joiners*, i.e., spokes, which attach the fellices to the stock of chariot and other wheels, once, 1 Kings vii. 33.

הָעֵצִים, once, 1 Kings vii. 33. Lit. *their collectors*, i.e., *Naves*, or *stocks*, of wheels, in which the spokes are collected, as in a point.

Bp. Patrick.—All molten.] Cast together with the wheels.

Ver. 35.

וּבְרֹאשׁ הַמְּכוֹנָה חָצִי הָאֶמְקָה הָיָה
עֵלָּה סָבִיב וְעַל רֹאשׁ הַמְּכוֹנָה יִדְּהֶיהָ
וּמִסְבְּרֶיהָ מִמְּנָה:

καὶ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ ἦμισυ τοῦ πήχεος μέγεθος αὐτῆς στρογγύλον κύκλῳ ἐπὶ τῆς κεφαλῆς τῆς μεχωνῶθ· καὶ ἀρχὴ χειρῶν αὐτῆς καὶ τὰ συγκλείσματα αὐτῆς καὶ ἡνοίγετο ἐπὶ τὰς ἀρχὰς τῶν χειρῶν αὐτῆς.

Au. Ver.—35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same.

Bp. Patrick.—35 A round compass.] See ver. 31.

Were of the same.] Cast altogether at the same time.

Bp. Horsley.—"A round compass of half a cubit high," called a chapter in verse 31.

Ged.—At the top of the stand was a circle, at the height of half a cubit, supported by arms and frame-bands, that rose from the top of the stand.

Booth.—35 And at the top of the stand was a circle, half a cubit high, and from the top of the stand itself, arose its arms and frame-bands.

Ver. 36.

וַיַּפְתָּה עַל-הֶלְחָלָה יִדְּהֶיהָ וְעַל
וּמִסְבְּרֶיהָ כְּרוּבִים וְאַרְבֹּת וְהַמְּלָחַת
כְּמַעֲרֹאֵשׁ וְלִזְוֹת סָבִיב:

ἡμισυ

καὶ τὰ συγκλείσματα αὐτῆς Χερουβὶμ καὶ λέοντες καὶ φοῖνικες ἐστῶτα, ἐχόμενον ἕκαστον κατὰ πρόσωπον ἔσω καὶ τὰ κυκλόθεν.

Au. Ver.—36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the proportion [Heb., nakedness] of every one, and additions round about.

Ledges. See notes on ver. 28.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Additions. See notes on ver. 29.

Pool.—According to the proportion, or, empty place, i.e., according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.

Bp. Patrick.—In the Hebrew, According to the nakedness of every one; which seem to signify that these figures were as big as the void spaces in the plates would admit.

Bp. Horsley.—36 According to the proportion of every one; rather, every one in its natural action. — additions — compound figures.

Ged.—36 And, on the plates of its arms and frame-bands, were engraven cherubs, and lions, and palm-trees, by each of the joints, around.

By each of the joints around. I have followed, here, a conjectural reading: the present makes no sense; at least I understand it not.

Booth.—36 And on the plates of its arms and on its borders, he engraved cherubs, lions, and palm-trees, in the open parts, at the joinings around.

Gesen.—^לר, m. plur. ^לר, ^לר, a tablet, table.

^לר m. (for ^לר, r. ^לר) 1. nakedness.

2. naked space, empty room. 1 Kings vii. 36, ^לר ^לר, according to the room of each border.

Prof. Lee.—^לר ^לר, according to the naked place,—i.e., place barely assignable to, or due space—of each.

^לר. Ornaments attached, rather attaching, to certain parts of the Temple. Garlands, or festoons, according to Gesenius.

Perhaps the Arab. ^لر, plicatura, as a wreath, or the like.

Houb.—36 *Ligavit autem in tabulis retinacula ejus; et in cælaturis erant Cherubim leones et palmæ in orbem juxta unumquodque additamentum.*

מסורת: Recte Masora tollit ו. כסא אש ...
...^לר: Neque intelligimus, quid hæc sibi velint. Græci Intt. κατὰ πρόσωπον, ad faciem, quasi legerent רצו, secundum formam. Nos credimus hunc locum esse parallelum iis verbis ^לר אש ^לר, quæ absolvunt verum 30. Itaque utrobique similiter interpretamur, quanquam istum ipsum locum parallelum parum assequimur.

Dathe.—36 *In tabulis illis prominentiarum et cincturarum sculpit leones, cherubos et*

palmas, in partibus apertis et appendicibus circumquaque.

Ver. 37.

Au Ver.—37 After this manner he made the ten bases: all of them had one casting, one measure, and one size.

Bp. Patrick.—They were cast in the same mould; and all of the same bigness and shape.

Ver. 38.

Au Ver.—38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits; and upon every one of the ten bases one laver.

Bp. Patrick.—One laver contained forty baths.] See ver. 26. From whence it will appear that each of these lavers contained ten barrels of water.

Every laver was four cubits.] Some think that they were of this height. But these words rather relate to the diameter of them, which was four cubits: and then their compass was twelve cubits.

Upon every one of the ten bases one laver.] The bases being exactly fitted to receive them: for they were each four cubits in length and breadth (ver. 27).

Bp. Horsley.—And every laver was four cubits. This is omitted in some of Kennicott's best Codd. The number four must be erroneous.

Ver. 39.

Au Ver.—39 And he put five bases on the right side [Heb., shoulder] of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

Bp. Patrick.—He put five bases on the right side.] That is, on the south side (see vi. 8).

Of the house.] That is, of the court where the priests ministered.

Five on the left side of the house.] That is, on the north side of that court.

He set the sea—over against the south.] That is, in the south-east: so that as soon as the priests entered (which they did at the east gate) they might have water to wash their hands and their feet.

Ver. 40.

וַיַּעַשׂ חִירֹם אֶת-הַכִּיּוֹרֹת וְאֶת-הַמִּזְבְּחוֹת וְגו'

καὶ ἐποίησε Χιράμ τοὺς λέβητας καὶ τὰς
θερμαστρεῖς καὶ τὰς φιάλας κ.τ.λ.

Au. Ver.—40 And Hiram [Heb., Hirom : see ver. 13] made the lavers, and the shovels, and the basons, &c.

Shovels.

Gesen.—שׁ pl. שׁ m. a shovel, for removing ashes, from r. שׁ to remove. Ex. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40, 45. *Vulg.*, *forceps*.—In Arab.

several nouns derived from the root **שׁ** signify vessel; but the Arabic usage in the verb seems nevertheless to have differed from the Hebrew.

Prof. Lee.—שׁ, m. sing. non. occ. pl.

שׁ, r. שׁ. Arab. **شِعَالٌ**, *loculus, theca*, ubi aliquid reconditur. Usually a shovel; but, from the etymology, as well as the accompanying words in the context, it should rather signify a sort of vessel, or box, perhaps, used either for bringing fuel to the fire on the altar, or for carrying the ashes away from it. LXX, *θήραι, καλυπτήρ, κρεάγγρα, πυρείον, φιάλη*, Exod. xxvii. 3; xxxviii. 3; Num. iv. 14; 1 Kings vii. 40, 45; 2 Kings xxv. 14, &c.

שׁ, m. pl. שׁ, constr. שׁ, it. f. שׁ, r. שׁ. Lit. instrument, &c. of sprinkling. *Bowl, or cup*, either for sacrificial purposes, or for drinking.

Ver. 45.

וְאֵת-הַפִּיָּיִם וְאֵת-הַחֲבִיטִים
וְאֵת-הַמִּזְבְּחֹת וְאֵת-כָּל-הַכֵּלִים הַאֵלֶּה
אֲשֶׁר עָשָׂה הִרָאִם לְמֶלֶךְ שְׁלֹמֹה בֵּית
יְהוָה נְחֹשֶׁת מְבֻרָּקֶת :

καὶ τοὺς λέβητας καὶ τὰς θερμαστρεῖς καὶ τὰς φιάλας καὶ πάντα τὰ σκεύη, ἃ ἐποίησε Χιράμ τῷ βασιλεῖ Σαλωμών τῷ οἴκῳ κυρίου· καὶ οἱ στύλοι τεσσαράκοντα καὶ ὀκτὼ τοῦ οἴκου τοῦ βασιλείως καὶ τοῦ οἴκου κυρίου· πάντα τὰ ἔργα τοῦ βασιλείως, ἃ ἐποίησε Χιράμ χαλκᾷ ἄρδην.

Au. Ver.—45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass [Heb., made bright, or, scoured].

Shovels, basons. See notes on ver. 40.

Bp. Patrick.—*The pots.*] Pots or caldrons were those vessels wherein they boiled those sacrifices which were divided between the

priest and the people that offered them, that is, *peace-offerings*, that they might eat them before the Lord, and feast with him upon his own meat.

Shovels, and the basons.] They are mentioned before, but here I suppose have a different signification (though in the Hebrew the words are the same) from what they had in ver. 40. And the first word signifies *flesh-hooks*, wherewith they took the meat out of the pots: and the second the *platters*, or dishes, into which it was put, to be set before them.

Of bright brass.] Or polished brass: or, the purest and finest that could be got. The Syriac and Arabic translators render it, *Corinthian brass*. But it is not credible, that it was known in the days of Solomon.

Prof. Lee.—Puh. part. מְבֻרָּקֶת, *Polished*, 1 Kings vii. 45.

Ver. 46.

בְּכִפְרֵי הַיַּרְדֵּן יָצָאם הַמֶּלֶךְ בְּמַעְבְּרָה
הַיַּרְדֵּיתָה בֵּין סְדוֹת וּבֵין צָרְחֹן :

ἐν τῷ περιόικῳ τοῦ Ἰορδάνου ἐχάνευσεν αὐτὰ ἐν τῷ πάχει τῆς γῆς ἀναμέσον Σοκῶθ καὶ ἀναμέσον Σειρά.

Au. Ver.—46 In the plain of Jordan did the king cast them, in the clay ground [Heb., in the thickness of the ground] between Succoth and Zarthan.

Pool.—In the clay ground, or, in thick clay; fat, and tough, and tenacious, and therefore fittest to make moulds of all sorts, into which the melted brass was to be poured.

Bp. Patrick.—In the Hebrew the words for "clay-ground" are, "in the thickness of the ground." That is, the earth was stiff and glutinous, and upon that account more fit to make moulds of all kinds. And in a plain country, such moulds were more easily fixed than on the sides of hills, or steep places.

Gesen.—כִּפְרָה m. (ר. כִּפְרָה) *density, compactness*. 1 Kings vii. 46, בְּמַעְבְּרָה הַיַּרְדֵּיתָה, in the compact soil, prob. clayey.

Prof. Lee.—בְּמַעְבְּרָה הַיַּרְדֵּיתָה, in the thick (deep) of the soil.

Ver. 47.

וַיִּנָּח שְׁלֹמֹה אֶת-כָּל-הַכֵּלִים מִלֵּב
מַאֲד מַאֲד לֹא נִחָר מִשְׁקֵל הַנְּחֹשֶׁת :
οὐκ ἦν σταθμὸς τοῦ χαλκοῦ, οὐ ἐποίησε

πάντα τὰ ἔργα ταῦτα ἐκ πλήθους σφόδρα οὐκ ἦν τέρμα τῶν σταθμῶν τοῦ χαλκοῦ.

Au. Ver.—47 And Solomon left all the vessels *unweighed*, because they were exceeding many [Heb., for the exceeding multitude]: neither was the weight of the brass found out [Heb., searched].

Bp. Patrick.—*Found out.* In the Hebrew, it was not searched, or inquired into; because it would have been very troublesome to take an exact account of it.

Ged.—47 All those utensils Solomon left *unweighed*: so very great was the quantity of brass, that its weight was not enquired into.

Booth.—47 And Solomon left all the vessels *unweighed*; for so very great was the quantity of brass, that it was not ascertained.

Houb.—47 *Fecit Salomon omnia hæc vasa prope innumerabilia; nam pondus æris, erat prope infinitum.*

וְכִי, *et deposuit.* Non additur ubi Salomon hæc vasa deposuerit. Præterea versu ultimo de eo deposito fit mentio; et quidem suo in loco, hic verò prorsus alieno. Itaque cum Syro legimus וְכִי, *et fecit.*

Ver. 48.

Au. Ver.—*Shew-bread.* See notes on Exod. xxv. 30, vol. i., p. 329.

Ver. 49.

Oracle. See notes on vi. 5.

Ver. 50.

וְהַכְּסָפֹת וְהַמְּזֻזֹּת וְהַמִּזְבֵּחַ
וְהַכְּסָפֹת וְהַמְּזֻזֹּת וְהַמִּזְבֵּחַ
לְדָלוּת הַבַּיִת הַפְּנִימִי לְהַנִּיחַ
הַקִּדְשִׁים לְדָלוּת הַבַּיִת הַפְּנִימִי וְהַכְּסָפֹת

καὶ τὰ πρόθυρα, καὶ οἱ ἥλοι, καὶ αἱ φιάλαι, καὶ τὰ τρυβλία, καὶ αἱ θύσαι καὶ χρυσαί, συγκλειστά· καὶ τὰ θυρώματα τῶν θυρῶν τοῦ οἴκου τοῦ ἐσωτάτου ἁγίου τῶν ἁγίων, καὶ τὰς θύρας τοῦ ναοῦ χρυσᾶς.

Au. Ver.—50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers [Heb., ash-pans] of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple.

Spoons. See notes on xxv. 29, vol. i., p. 328.

Bp. Patrick.—*The bowls, and the snuffers, and the basons, and the spoons, and the*

censers.] The use of these is visible. The first being to keep oil for the lamps; the next to trim them: the *basons* (which were a hundred as we learn from the Book of Chronicles) were to receive the water of sprinkling, and the blood of the sacrifices which were sometimes brought into the most holy place: the *spoons* served to take up the oil: the *censers* were for offering incense; though some translate the word *dish-pans*, wherein the incense was kept. There were other censers of silver, which received the coals from the altar upon all days but the tenth of Tisri (which was the great day of expiation), when the golden censer received them, and by it the most holy place was incensed. On other days it was not employed, but at the altar of incense; where the coals were poured out of the silver censer (which received them from the altar of burnt offering) into the golden, to burn the incense: as the Talmudists say, both in Codex Joma and Tamid. Where they also say, that the foregoing word *capoth*, which we translate *spoons*, signifies a vessel which contained the incense that was to be offered upon the coals in the golden censer. See Braunius, in his *Selecta Sacra*, lib. ii., cap. 5, where he hath learnedly explained both these words, *capoth* and *machtah*, which we translate *spoons* and *censers*, where he hath demonstrated the latter signifies the instrument that received the coals from the altar of burnt-offering, and the former that which had the incense in it to be poured upon them.

Ver. 51.

Au. Ver.—51 So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated [Heb., holy things of David]; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

Bp. Patrick.—51 I observed upon vi. 1, that Abarbinel thinks he would use none of the things that were dedicated by his father; but do all at his own cost and charges. Yet others think these words mean no more, but that all the remaining silver and gold, which David left, and was not spent in this work, Solomon would not employ to his own uses; but religiously preserved in the treasury of the temple. Where the altar of burnt-offering, which Moses made, and some other things, which were now of no use (far better and

larger being made), were also laid up, as the tabernacle itself was. For the temple being built, there was no further occasion for the tabernacle; and yet it was fit to preserve it as a place that had been holy to the Lord.

CHAP. VIII. 1.

וַאֲזַיְתָהּ לְמִלְחָה אֶת־זִהְנִי יִשְׂרָאֵל
וְאֶת־כָּל־רֵאשֵׁי הַפִּשְׁתּוֹת נָשִׂיאֵי הָאֲבוֹת
לְבָנֵי יִשְׂרָאֵל אֶל־הַמֶּלֶךְ שְׁלֹמֹה יְרוּשָׁלַם
לְהַעֲלֹת וְנוֹ

καὶ ἐγένετο ὡς συνετέλεσε Σαλωμών τοῦ οἰκοδομῆσαι τὸν οἶκον κυρίου καὶ τὸν οἶκον αὐτοῦ μετὰ εἰκοσι ἔτη, τότε ἐξεκκλησίασεν ὁ βασιλεὺς Σαλωμών πάντας τοὺς πρεσβυτέρους Ἰσραὴλ ἐν Σιών, τοῦ ἐνεγκεῖν, κ.τ.λ.

Au. Ver.—1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief [Heb., princes] of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

The elders.

Ged., Booth.—All [LXX, Syr., Arab., Vulg., and 50 MSS.] the elders.

Houb.—וַאֲזַיְתָהּ: Hodiernus contextus sic habet. *Tunc congregavit rex Salomon seniores Israel ad regem Salomonem*, quam quidem insolitam scribendi formam solus exhibet Chaldaeus. Alii veteres ab hod. scripturā discedunt. Germana illa videtur, quam habuit Syrus, qui ante *ad regem Salomonem*, addit, וַאֲזַיְתָהּ, *et congregati sunt*, cum legeret, וַאֲזַיְתָהּ אֶל הַמֶּלֶךְ שְׁלֹמֹה, *et congregati sunt ad regem Salomonem*. Aiunt Grammatici, *ad regem Salomonem* esse pro *ad se*, ut sit antecedens pro relativo. Verum id sine exemplo est, ut eodem in membro idem nomen sit unius ejusdemque verbi et nominativus et personae casus, nec nisi ex mendo non animadverso sanxere grammatici *canonem* talem.

Ver. 2.

Au. Ver.—2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

Pool.—*At the feast*: understand either, first, The feast of tabernacles. Or rather, secondly, The feast of the dedication, to which Solomon had invited them, which was before that feast: for that began on the 15th day of the 7th month, Lev. xliii. 34, but this began at the least seven days before

that feast; for Solomon and the people kept the feast for fourteen days, here, ver. 65, i. e., seven days for the dedication of the temple, and seven other days for that of tabernacles; and after both these were finished, he sent all the people to their homes on the twenty-third day of the month. See 2 Chron. vii. 9, 10. *Which is the seventh month.* *Quest.* The temple was not finished till the eight month, 1 Kings vi. 38, how then could he invite them in the seventh month? *Answ.* This was the seventh month of the next year; for although *the house in all its parts* was finished the year before, yet the utensils of it, described chap. vii., were not then fully finished, but took up a considerable time afterward; and many preparations were to be made for this great and extraordinary occasion.

Ver. 3, 4.

Au. Ver.—3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up.

3 *The priests.*

Booth.—The priests and the Levites [2 Chron. v. 4].

The ark.

Ged.—The ark of the covenant of the Lord [Arab., and 1 MS., and partly Syr.].

4 The ark of the Lord.

Ged.—The ark of the covenant of the Lord [3 MSS.].

Tabernacle of the congregation. See notes on Exod. xxvii. 21, vol. i., p. 339.

Ver. 6.

Houb.—6 וַיָּבֵאוּ: Tres Codices וַיָּבֵאוּ, *et adduxerunt*, non omisso , vocis *Hiphil* notā; quod quidem sæpissimè venit in melioris notæ Codicibus.

Ver. 8.

וַיִּאֲרְכּוּ חֲבִדִּים וַיִּקְרְאוּ רֵאשֵׁי חֲבִדִּים
מִדְּהִתְקַלָּשׁ עַל־פְּנֵי הַדְּבָרִים וְלֹא יִרְאוּ
הַהֲיָצֵחַ וַיִּהְיֶי שָׁם עַד הַיּוֹם הַזֶּה:

καὶ ὑπερείχον τὰ ἡγιασμένα· καὶ ἐνεβλήποντο αἱ κεφαλὰὶ τῶν ἡγιασμένων ἐκ τῶν ἁγίων εἰς πρόσωπον τοῦ βαβίρ, καὶ οὐκ ᾤπτανοντο ἔξω [Alex., καὶ ἐγένοντο ἐκεῖ ἕως τῆς ἡμέρας ταύτης].

Au. Ver.—8 And they drew out the staves, that the ends [Heb., heads] of the

staves were seen out in the holy place [*or*, ark; as 2 Chron. v. 9] before the oracle, and they were not seen without: and there they are unto this day.

Oracle. See notes on vi. 5.

Pool.—*They drew out the staves*; not wholly, which was expressly forbidden, Exod. xxv. 15; Numb. iv. 6; but in part. *In the holy place*; either, first, Properly so called; which place was indeed *before the oracle*. But how then could it be said that *they were not seen without*, to wit, in the holy place? For that they should be seen without to wit, in the court, was so ridiculous a conceit, that it had been absurd to suppose it, or to say anything to prevent it. Nor is it much better what others say, that these ends of the staves did discover themselves through the veil, which they thrust forward, though they did not pierce through it; for neither in that case had they been seen; and besides, there was a wall as well as a veil in that place. Or rather, secondly, In the most holy place, which is oft called by way of eminency *the holy place*, as Exod. xxix. 30; xxxix. 1; Lev. vi. 30; x. 18; xvi. 2, 16, 17, 20. And the Hebrew words rendered *before the oracle*, may be as well rendered *within the oracle*, the phrase *al pene* being so used, Gen. i. 2, *the Spirit of God moved upon the face of the waters*, i. e., in the waters, or in that confused heap of earth and water in which God was now working, that he might bring it into order and use; and Gen. i. 20, where it is well rendered *in the open firmament of heaven*, i. e., of the air. And thus the whole is most true; they were *seen out*, to wit, without the ark, and the cherubims which covered all the other parts, but they were *not seen without* the oracle, to wit, in the holy place, strictly so called; for how could they be seen there, when there was both a wall and a thick veil between that place and the oracle? And these staves were left in this posture, that the high priest might hereby be certainly guided to that very particular place where he was one day in a year to sprinkle blood, and to offer incense *before the ark*, which otherwise he might mistake in that dark place, where the ark was wholly covered with the wings of the great cherubims, which stood between him and the ark when he entered thither. Some conceive that the door of the oracle stood always open, (which yet seems very

improbable,) and that they who were near the door might see the ends of the staves, though by reason of the darkness of the place they could see nothing else there.

Bp. Patrick.—*The ends of the staves were seen out in the holy place.*] By the *holy place* is here meant the most holy, where the ark was under the cherubims: which covered both the ark and the staves. But the staves were so drawn out that the ends of them might be seen: whereby the high-priest was directed in the way he should go just before the mercy-seat on the day of expiation; when he went between these two staves to sprinkle the blood before God. See 2 Chron. v. 9 and Buxtorf. in his *Arca Fœderis*, where he explains both this and the next verse, and gives a large account of drawing out the staves (pp. 96, 97).

They were not seen without.] In the sanctuary.

There they are unto this day.] And in this posture.

Bp. Horsley.—8 *And they drew out the staves*, &c. See this verse well explained in Mr. Parkhurst's *Lexicon* under the word *למטה*.

Parkhurst.—למטה. The idea of the word is *length, long*.

I. In Kal, *To be or grow long*, as boughs, Ezek. xxxi. 5. In Hiph., *To draw out in length*, as ropes, Isa. liv. 2.—as the tongue, in derision, Isa. lviii. 4.—as a furrow, Ps. cxxix. 3; 1 Kings viii. 8, וַיִּצְמְדוּ, *And they (the priests) lengthened out*, i. e., drew out some way, but not entirely, *the staves* (of the Mosaic ark) *and the ends of the staves appeared out in the Holy of Holies* [so קדש קדשים is used for the *Holy of Holies*, Lev. xvi. 3, 16, 17, 20, 23, and al.] כִּן וַיִּצְמְדוּ, *from the ark*, says 2 Chron. v. 9) *on the front of the oracle, but did not appear without*, namely in the outer sanctuary. Dr. Prideaux (*Connect.*, vol. i., p. 150, 1st edit. 8vo.) justly observes that this text, which however he does not seem to have clearly understood (comp. Bp. Patrick's note), plainly proves that the staves were put through the rings made for them, *not on the sides of the ark, but on the two ends of it*. For had they been on the *sides* of the ark lengthways, they would, on their being drawn out, have reached towards the side-wall, and not have been seen *from the ark, on the front of the oracle*.

Dathe.—8 *Qui vectes ita longi erant, ut*

paries eorum extremæ videri possent e sanctuario s. in templi loco, qui erat ante adytum, a) sed foris non poterant videri. Atque etiamnum ibi prostant b).

a) Igitur clausæ non erant fores adyti. Negat hoc Michaëlis, et putat, vectes velum attigisse, ut hoc ipsum paululum protuberaret.

b) Formula *דַּיִם דָּדִים* alias significat tempus, quo scriptor libri vixit. Sed quoniam ex aliis horum librorum locis clare apparet, eorum historiam ex uberioribus regum Judæ et Israël annalibus esse contextam, utroque regno jam destructo, perquam probabile est, epitomatore horum annalium retinuisse hanc formulam ex eis locis, in quibus eam legerit; cf. Eichhorn introduct. in libros Vet. Test., p. ii., p. 619.

Ver. 9.

אֵין בְּאֵיזֶן רֶה שְׁגִי לְחֹת הַאֲבָנִים
וְנִי

οὐκ ἦν ἐν τῇ κιβωτῷ πλὴν δύο πλάκες λίθιναι, κ.τ.λ.

Au. Ver.—9 There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when [or, where] the LORD made a covenant with the children of Israel, when they came out of the land of Egypt.

Bp. Patrick.—9 The very same words, in a manner, are repeated, 2 Chron. v. 10. But it is commonly observed that both these places seem to contradict the apostle's words, Heb. ix. 4. For it is said here in these books, that nothing was in the ark save only the two tables of stone: but there, that the pot of manna and Aaron's rod were also in the ark. For so they generally interpret those words *ἐν ᾗ*, "in which," i. e., in the ark, *στάμνος χρυσοῦ*, "the golden pot containing the manna," &c. Many learned men have endeavoured to reconcile these places several ways, which Andreas Senertus hath collected in a treatise on purpose about it. Which might have been spared by this easy observation, that the preposition *ἐν* doth not always signify *in*, but *by*: and so the place in the Hebrews is to be rendered, not *in which*, but *by which* [so *Pool*]. Bochartus hath given a great many instances of such use of the particle *beth* in the Old Testament (Hieroicoicon, par. ii., lib. ii., cap. 50). And indeed it is never said there that the pot of manna was laid

up in the ark, but "before the Lord and before the testimony" (Exod. xvi. 33, 34); and the same is said of Aaron's rod (Numb. xvii. 4). Which signifies no more than putting them by the ark (see Huetius, Demonstr. Evang., p. 322.)

Ver. 12.

אֵין אֶמֶר שְׁלֵמָה יְהוָה אֶמֶר לְשָׁפֹן
בְּצִרְפָּל:

[Alex.] τότε εἶπεν Σαλωμών· Κύριος εἶπεν τοῦ σκηνοῦσαι ἐν γρόφῳ.

Au. Ver.—12 Then spake Solomon, The LORD said that he would dwell in the thick darkness.

Houb.—12 Tum Salomon dixit; pollicitus es, Domine, te in caligine habitaturum.

אֵין אֶמֶר, Dominus dixit. Nos, pollicitus es, Domine, secunda in persona, ex scriptione אֵין אֶמֶר, quam sequitur Syrus qui, אֵין אֶמֶר, tu dixisti. Omissum fuit אֵין prope אֵין, quod similiter desinebat. Versu inferiori Salomon Deum alloquitur, quod signum est secundam personam hoc etiam versu convenire, cum præsertim pagina sacra non monuerit sermonem fuisse a Salomone ad Deum conversum. Idem vitium fuit ex hoc loco ad locum parallelum, 2 Par. vi. 1 allatum.

Ver. 14.

וַיִּסָּב הַמֶּלֶךְ וַיְבָרֶךְ אֶת-כָּל הָעָם וַיִּשְׁתַּחֲוֶה וְנִי

καὶ ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ, καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ἰσραὴλ, κ.τ.λ.

Au. Ver.—14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;)

Pool.—Blessed all the congregation of Israel, or, blessed (to wit, the Lord, which is easily understood from the following words; in which he only blesseth or praiseth God, but doth not bless the people at all) with (so the Hebrew eth is oft used, as hath been showed before) all the congregation. Although he might do both, first bless the congregation, which possibly he might do in that solemn and appointed form, Numb. vi.; which therefore it was needless to repeat here; and then blessed God. And indeed he doth both here below, where these same words are used, ver. 55, 56, &c.

Ver. 16.

מִדֶּהִיּוֹם אֲשֶׁר הוֹצֵאתִי אֶת־עַמִּי אֶת־
יִשְׂרָאֵל מִמִּצְרַיִם לֹא־בָחַרְתִּי בְּעִיר מִכָּל־
שְׂבָטֵי יִשְׂרָאֵל לִבְנוֹת בַּיִת לַהֲיוֹת
שְׁמִי שָׁם וְאֶבְחַר בְּדָוִד לַהֲיוֹת עַל־עַמִּי
יִשְׂרָאֵל :

ἀφ' ἧς ἡμέρας ἐξήγαγον τὸν λαόν μου
τὸν Ἰσραὴλ ἐξ Αἰγύπτου, οὐκ ἐξελέξαμην ἐν
πόλει ἐν ἐνὶ σκῆπτρῳ Ἰσραὴλ τοῦ οἰκοδομησάσαι
οἶκον τοῦ εἶναι τὸ ὄνομά μου ἐκεῖ· καὶ ἐξε-
λέξαμην ἐν Ἱερουσαλὴμ εἶναι τὸ ὄνομά μου
ἐκεῖ· καὶ ἐξελέξαμην τὸν Δαυὶδ τοῦ εἶναι ἐπὶ
τὸν λαόν μου τὸν Ἰσραὴλ.

Au. Ver.—16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but I chose David to be over my people Israel.

Ken.—Mention is here made of some one place, and some one person, preferred before all others; and the preference is that of Jerusalem to other places, and of David to other men. In consequence of this remark, we shall see the necessity of correcting this passage by its parallel, in 2 Chron. vi. 5, 6, where the thirteen Hebrew words, now lost in Kings, are happily preserved. Let us compare the passages.

Kings Since the day that I brought forth
Chron. *Since the day that I brought forth*
Kings my people Israel out of . . .
Chron. *my people . . . out of the land of*
Kings Egypt, I chose no city out of all
Chron. *Egypt, I chose no city among all*
Kings the tribes of Israel to build an
Chron. *the tribes of Israel to build an*
Kings house, that my name might be
Chron. *house in, that my name might be*
Kings therein; . . .
Chron. *there; neither chose I any man to*
Kings . . .
Chron. *be a ruler over my people Israel:*
Kings . . .
Chron. *but I have chosen Jerusalem that my*
Kings . . . but I . . .
Chron. *name might be there; and I have*
Kings chose DAVID to be over my people
Chron. *chosen DAVID to be over my people*
Kings Israel.
Chron. *Israel.*

Hallett.—The passage in Kings appears to be defective; if we consider it alone, as well as when we compare it with the pa-

rallel. God's saying, that *he had formerly chosen no city*, required that he should say, *he had now chosen* Jerusalem. And his saying that *he had now chosen David*, supposes that he had said before, that *he had not formerly chosen* any man to be a king over Israel. Accordingly these passages are preserved in their proper place in the Book of Chronicles. The occasion of their being omitted in Kings was (what the learned call *ὁμοιοστελευτον*) that the clause omitted ended with the same words, [*That my name might be therein*] as are in the end of the foregoing clause. *Le Clerc* takes notice of this omission.

Dr. A. Clarke.—I do not think these thirteen words ever made a part of Kings, and, consequently, are not lost from it; nor do they exist here in any of the versions; but their being found in Chronicles helps to complete the sense.

Ver. 26.

Au. Ver.—O God of Israel.*Ged.*—O Lord [LXX., Syr., Arab., Vulg., and 38 MSS.] God of Israel.

Ver. 27.

כִּי הָאֱמָנָם יֵשֵׁב בְּיָלֶהוּם עַל־הָאָרֶץ
וְגַ

ὅτι εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ
ἀνθρώπων ἐπὶ τῆς γῆς, κ.τ.λ.

Au. Ver.—27 But will God indeed dwell on the earth? behold the heaven and heaven of heavens cannot contain thee: how much less this house that I have builded?

*But will God, &c.**Houb.*—27 *Ideò ut habitet reverà Deus super terram, &c.*

הֲכִי הָאֱמָנָם, *ed ut reverà.* Tractamus in adverbio האמנם, ut demonstrativum, non ut interrogans; quod cur faciamus; vide ad locum Parallelum, 2 Par. vi. 18.

Ver. 28.

Au. Ver.—28 Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day.

Bp. Patrick.—Abarbinel observes upon ver. 39, that Solomon uses three words in this verse, which in some places signify the very same thing: but being all used here together, he thinks have distinct meanings. For the word *rinnah* (which we translate cry), he thinks, signifies setting forth with

a loud voice the praises of God : concerning which their wise men in Beracoth say, " Let a man first commemorate the praises of God, and then let him pray." Then the word *tephillah* (which we translate *prayer*), he thinks, signifies men's judging and condemning themselves before God for their offences : confessing they are unworthy to have their petitions granted. And the other word *techinah* (*supplication* we translate it) imports men's petitions to God for what they want, and deprecating his displeasure, &c.

Ver. 29.

— לְשִׁמְעַע אֶל־הַתְּפִלָּה אֲשֶׁר יִתְפַּלֵּל
עַבְדְּךָ אֱלֹהֵי־הַמִּקְדָּשׁ הַזֶּה :

— τοῦ εἰσακούειν τῆς προσευχῆς ἧς προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον ἡμέρας καὶ νυκτός.

Au. Ver.—29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make toward this place [*or*, in this place.]

Maurer.—אֲשֶׁר יִתְפַּלֵּל Dathius, G. Gr. ampl. p. 840 alii: *quas* (preces) in hoc loco sum facturus. Redde cum de Wettio: *welches* (Gebet) dein Knecht beten wird zu diesem Orte. אֶל indicat locum, ad quem preces diriguntur. Idem valet in vers. 30, 35.

Ver. 30.

— וְהִאֲתָה הַשְׁמַע אֶל־מִקְדָּשְׁךָ אֶל־
הַשָּׁמַיִם וְשָׁמַעְתָּ וְסָלַחְתָּ :

— καὶ σὺ εἰσακούσῃ ἐν τῷ τόπῳ τῆς κατοικησεώς σου ἐν οὐρανῷ· καὶ ποιήσεις καὶ ἰλεως ἔσῃ 31 "Ὅσα ἂν ἁμάρτη, κ.τ.λ.

Au. Ver.—30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place [*or*, in this place]: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

Maurer.—אֶתְּהַשְׁמַע אֶל־מִקְדָּשְׁךָ Ne hoc quidem loco אֶל significat in c. abl. Bene Winerus: "præganter dicta sunt: *tu audies in locum habitationis tuæ, hinauf in den Himmel wirst du es hören.*" Pressum sublevat scriptor Chronicorum, qui alio sensu אֶל משקלם וְהִאֲתָה.

Ver. 31.

אִם אִשָּׁר יִחַתֵּם אִישׁ לְרֵעֵהוּ וְנִשְׁמָה
בְּזֶה אֶלָּה לְהַאֲלִיתוֹ וְכָא אֶלָּה לְפָנֶי
מִפְתָּח בְּבֵית הָעֵד :

ὅσα ἂν ἁμάρτη ἕκαστος τῷ πλησίον αὐτοῦ, καὶ ἐὰν λάβῃ ἐπ' αὐτὸν ἀρὰν τοῦ ἀράσασθαι αὐτὸν, καὶ ἔλθῃ καὶ ἐξαγορεύσῃ κατὰ πρόσωπον τοῦ θυσιαστηρίου σου ἐν τῷ οἴκῳ τούτῳ,

Au. Ver.—31 If any man trespass against his neighbour, and an oath be laid upon him [Heb., and he require an oath of him, Lev. v. 1.] to cause him to swear, and the oath come before thine altar in this house.

Pool.—If any man trespass, i. e., if he be accused of a trespass.

Hallet.—If any man trespass against his neighbour, &c. I find no fault here with our translators, who have undoubtedly well expressed Solomon's meaning. But it is not to be supposed that אִם אִשָּׁר should signify *if*. Buxtorf in his Lexicon refers us to a place where אִם signifies *if*, Deut. xi. 27. But I suspect that there is an error in that place too, even in the Samaritan copy itself, as well as in the Hebrew, and that the word there should be אִם, *if*; as it is in both Hebrew and Samaritan in the *next* verse, where the expression is somewhat alike, viz., *A blessing, if ye obey—a curse, if ye will not obey*. It is most likely that the Hebrew word for *if* in both clauses should be the same. But be this as it will; let it be supposed that אִם may signify *if*: or, as Le Clerc would have it, that אִם אִשָּׁר may signify *because*. Yet if we look into the parallel place, 2 Chron. vi. 22, we shall find, that the words אִם אִשָּׁר are a corruption, and that we should read אִם. Here one may venture to be the more positive, because Solomon's prayer recorded 1 Kings viii. and 2 Chron. vi. was but *one* prayer. These are two copies of the same prayer. Originally therefore they must have agreed in every letter. Solomon did not repeat the prayer in *different* words, but spoke it *only once*. Where then there are any differences between these two copies of the *same* prayer, it is a plain case, that the one or the other of the copies has been abused, and that errors have crept into it. For instance, Solomon did not say both אִם אִשָּׁר and אִם אִשָּׁר. If his word was אִם (as no doubt it was) then the transcribers of Kings have been guilty of a mistake in representing him as having

said **וְאֵלֶּיךָ**. This is an instance of a mistake committed by transcribers, which no one will attempt to evade.

And the oath come, &c.

Maurer.—31 **וְנָתַן אֱלֹהֵי תְּנָתִי** *hic vero ingreditur juramentum coram altari tuo.* **וְנָתַן** conjungitur cum acc. Sed potes etiam cum de Wettio vertere: *und der Schwur kommt vor deinen Altar.* Non obstat generis diversitas. G. Gr. min. § 144. Alius **וְנָתַן** est pro **וְנָתַן**.

Ver. 32.

**וְאֵתְּהָא הַשְׂמִים וְעֲשִׂיתָ
לְפָנֶיךָ אֶת־עֲבֹדֶיךָ וְנָתַתָּ**

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ποιήσεις· καὶ κρινεῖς τὸν λαόν σου Ἰσραὴλ, κ.τ.λ.

Au. Ver.—32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

In heaven.

Houb.—**וְעֲשִׂיתָ**: *Lege, de cælo, ut legebant omnes Veteres: nam עֲשִׂיתָ, neque in cælo, nec de cælo significat.*

Maurer.—**וְעֲשִׂיתָ** *הַשְׂמִים* [Schulzius *hic et vss. 34, 36, 39, 43, 45, 49, cælum dici putat pro deo cælesti coll. Dan. iv. 23; Matt. xxi. 25, non satis probabiliter. Lectoribus optionem damus, utrum accusativum עֲשִׂיתָ vertere velint in cælum (vid. ad comm. 30) an in cælo.*

And do, and judge.

Ged., Booth.—And do justice to thy servants.

Ver. 34.

**וְאֵתְּהָא הַשְׂמִים וְעֲשִׂיתָ
לְפָנֶיךָ אֶת־עֲבֹדֶיךָ וְנָתַתָּ
לְפָנֶיךָ אֶת־עֲבֹדֶיךָ וְנָתַתָּ**

καὶ σὺ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ, καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ λαοῦ σου Ἰσραὴλ, καὶ ἐπιστρέψῃς αὐτοὺς εἰς τὴν γῆν, ἣν ἔδωκας τοῖς πατράσιν αὐτῶν.

Au. Ver.—34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

In heaven. See notes on ver. 32.

Pool.—Quest. If they were banished into a strange land, how could they pray *in this house*, as they are said to do, ver. 33? *Ans.* 1. That may be rendered *to or towards this house*, as it is expressed, ver. 29, 30. The

Hebrew preposition *beth*, *in*, being oft put for *el*, *to*, or *towards*. 2. This may be understood of divers persons; and so the sense is this: When the people of Israel be defeated in battle, and many of their brethren be taken prisoners, and carried into captivity; if then their brethren remaining in the land, shall heartily pray for their captive brethren, they shall be delivered.

Bp. Horsley.—*And bring them again unto the land.* They are not supposed driven from the land: for they are supposed to make supplication "*in this house*," verse 33. Perhaps for **וְנָתַתָּ**, or **וְנָתַתָּ**, which is the reading in the parallel place in Chronicles, we should read **וְנָתַתָּ**, and give them rest in the land.

Ver. 36.

**וְאֵתְּהָא הַשְׂמִים וְעֲשִׂיתָ
לְפָנֶיךָ אֶת־עֲבֹדֶיךָ וְנָתַתָּ
לְפָנֶיךָ אֶת־עֲבֹדֶיךָ וְנָתַתָּ**

καὶ εἰσακούσῃ ἐκ τοῦ οὐρανοῦ καὶ ἴλεως ἔσῃ ταῖς ἁμαρτίαις τοῦ δούλου σου καὶ τοῦ λαοῦ σου Ἰσραὴλ· ὅτι δηλώσεις αὐτοῖς τὴν ὁδὸν τὴν ἀγαθὴν πορεύεσθαι ἐν αὐτῇ, κ.τ.λ.

Au. Ver.—36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

Pool.—*That thou teach them;* that their sin being pardoned, and thou being reconciled unto them, mayst vouchsafe to teach them. Or rather, as our translators render the very same words, 2 Chron. vi. 27, *when thou shalt teach, or hast taught them;* not only by thy word, for that was done before; but by their afflictions, which is one of God's schools; and especially, by thy Spirit. And this is here fully added, to show that he could not expect, and did not desire, from God the pardon of their sins, but upon God's terms, to wit, upon their true repentance.

Bp. Patrick.—*That thou teach them, &c.* These words are better translated in 2 Chron. vi. 27 (where the Hebrew words are the very same with these here). *When thou hast taught them the good way wherein they should walk.* He doth not desire their pardon, till their affliction had taught them better obedience.

Ged., Booth.—36 Then hear thou, in the heavens, and forgive the sin of thy servants, of thy people Israel; teach [*Ged., shew*] thou them the good way, &c.

Ver. 37.

— כִּי יִצְרְלוּ אִיְבּוֹ בְּאֶרֶץ שְׂעָרָיו
וְרָב

— καὶ ἐὰν θλίψῃ αὐτὸν ὁ ἐχθρὸς αὐτοῦ ἐν
μῇ τῶν πόλεων αὐτοῦ, κ.τ.λ.

Au. Ver.—37 If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities [*or, jurisdiction*]; whatsoever plague, whatsoever sickness there be.

In the land of their cities.

Ged., Booth.—*In any of their cities.* The present text reads literally, *in the land of their gates*. I have followed the reading of Sept., Syr., Arab., which I take to be the genuine one.—*Ged.*

Ver. 38.

Au. Ver.—38 What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house.

Pool.—*The plague of his own heart*, i. e., either, 1. His sin. Or rather, 2. His affliction; for so this is explained in the parallel place, 2 Chron. vi. 29, (which is the more considerable, because that book was written after this, to explain what was dark or doubtful, and to supply what was lacking in this,) *when every one shall know his own sore, and his own grief*; which is not unfitly called *the plague of his heart*, because it was that plague which his heart was most afflicted with, *which pained him at the very heart*, as the phrase is, Jer. iv. 19; compare Ps. lv. 4; which caused him most vexation or grief, which is a passion of the heart: and so the sense is, Who shall know, i. e., be duly and deeply sensible of his affliction, and the hand of God in it; and his sin as the cause of it; for words of knowledge in Scripture do very frequently note such a kind of knowledge as affects and changeth the heart, and reforms the whole course of a man's life; for which cause, men of ungodly lives are frequently said in Scripture *not to know God, or Christ, or his word*, &c. And therefore no man *knows his sore* in a Scripture sense but he who *bears the rod*, who

turneth unto him that smiteth him, and sincerely *seeketh to the Lord* for relief.

Ver. 39.

Houb.—סִכָּן: Melius סִכָּן, *de loco...ut loco parallelo*, 2 Par. vi. 33 et 39 ut סִכָּן sit ejusdem casus, atque שָׁסִים. Sic infra emendandum vss. 34, 36, &c.

Ver. 40.

Au. Ver.—40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Hallet.—*That they may fear thee all the days that they live*, &c. The sentence is more full in 2 Chron. vi. 31, *That they may fear thee to walk in thy ways, all the days that they live*, &c. It was an error of the transcribers to add these words in Chron., or else it was an error to omit them in Kings. This error is older than all the versions, which agree with their respective texts.

Ver. 46.

כִּי יִחַטְאוּלֶּךָ כִּי יִזְנוּ אֶתְּךָ אִשָּׁר
לְיִיחִיטָא וְאִנְפִּתָּ לָם וְרָב

ὅτι ἀμαρτήσονται σοι, ὅτι οὐκ ἔστιν ἀνθρώπος, ὃς οὐχ ἀμαρτήσεται καὶ ἐπάξει αὐτοὺς, κ.τ.λ.

Au. Ver.—46 If they sin against thee, (for *there is no man that sinneth not*,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near.

Dr. A. Clarke.—46 *If they sin against thee.*] This SEVENTH case must refer to some general defection from truth, to some species of false worship, idolatry, or corruption of the truth and ordinances of the Most High; as for it they are here stated to be *delivered into the hands of their enemies and carried away captive*, which was the general punishment for idolatry, and what is called, verse 47, *acting perversely and committing wickedness*.

In ver. 46 we read, *If they sin against thee*, for *there is no man that sinneth not*. On this verse we may observe that the second clause, as it is here translated, renders the *supposition* in the first clause entirely nugatory; for if there be *no man that sinneth not*, it is useless to say, *if they sin*; but this contradiction is taken away by reference to the original, כִּי יִחַטְאוּ לָךְ, which should be translated *if they shall sin against thee*, or

should they sin against thee; כִּי אִין אָדָם אִמָּר לֹא יִשְׁכָּח, *for there is no man that MAY not sin*; i. e., there is no man *impeccable*, none *infallible*, none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for even in the thirty-first verse of this chapter they have translated יִשְׁכָּח, *if a man TRESPASS*; which certainly implies he *might* or *might not* do it; and in this way they have translated the same word, *if a soul SIN*, in Lev. v. 1; vi. 2; 1 Sam. ii. 25; 2 Chron. vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.

This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life, that no man can live without committing sin, and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine; it only speaks of the *possibility* of every man sinning, and this must be true of a state of *probation*. 2. There is not another text in the Divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil. 4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are *unavoidable*.

Ver. 47.

Houbigant.—וְשָׁחַתְתִּי, *et peccavimus*. Unus Codex Orat. וְשָׁחַתְתִּי, sine nexu וְ, quod melius, quia sine nexu est verbum וְשָׁחַתְתִּי, quod sequitur.

Ver. 50.

וְשָׁחַתְתִּי לְעַמִּי כְּחַטְאֵיהֶם וְגו' *καὶ ὡς αἴσθη ταῖς ἀδικίαις αὐτῶν, αἷς ἡμαρτόν σου, κ.τ.λ.*

Au. Ver.—50 And forgive thy people that have sinned against thee, &c.

Ged., Booth.—50 And forgive thy people the sin that they have committed against thee, &c.

Ver. 52.

לְהִיזֹת עֵינֶיךָ כְּתוֹחַ אֶל־תְּהַחֲזֹק עֲבָדֶיךָ וְגו'

καὶ ἑστώσαν οἱ ὀφθαλμοὶ σου καὶ τὰ ὄπα σου ἡνεργμένα εἰς τὴν δέξιν τοῦ δούλου σου, κ.τ.λ.

Au. Ver.—52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

That thine eyes may be open unto, &c.

Ged.—Thus may thine eyes be open to, &c.

Booth.—Thus do thou attend to, &c.

Dathe.—52 *Attende ad preces tum meas, tum populi tui Israël, ut eum exaudias, ubicunque te invocarit.*

a) Verba textus sunt: וְעָנִיתָ אֶת־עַמְּךָ וְגו'. Sed hic infinitivus respondet verbo finito, quod est in versu 50. (*Glassius*, p. 290.) In loco parallelo 2 Chron. vi. 40 legitur quoque וְעָנִיתָ. Nam in his verbis est conclusio totius orationis.

Houb.—52 וְעָנִיתָ אֶת־עַמְּךָ, *oculi tui aperti*. Tres Codices Orat. וְעָנִיתָ, ut fuerat scribendum. Ut Codices sunt antiquiores, ita plures habent vocales ו; quod quidem jam sæpe monuimus.

Ver. 54.

Houb.—וְקָם, *surrexit*. Potius וְקָם, non sine conjunctione, præsertim post infinitivum וְעָנִיתָ: vide Græcos Intt.

Ver. 60.

Au. Ver.—60 That all the people of the earth may know that the Lord is God, and that there is none else.

Houb.—וְאִין, *non est adhuc*. Similiter legendum וְאִין, addito nexu, quem legunt omnes Veteres, præter unum Chaldæum.

Ver. 64.

בַּיּוֹם הַהוּא הָרַשׁ הַמֶּלֶךְ אֶת־תְּהַחֲזֹק הַחֲצֵר אֲשֶׁר לִפְנֵי בֵּית־יְהוָה וְגו'

τῇ ἡμέρᾳ ἐκείνῃ ἡγίασεν ὁ βασιλεὺς τὸ μέσον τῆς αὐλῆς τὸ κατὰ πρόσωπον τοῦ οἴκου κυρίου, κ.τ.λ.

Au. Ver.—64 The same day did the king hallow the middle of the court that was before the house of the Lord, &c.

The middle of the court.

Ged.—The whole area of the court.

Booth.—The same day did the king hallow the middle court which was before, &c.

Ver. 65, 66.

65 וַיַּעַשׂ שְׁלֵמֹה בַּעֲצֵת־הַהוּא וְאֵת־
הָעָם וּבְלִי־יִשְׂרָאֵל עֹפֹה הָהָל גָּדוֹל
מִלְּבֹא חֲמַת וְעַד־נַחַל מִצְרַיִם לַפְּנֵי
יְהוָה אֱלֹהֵינוּ שִׁבְעַת יָמִים וְשִׁבְעַת
יָמִים אַרְבָּעָה עָשָׂר יוֹם: 66 בַּיּוֹם
הַשְּׁמִינִי שְׁלֵמֹה אָתְחֵלֵם וְכוּ

65 καὶ ἐποίησε Σαλωμών τὴν ἑορτὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ πᾶς Ἰσραὴλ μετ' αὐτοῦ, ἐκκλησία μεγάλη ἀπὸ τῆς εἰσόδου Ἡμᾶθ ἕως ποταμοῦ Αἰγύπτου, ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἐν τῷ οἴκῳ, ᾧ φκοδόμησεν, ἐσίθων καὶ πίνων καὶ εὐφραυνόμενος ἐνώπιον Κυρίου Θεοῦ ἡμῶν ἑπτά ἡμέρας. 66 καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξαπέστειλε τὸν λαὸν, κ.τ.λ.

Au. Ver.—65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days.

66 On the eighth day he sent the people away: and they blessed [*or*, thanked] the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people.

65 *At that time.*

Houb.—*ἡμερᾷ τῇ, illo tempore.* Lego in omnibus meis Codicibus, *ἡμερᾷ*, præterquam in uno Colbertino, ut frustra huc advocetur generis *Enallage*. Quædam Impressa habent *ἡμερᾷ*.

River of Egypt. See notes on Numb. xxxiv. 5, vol. i., p. 640.

Pilkington.—We are told in ver. 65, that "Solomon held a feast *seven days, and seven days, even fourteen days*, and on the *eighth* day he sent away the people." An account no ways consistent with that propriety which is observable through the whole Scriptures. Yet all the antient versions render this passage in the same manner: except that, in the Vatican copy of the LXX, we have an account very consistent with itself, and what we must be inclined to think is agreeable to the original. "Solomon held a feast *seven* days; and on the *eighth* day he sent away the people." And this I apprehend to be entirely consistent with what is said 2 Chron. vii. 9, 10. That after Solomon had dedicated the temple, he held the feast of tabernacles, which began on the fifteenth day of

the seventh month, viz., Tizri or Ethaniam, 1 Kings viii. 2, and which is now marked as the first day of that feast in the Jewish calendars. See "Religious Ceremonies, &c.," vol. i., p. 224. And here we are particularly informed that on the 23d day of the seventh month (which is also marked in those calendars as the octave of the feast of tabernacles) he sent away the people into their tents, glad and cheerful upon this happy occasion.

Houb.—66 ביום השביעי שלח את העם, *die octavo dimisit populum.* Loco parallelo, 2 Par. vii. 10, legitur, *die vigesimo tertio.* Hæc conciliari non possunt: Et videtur, post השביעי ביום, hæc omissa fuisse, *diem solemnem celebrârunt, quia dedicationem altaris septem dies egerunt, et festum septimi mensis pariter septem dies:* ut postea sequatur, *die vigesimo tertio dimisit populum,* quæ omnia extant loco suprâ-dicto: vide et confer. Ex uno ביום ad alterum saltum fecerint Scribæ.

CHAP. IX. 2, 3.

וַיִּבְרָא יְהוָה אֱלֹהֵי־שְׁלֹמֹה וַיִּשְׁמַע
וַיִּשְׁמַע נְדָחָה אֱלֹהֵי בְּנֵי־בְנֵי־
יְהוָה אֱלֹהֵי שְׁמֵעִתִּי אֶת־הַפִּלְתֹּת וְאֶת־
הַחֲנֻנֹת וְאֶת־הַחֲנֻנִּיּוֹת לַפְּנֵי
הַקְּדוֹשִׁי אֶת־חַבְּרִית חֲזָה אֲשֶׁר בְּנָתָהּ
לְשׁוֹם שְׁמִירָם עַד־עוֹלָם וְהָיוּ עֵינֵי
וְלִפְנֵי שָׁם בְּלִי־הַקָּיָם:

2 καὶ ὥφθη Κύριος τῷ Σαλωμῶν δευτέρων, καθὼς ὥφθη ἐν Γαβαὼν. 3 καὶ εἶπε πρὸς αὐτὸν κύριος, ἤκουσα τῆς φωνῆς τῆς προσευχῆς σου, καὶ τῆς δεήσεώς σου ἣς ἐδεήθης ἐνώπιόν μου· πεποίηκά σοι κατὰ πᾶσαν τὴν προσευχὴν σου, ἡγίασα τὸν οἶκόν τοῦτον ὃν, φκοδόμησας τοῦ θέσθαι τὸ ὄνομά μου ἐκεῖ εἰς τὸν αἰῶνα· καὶ ἔσονται οἱ ὀφθαλμοί μου ἐκεῖ καὶ ἡ καρδιά μου πάσας τὰς ἡμέρας.

Au. Ver.—2 That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon.

3 And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.

4 And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgements:

5 Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a by-word among all people:

8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the Lord brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the king's house.

Pool—The time of this revelation was either, 1. After all Solomon's buildings, as the words thus rendered plainly imply. Or, 2. Presently after the building of the temple, as may be thought from the matter of this revelation, which seems best to suit with that time when it was newly built, and when Solomon's prayer here mentioned was newly made; for seeing the following words contain God's answer to that prayer, it seems improbable, that the answer should come so many years after it. But then this second verse, and the rest, even to ver. 11, are to be enclosed with a parenthesis; and the place must be thus rendered, ver. 2, *For* (so the Hebrew *vau* is oft rendered) *the Lord appeared, or had appeared, unto Solomon, &c.*; ver. 3, *And the Lord had said unto him, &c.* And this parenthesis may seem to have a foundation in ver. 10, where the first verse (in substance, though not in the very same words) is repeated, as is usual after long digressions; and then he completes the sentence, ver. 11, &c., which till then had been suspended. Nor are such long

parentheses without example in Scripture. See my Latin Synopsis on Rom. v. 12, &c., Eph. iii. 1, &c., Rev. xxii. 7.

3 *That thou hast made before me.*

Ged.—Which thou hast made before me; all, that thou hast prayed for, I have granted [LXX].

Ver. 6.

אִם-שׁוּב תִּשְׁכַּח אֶת־הָאֱלֹהִים וְגִבֹּתֶם בְּאֶחָדֵינוּ
וְנִבְנֶה

ἰὰν δὲ ἀποστραφέντες ἀποστραφῇτε ὑμῖς
καὶ τὰ τέκνα ὑμῶν ἀπ' ἐμοῦ, κ.τ.λ.

Au. Ver.—6 But if ye shall at all turn from following me, ye or your children, &c.

If ye shall at all turn from following me; or rather, *if ye shall wholly turn, &c.*; if you shall wilfully and obstinately depart from God, and violate his laws, as the doubling of the word implies. Whereby he also intimates that he would not be so rigid and severe towards them as to mark everything that was amiss; but would bear with much, as he did in David, &c., only that he would not endure a total defection from him.

Houb.—6 אִם שׁוּב תִּשְׁכַּח, *si avertimini*. Tres Codices חסרון, non sine ו medio, quod pertinet ad radicem שׁוּב, quodque puncto *Kibbuts* hic supplêvere Codicum Punctatores hodiernorum.

Ver. 8.

וְחִפְיָת תִּהְיֶה יְהִיָּה עֲלֵינוּ כִּלְעָר
וְנִבְנֶה וְנִשְׁכַּח וְנִבְנֶה

καὶ ὁ οἶκος οὗτος ἔσται ὡς ὑψηλός, πᾶς ὁ διαπορευόμενος δι' αὐτοῦ ἐκστήσεται καὶ συριεῖ, κ.τ.λ.

Au. Ver.—8 And at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house?

Pool.—Which is high, i.e., exalted in its privileges, glorious, and renowned. The particle *which* is oft understood, and is here fitly supplied out of 2 Chron. vii. 21, where it is expressed. *Shall be astonished* at its unexpected and wonderful ruin. *Shall hiss*, by way of contempt and derision. See Jer. xix. 8; xlix. 17; l. 13.

Hallett.—And at this house, which is high, &c. Our translators have well noted, that the word, *which*, is not in the Hebrew, by causing it to be printed in a different character from the rest of the verse. It is

obvious the word ought not to have been omitted. It is well retained, 2 Chronicles vii. 21, where the expression is, *והיה*, which was. This expression, by the carelessness of the transcribers of the Book of Kings, is turned into *והיה*, it shall be, or it was; as Le Clerc has also observed.

Ged.—And this house shall be laid in the dirt: every one who shall pass by it will be astonished, &c.

Shall be laid in the dirt. This rendering arises from changing only the Masoretic punctuation. The text, as it is now pointed, runs literally thus: *And this house shall be high, every one, &c.* The parallel place in Chron. has *this house which was high: every one*—which mends not the matter much.

Houb.—*Hæc verò domus, quæ fuerat magni nominis, in eâ stupebunt et sibilum edent, &c.*

ידה עלין: Adde *אשר*, quæ, ante *ידה*, ex loco parallelo, II. Par. vii. 21 (*domus hæc*) quæ fuerat excelsa. Verumtamen parùm commodè *ידה* in futuro post relativum *אשר*, ubi agitur tempus præteritum, non futurum; et suspicio est aliquid fuisse prætermissum: quam suspicionem movet Chaldæus, apud quem sic legitur: *ידה לא יד ידו, quæ erat excelsa, erit deserta*, qui videtur legisse *אשר* *ידה עלין יד ידו*, serie aptissimâ in quâ *ידה*, in Præterito, templi gloriam priorem notat, *ידה*, in Futuro, ignominiam posteriorem. Quæ Chaldæi verba, si non tota in contextum revocantur, saltem legendum *ידה אשר*, non *ידה* tantum.

Dathe.—8 *Hanc ædem autem adeo celebrem a) viatores obstupefacti exsibilabunt, &c.*

a) Verba textus *ידה עלין* (quanquam eadem legerunt οὗ: καὶ ὁ οἶκος οὗτος ἔσται ὁ ὑψηλός, quæ male cohærent cum sequentibus, pro quibus habet Vulgatus: *domus hæc erit in exemplum*), ex loco parallelo 2 Chron. vii. 21 emendanda sunt, ubi legitur *אשר יהיה עלין*. Sic quoque habet Kennicottii cod. 176.

Maurer.—*ידה עלין*] *quamquam nobilis est, propr. ist es auch erhaben.* 2 Chron. vii. 21: *אשר יהיה עלין*, quæ est jejuna recentioris scriptoris emendatio.

Ver. 11.

— אֲנִי וְיִסְרוּ הַמֶּלֶךְ שְׁלֵמָה לְחִירָם

אֲנִי וְיִסְרוּ הַמֶּלֶךְ שְׁלֵמָה לְחִירָם

— τότε ἔδωκεν ὁ βασιλεὺς τῷ Χιράμ εἴκοσι πόλεις ἐν τῇ γῇ τῇ Γαλιλαίᾳ.

Au. Ver.—11 (*Now Hiram the King of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,*) that then King Solomon gave Hiram twenty cities in the land of Galilee.

In the land of Galilee.

Pool.—Or, near (as *beth* often signifies, as hath been proved before) *the land of Galilee*, bordering upon it; in those parts which were near and adjoining to Hiram's dominions: with the cities understand the lands and territories belonging to them.

Quest. How could Solomon give away any part of that land wherein the people had a right by a Divine lot, and God had a right, as being the only proprietary of it; upon which ground the total alienation of it, or any part of it, was forbidden, Lev. xxv. 23?

Ans. 1. It is not said that he gave them away wholly, and for ever; but he might assign them to him only for a time, until he was fully satisfied for his debt. 2. If these cities were possessed by Israelites, Solomon did not give him their particular possessions, but only his own royalties over them, and all the profits he received from them, which were very considerable, as may be gathered from that passage, chap. xii. 4. 3. These cities, though they were within those large bounds which God fixed to the land of promise, Gen. xv. 18; Josh i. 4, yet were not within those parts which were distributed by Lot in Joshua's time, nor belonging to the tribe of Asher (as some suppose,) as may be gathered both from Josh. xix. 27, where *their border* is said to *go out* only to the land of *Cabul*, to wit, exclusively; and ver. 30, where all their cities are said to be but *twenty and two*; and from 2 Chron. viii. 2, where it is said of those cities, when Hiram restored them, that *Solomon built them, and caused the children of Israel to dwell there*; which makes it more than probable that these cities were not inhabited by Israelites, but by Canaanites or other heathens; who being subdued and extirpated by David, or Solomon, those cities became a part of their dominions, and at their disposal; and afterwards were reckoned a part of Galilee, as Josephus notes; and may be one reason why he gave these rather than other cities, because they were in his power to give, when others were not.

Bp. Patrick.—*Solomon gave Hiram twenty cities in the land of Galilee.*] They were near or adjoining to the country of Galilee

(as the particle *beth* frequently signifies), but were no part of the land of Canaan, when it was divided among the Israelites: for that could not be alienated, being God's heritage. They were therefore cities out of the territories of Israel, as appears from Josh. ix. 27, but had been conquered partly by Pharaoh, who gave them to Solomon, as part of his daughter's portion; and partly by Solomon himself, who had power to dispose of them; especially since at that time they were not inhabited by the Israelites (see 2 Chron. viii. 2, and Grotius, *De Jure Belli et Pacis*, lib. i. cap. 3, sect. 12, n. 3). Hotoman, indeed, a famous lawyer, thinks that Solomon did not give Hiram a propriety, and perpetual right in these cities; but only the possession and enjoyment of them till the debt was satisfied, which Solomon had contracted, by the assistance which Hiram afforded him in building the temple. But his ground is not solid: for as our Selden also hath shown (lib. vi. *De Jure Nat. et Gent.*, cap. 16), the kings of Israel might dispose of those lands which they had conquered in a voluntary war, without the consent of the senate. Bochartus also is of the same mind, that these cities were no part of the country of Judea: but Abarbinel confirms Hotoman's opinion, that the revenues of these cities were given to him till the debt was discharged.

Ver. 13.

וַיֹּאמֶר מֶלֶךְ הָעִירִים הָאֵלֶּה אֲשֶׁר
נָתַתָּה לִּי אֲחֵי וַיִּקְרָא לָהֶם אֲרָצָה כְּבֻל
עַד הַיּוֹם הַזֶּה :

καὶ εἶπε, τί αἱ πόλεις αὗται, ἃς ἔδωκας μοι
ἀδελφέ; καὶ ἐκάλεσεν αὐτὰς Ὀριον ὥς τῆς
ἡμέρας ταύτης.

Au. Ver.—13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul [that is, displeasing, or, dirty] unto this day.

Bp. Patrick.—What cities are these which thou hast given me?—These are not words of contempt; for it is not likely that Solomon, who had been highly obliged to Hiram (and was in his own temper very generous) would give him that which was of little value. But his meaning is, these cities were not such as would serve his purpose; which made him return them to Solomon again (2 Chron. viii. 2), who, no doubt, made him

some other recompense, which gave him better satisfaction. Abarbinel thinks, that Solomon having agreed to give Hiram so many measures of wheat and oil, as are mentioned, v. 11, with which he had supplied him every year; now that this work was ended, gave him this country, out of which he might raise this provision for his household himself. Which Hiram did not like, because his people were addicted to merchandise, not to agriculture: but did not upon this account break off friendship with Solomon, as appears by the following history.

He called them the land of Cabul.] It is commonly thought that Hiram called them, by way of contempt, *Cabul*; which signifies "a dirty country:" or, as Josephus will have it, *displeasing* (as we translate it in the margin of our Bibles). For *Chabulon*, he saith, in the Phœnician language, signifies as much as οὐκ ἀρέσκον, "that which doth not please" (lib. viii., *Archæol.*, cap. 2). But the LXX seem to have understood the word better; who translate it ὄριον, the *term* or *bound*: as if *Cabul* were the same with *Gebul*: *caph* and *gimel* being frequently changed, as Bochartus observes; who approves of this signification of the word. For *Chabulon* was that tract of ground which bounded the lower Galilee: extending from Tiberias unto this place, as Josephus himself saith, lib. iii. *De Bello Judaico*, cap. 2 (see Bochartus, in his *Canaan*, lib. ii., cap. 4).

Gesenius.—בָּבֻל obsol. root, Talm., Syr., Arab. to tie, to bind, to bind together.

בָּבֻל *Cabul* pr. n. a) A city in the tribe of Asher, Josh. xix. 27.

b) A district of Galilee comprising twenty towns, given by Solomon to Hiram king of Tyre, 1 Kings ix. 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, probably by conjecture from the context, Ant. viii. 5, 3, μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει. The LXX have ὄριον, *border*, as if בָּבֻל i. q. בְּנֵי, and so Bochart; but this neglects the context. Hiller, in *Onomast.* V. T., p. 435, takes בָּבֻל for בְּנֵי part. pass. of בָּנָה, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.—R. בָּבֻל.

Houb.—13 בָּבֻל אֲרָצָה, *terra Cabul*. Radix est, ut videtur, בָּבֻל Arabicum, *differre debi-*

tum, forsan quia eas urbes Salomon regi Hiram non ante concesserat, quam omnes ædificationes absolvisset. Est etiam כל Arabicum, *recusare*, et *breve* esse, quo in significatu notari etiam potest urbes eas fuisse, aut nimis exiguas, aut dignas, quæ a Tyrio rege recusarentur.

Dathe.—Josephus Antiq., l. viii., c. 5, § 3 refert, hanc vocem in Phœnicum lingua significare οὐκ ἀρεσκον. Aliorum iudicio est, i. q. כל fines, vel i. q. קהל, in pignus acceptum. Aptissima vero interpretatio videtur esse ea, qua idem est atque כל acceptum, donum; כל enim in conjug. Piel accipere significat, quam vim primæ quoque conjugationi inusitatæ tribuere licet.

Ver. 14.

וַיִּשְׁלַח חִירָם לְמֶלֶךְ מִנְחָה וְעֶשְׂרִים כֶּכֶר זָהָב׃

καὶ ἔνεγκε Χιράμ τῷ Σαλωμὼν ἑκατὸν καὶ ἑικοσι τάλαντα χρυσίου.

Au. Ver.—14 And Hiram sent to the king sixscore talents of gold.

Bp. Patrick.—*And Hiram sent.*] It may be better translated, "and Hiram had sent," &c. See ver. 11, where the reason is given why Solomon offered him so rich a country. Which, though he did not like, yet these words, Abarbinel thinks, signify, that notwithstanding Hiram continued his generous friendship with Solomon, and after that sent him all this gold; or, it was sent him as his share in their traffic to Ophir, mentioned in the conclusion of this chapter.

Ver. 15.

וְזֶה דְּבַר-חֵפְסִי אֲשֶׁר-הֶעֱלָה הַמֶּלֶךְ שְׁלֹמֹה וְנֹ

[Alex.] αὕτη ἡ πραγματία τῆς προνομῆς, ἥ ἀνήνεγκεν ὁ βασιλεὺς Σαλωμὼν, κ.τ.λ.

Au. Ver.—15 And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

Millo. See notes on 2 Sam. v. 9, pp. 521, 522.

Bp. Patrick.—*This is the reason of the levy which king Solomon raised.*] That the raising of a great tribute upon the people, and employing so many men in his works, might not seem strange, he here shows the cause of it; which was his great and

numerous buildings; suitable to the high dignity to which God had advanced him. But Mr. Selden hath shown, by many instances, that the word *mas* is used, not only for pecuniary tribute, but for corporeal labour. And thus he interprets these words, "this is the cause of requiring the labour and work of so many men." Which when he had declared, viz. his great buildings, then he proceeds (ver. 20), to relate who they were that he employed in this service.

Millo.] Which was a large and very beautiful place (as Abarbinel takes it), near to Zion; where the Israelites were wont to meet, and take their pleasure: and because it was full of people, was therefore called *Millo*; which signifies *fulness*, or repletion. Now David had built round about Zion, from *Millo* inward (as we read 2 Sam. v. 9), but had left the structure of *Millo* itself imperfect; which Solomon now completed, with a particular respect to Pharaoh's daughter, whose house was near to it (ver. 24, of this chapter). In this place some think there was a strong fortress built, which they gather from xi. 27, and 2 Chron. xxxii. 5. But others will have it to signify that deep valley or ditch (it may be called) which was between Mount Zion (the city of David) and Mount Moriah, on which the temple stood. Therefore, that there might be a convenient passage from the king's palace to the house of God, Solomon joined these two mountains by a bridge or a causeway, which could not be done without filling up the valley, or making great arches; some think the one, and some the other.

The wall of Jerusalem.] There were three walls, one within another, as Abarbinel and Joseph ben Gorion explain it: the inner wall compassing the house of God and the house of the king; the middle wall compassing the houses of the prophets and great persons (which explains 2 Kings xxii. 14), and the third compassing the houses of all the people.

Gesen.—מס *m. tribute*; commonly derived from מסק to pine away, because tribute is a consuming of strength, *confectio virium*, which is hardly tolerable. Better to take מס as contr. from מסק, *tribute*, *tax*, from the root מסק to number, like fem. מסק number, for מסקה. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax*, *Αἶας*; *pistrix*, *pistria*,

πίστρις; ὄρνις, Dor. ὄρνιξ; mixtus, mistus; sestertius for sextertius; also of *x* and *ss* between two vowels, like Heb. *micsa*, *misa*; Ulixes, Ulysses; μαλάσσω, malaxo; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*. Almost everywhere spoken of *tribute* to be rendered in service, *tribute-service*, fully עֲבָדָה (tribute of one serving) 1 Kings ix. 21; and concr. of a *levy* of men as labourers; 1 Kings v. 27 [13] and king Solomon let come up a *levy* (עֲבָדָה) out of all Israel, and the *levy* (עֲבָדָה) was thirty thousand men; comp. ix. 15; 2 Chron. viii. 8. Frequent in the phrases: עֲבָדָה לַיהוָה Deut. xx. 11; Judg. i. 30, 33, 35; Is. xxxi. 8, also עֲבָדָה לַיהוָה Gen. xlix. 15; Josh. xvi. 10, to become subject to tribute-service. So עֲבָדָה Josh. xvii. 13, עֲבָדָה Judg. i. 28, and עֲבָדָה Esth. x. 1, to impose tribute-service upon any one. Also עֲבָדָה לַיהוָה prefect over the tribute-service, *tribute-master*, 2 Sam. xx. 24; 1 Kings iv. 6; xii. 18.

Ver. 17.

Au. Ver.—17 And Solomon built Gezer, and Beth-horon the nether.

Houb.—17 בֵּית חֶרֶן תחתון, et Bethoron inferiorem. Legitur 2 Par. viii. 5. Salomonem instaurasse Bethoron et inferiorem et superiorem. Credibile est omissa fuisse hæc verba, בֵּית חֶרֶן העליון, Bethoron superiorem, ex similitudine. Nam sacræ paginæ voluntas videtur esse, ne qua urbs omittatur, quam Salomon ædificavit.

Ver. 18.

וְאֶת־בְּעֻלָּת וְאֶת־יָדָהּ לְבָרֶךְ בְּמִדְבָּר

תחתון

Alex.—καὶ τὴν Βαλὰθ, καὶ τὴν Θερμάθ ἐν τῇ ἐρήμῳ, 19 καὶ ἐν τῇ γῇ πάσας τὰς πόλεις, κ.τ.λ.

Au. Ver.—18 And Baalath, and Tadmor in the wilderness, in the land,

Bp. Patrick.—Tadmor in the wilderness.] This word Tadmor signifies in Hebrew as much as Palma in Latin. From whence it was called by the Romans Palmyra.

Pool.—In the land: this clause may belong either, first, To all the places above mentioned, which are here declared to be in the land of Canaan. But so that clause may seem superfluous; for none would easily think that he would build much out of his own land. Or, rather, secondly, To

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Tadmor, which otherwise being in that wilderness which was the border of the land, might have been presumed to have been out of the land.

Houb., Ged., Booth.—In the land of Zobah [2 Chron. viii. 3].

Houb.—חֶסֶד: Superstitiosè editores vacuum spatium relinquunt post litteram ח, ut significant omisam fuisse litteram ט; nam loco parallelo, 2 Par. viii. 3, legitur חֶסֶד, Thadmer, seu Palmira; quod sic legendum monent Masoretæ. ... חֶסֶד, in terrâ. Multis Contextus, qui suppletur ex 2 Par. viii. 3, addito חֶסֶד, (in terrâ) Suba: vide eum locum, et confer ejus loci versus 3 et 4.

Ver. 19.

Au. Ver.—19 — And that which Solomon desired [Heb., the desire of Solomon which he desired], to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

Pool.—In Lebanon: either in the mountain of Lebanon, which being the border of his land, he might build some forts or a frontier city in it; or in the house of the forest of Lebanon [so *Houb.*]: of which see chap. vii. 2.

Houb.—19 וּבְלִבָּנוֹן, et in Libano; id est, in Regiâ, quæ saltus Libani, aut Libanus vocabatur, prope urbem Jerusalem. Nihil enim Salomon in monte Libano ædificavit; nec ullibi legitur ullam partem montis Libani fuisse in ditioe Salomonis, etsi aliter videbatur Edm. Calmet.

Ver. 23.

אֵלֶּה הָעֹשִׂים הָעֹשִׂים לְשִׁלְמֹה חֲמִשָּׁה וְחֶמֶשׁ מֵאוֹת חִירָיִים בָּצֵם חֲמִשָּׁים בְּמִלְאָהּ:

[*Alex.*]—οὗτοι οἱ ἀρχοντες οἱ ἐστηλωμένοι οἱ ἐπὶ τοῦ ἔργου τοῦ Σαλωμῶν, πενήτηκοιτα καὶ πεντακόσιοι, ἐπικρατοῦντες ἐν τῷ λαῷ, οἱ ποιοῦντες ἐν τῷ ἔργῳ.

Au. Ver.—23 These were the chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work.

Five hundred and fifty.

Pool.—Object. They were only two hundred and fifty in 2 Chronicles viii. 10. *Ans.* First, Those might be officers of another sort; for they are not said to be over the work, as these are, but only over the people. Secondly, The two hundred and fifty were Israelites, who are therefore dis-

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tinctly mentioned in that book, where many things are more exactly noted than in the former; and the other three hundred were strangers, who therefore are neglected in that more accurate account. Or, thirdly, There was but two hundred and fifty at one time, which is noted there, and two hundred and fifty at another time, (for it is apparent they did their work by turns,) and the other fifty either were superior to all the rest, or rather were a reserve to supply the place of any of the five hundred when there was occasion, which might frequently happen. And so this was an act not unbecoming Solomon's wisdom, to make provision for emergencies.

Bp. Patrick.—In 2 Chron. viii. 10, they are said to be but two hundred and fifty. For the Hebrew doctors commonly say that there were of these officers but two hundred and fifty Israelites: the other three hundred were proselytes. But the plainest account of this is given by Abarbinel, that there were only two hundred and fifty set over those that wrought in the temple: the rest were employed in looking after his public works in other places. And it must be observed, also, that there were far greater numbers employed when the temple work was carried on with great speed, as we read before (v. 16).

Houb.—חמשים ומאת, *quinquaginta et quingenti*. Legitur 2 Par. viii. 10. חמשים ומאת, *quinquaginta et ducenti*. Statuebat Lud. Cappellus in alterutro loco errasse scribas; cui quidem nugatorie respondit Buxtorfius, Rabbini suis obsequens. Nam "dici potest, (inquirebat) 550 præfectos fuisse omnes ex Israelitis, sed in opere templi adhibitos fuisse tantum 250 sicuti habetur in Libro Paralipomenon, reliquos 250 (lege 300) occupatos fuisse in cæteris ædificiis passim per universum Regnum." Atqui non aguntur utroque in loco præfecti operum templi, qui quidem numero erant 3,600 vel 3,300 ut videre licet supra v. 15, et 2 Par. ii. 6 (vide et confer): sed præfecti operum in urbibus ædificandis. Placebat etiam Buxtorfio id, quod "Hebræi communitur putant, ex præfectis 550 fuisse 300 peregrinos, seu proselytas; 250 ex Israelitis. Itaque in Libro Chronicorum recenseri tantum eos, qui fuerint ex Israelitis; in Libro vero regum omnes in universum." Sed distinctio talis adhiberi non jam potest, postquam pagina sacra negavit Israelitas in

operum fuisse servitute, affirmavitque solos in ea fuisse Chananæos. Sapientius profecto faciunt, qui mendorum culpam Scribis attribuunt, quam qui narrant, sine historia teste, fabulas tales.

Ver. 24.

Au. Ver.—24 But Pharoah's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build Millo.

Solomon. So Syr., Vulg., Arab., *Geddes*.

Millo. See notes on ver. 15, and 2 Sam. v. 9, p. 521, 522.

Ver. 25.

וְהַעֲלָה שְׁלֹמֹה שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה
עֹלֹת וּשְׁלָמִים עַל־הַמִּזְבֵּחַ אֲשֶׁר בָּנָה
לַיהוָה וְהַקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי יְהוָה
שְׁלֹשׁ אֶת־הַיָּבִית :

[Alex.] καὶ ἀνεβίβασεν Σαλωμών τρεῖς καθόδους ἐντῷ ἐνιαυτῷ ὀλοκαύτωμα, καὶ εἰρηγικὰς ἐπὶ τοῦ θυσιαστηρίου ὃν ᾠκοδόμησεν τῷ κυρίῳ, καὶ ἔθυμία αὐτὸς εἰς πρόσωπον Κυρίου· καὶ ἀπήρτισεν σὺν τὸν οἶκον.

Au. Ver.—25 And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar [Heb. upon it] that was before the Lord. So he finished the house.

Pool.—*So he finished the house*, or, *so he perfected the house*, to wit, by applying it to the use for which it was made, in which the perfection of such things consist. Or, *the house* may be put metonymically for the work or service of the house, as it is elsewhere commonly used for the things or persons in the house. Or the words may be and are rendered thus, *After that* (for so the Hebrew *vau* often signifies, as Isaiah xxxvii. 9, 36; Hos. i. 11; Zech. xii. 2) *he finished the house*, i. e., from the time of the finishing of the house, until this time, he continued to do so.

Ged.—25 "Three times in the year Solomon offered holocausts and eucharistic sacrifices upon the *sacrifice*-altar, which he had constructed to the Lord; and caused incense to be burned on that altar which was before the Lord. 26 When the building was finished, &c."

This verse seems out of its place. I would place it at the end of ch. viii. or after ch. ix. ver. 9.

Booth.—And when he had finished the

house, he burnt incense upon the altar which was before Jehovah.

Houb.—25 *Salomon autem ter quotannis offerebat holocausta et victimas pacificas, in eo altari quod Domino edificerat, ibique thura coram Domino incendebat, postquam templum fuit absolutum.*

25 יָסַד לֵבֶן : Series orationis abrumpitur per illud יָסַד : quod omnino tollendum, ut fuit ver. 8 addendum. Neque illud quisquam veterum interpretatur, nisi Chaldæus, qui, ut huic relativo locum daret, addidit יָסַד בְּסִמָּא, *suffitum aromatum*, quæ verba ad nihil pertinent, neque in veteribus codicibus extabant, ut neque in hodiernis.

Dathe.—25 *Ter quotannis sacra solennia fecit holocaustis et sacrificiis eucharisticis super altari, quod Jovæ extruxerat; in eo vero, quod erat coram Jova, suffitum obtulit, postquam ædis structuram absolverat.*

Maurer.—יָסַד לֵבֶן יָסַד לֵבֶן : Hæc interpretes tantum non omnes vertunt : *et adolebat in eo (altari), quod ante Jovam erat.* Sed temere statuitur, יָסַד significare *super s. in c. abl.* Sensus hic est ; *et adolebat apud eum id quod coram Jova erat.* יָסַד non est referendum ad יָסַד, sed ad יָסַד ; reliqua significant suffimentum s. sacrificium, quod adolevit Salomo. De vi infinitivi absol. vid. ad Gen. xli. 43.

Ver. 26, 27.

26 וַיֵּלֶךְ עֲשָׂה הַמֶּלֶךְ שְׁלֹמֹה בְּעֶצְיוֹךְ
בְּבֵר אֲשֶׁר אֲתִי-לֹת עַל-שִׁפְתַּי יִסְכּוֹף
בְּאֶרֶץ מִדְּבָר : 27 וַיִּשְׁלַח הִירָם בְּאֵי
אֲתִי-בְכָדָיו אֲנָשֵׁי מְבִיאוֹת וְנֹר

26 καὶ ναῦν, ὑπὲρ οὗ, ἐποίησεν ὁ βασιλεὺς Σαλωμών ἐν Γασίῳ Γαβὲρ τὴν οὐσαν ἐχομένην Ἀλὰθ ἐπὶ τοῦ χεῖλους τῆς ἐσχάτης θαλάσσης ἐν γῇ Ἐδὼμ. 27 καὶ ἀπέστειλε Χιράμ ἐν τῇ νηὶ τῶν παίδων αὐτοῦ ἄνδρας ναυτικούς, κ.τ.λ.

Au. Ver.—26 And king Solomon made a navy of ships in Ezion-geber which is beside Eloth, on the shore [Heb., lip] of the Red Sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

Dr. A. Clarke.—*A navy of ships.* Literally, יָסַד *oni, a ship* : in the parallel place, 2 Chron. viii. 17, it is said that Hiram sent him יָסַד *oniyothe, ships*; but it does not appear that Solomon in this case built more than one ship, and this was manned principally by the Tyrians.

Houb.—27 וַיִּשְׁלַח הִירָם בְּאֵי, *et misit Hiram in navi ... Clericus interpretatur בְּאֵי, ad classes, non dubitans, hoc loco בְּאֵי, quod navem passim significat, significare classem.* Cui non assentimur, quia sequitur אֲנָשֵׁי מִדְּבָר, *viros navium, seu nautas.* Nam cum אֲנָשֵׁי, numero plurali *classem* habeat, difficile est credere in numero sing. per בְּאֵי notari etiam *classem*, eodem præsertim in loco. Legitur loco parallelo, 2 Par. viii. 18 אֲנָשֵׁי, *naves, seu classem.* Itaque pugnant inter se loci duo. Nos tamen nihil emendamus, quia incertum est, uter locus sit mendosus. Non malè ver. 26 בְּאֵי, numero sing. nam una navis satis erat ut adveheretur auri pondus 420 talentorum. Sed eodem loco legitur וַיִּשְׁלַח, *et quinquaginta*, non, ut hic וַיִּשְׁלַח, *et viginti.* Adhuc incertum, ultra scriptura verior.

Ver. 28.

וַיָּבֵיאוּ אֶל-הַמֶּלֶךְ אֶת-הַזָּהָב

καὶ ἤλθον εἰς Σαφίρα, κ.τ.λ.

Au. Ver.—28 And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon.

Dr. A. Clarke.—*And they came to Ophir.* No man knows certainly, to this day, where this *Ophir* was situated. There were two places of this name; one somewhere in India, beyond the Ganges, and another in Arabia, near the country of the Sabæans, mentioned by Job, chap xxii. 24 : *Then shalt thou lay up gold as dust; and the gold of Ophir as the stones of the brooks.* And chap xxviii. 16 : *It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.* Calmet places this country at the sources of the Euphrates and Tigris.

But there are several reasons to prove that this was not the *Ophir* of the Bible, which it seems was so situated as to require a voyage of *three years* long to go out, load, and return. Mr. Bruce has discussed this subject at great length; see his *Travels*, vol. ii., chap iv., p. 354, &c. He endeavours to prove that *Ezion-geber* is situated on the Elanitic branch of the Arabian Gulf or Red Sea. 2. That *Tharshish* is Moka, near to Melinda, in the Indian Ocean, in about *three degrees* south latitude. 3. That *Ophir* lies somewhere in the land of *Sofala*, or in the vicinity of the *Zambeze* river, opposite the island of Madagascar, where there have been gold and silver mines in great abundance from the remotest antiquity. And he

proves, 4. That no vessel could perform this voyage in *less than three years*, because of the *monsoons*; that more time *need not* be employed, and that this is the precise time mentioned in chap. x. 22. 5. That this is the country of the Queen of *Sheba*. or *Sabia* or *Azeba*, who, on her visit to Solomon, brought him *one hundred and twenty* talents of gold, and of spices and precious stones great store, ver. 10. And that gold, ivory, silver, &c., are the natural productions of this country. To illustrate and prove his positions he has given a map on a large scale, "showing the tract of Solomon's fleet in their three years' voyage from the Elanitic Gulf to Ophir and Tharshish;" to which, and his description, I must refer the reader.

Gesen.—אֹפִיר, אִי, אִי, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phœnicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 Kings ix. 28; x. 11; 2 Chron. viii. 18; ix. 10; especially 1 Kings x. 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the Old Testament as Job xxviii. 16; Ps. xlv. 10; Is. xiii. 12; 1 Chr. xxix. 4; once also אִי itself is put for *gold of Ophir*, Job xxii. 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*. That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. viii. 6, 4), and among the moderns, of Vitranga, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above-mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see אִי אִי. b) The LXX have everywhere (except once in Gen. x. 29) for אֹפִיר put Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφάρ, Σωφηρά. But COCIP, according to

the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. Σουφάρα, the Οὐφνάρρα of Arrian (Sanscr., *Uppara* upper), situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda. Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaëlis (Spicil. ii., p. 184, sq.), Gosselin, Vincent, Bredow (Histor. Unters. ii. 253), T. C. Tychem, Seetzen in Zach's Monatl. Correspond. xix., p. 331 sq. and others. It is said: a) That Ophir, in Gen. x. 29, is enumerated among other regions inhabited by the descendants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ. b) Of the articles of traffic above-mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and ἄγνως, is testified not only by the writers of the Old Testament. e. g. Num. xxxi. 22, 50; Judg. viii. 24, 26; Ps. lxxii. 15; but also by Diod. Sic. ii. 50; ib. iii. 44, 47 (comp. in אִי), by Agatharchides ap. Phot. Cod. 250, Artemid. ap. Strab. xvi. 4, 22; Pliny H. N. vi. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. ix. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses (for we cannot here exhaust the discussion), they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*,

making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now Zanguebar and Mosambique, where there is a gold district called *Fura*; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

Prof. Lee.—שֶׁבָּא, or שֶׁבֶּא, the name of a place celebrated for its gold. It probably took its name from שֶׁבֶּא, one of the descendants of Eber, Gen. x. 29, who fixed themselves in Arabia for the most part. The gold of Sheba, Havilah, and Ophir, is often mentioned in Scripture. The two former places certainly were in Arabia (Gen. xxv. 18, &c.). Seetzen, too, found a place so named near the Persian Gulf. Bochart and others, however, after placing the original Ophir in Arabia, look out for another in the East Indies, or elsewhere; because Arabia seems too near to account for the three years' voyages of Solomon's ships for the purpose of transporting the gold, peacocks, &c., to Palestine. Hence too, the Σοφῖρ, Σώφειρα, or Σώφισα of the LXX, has been supposed to be an Egyptian name of the East Indies, which has been thought

corroborated by the سوفرارة *Sufara* of Abulfeda, situated on the coast of Malabar. *Sōfāla* again, on the eastern coast of Africa opposite to Madagascar, has also been supposed to be the Ophir of Scripture. See Bochart's *Phaleg*, p. 147, &c.; Reland's *Dissert. Miscel.* i. 4; Spicileg. *Geogr. Sacr.* Michaëlis ii. 184, &c. also my notes on Job xxii. 24, &c.

CHAP. X. 1.

וְהַמֶּלֶךְ שָׁבָא שָׁמַע אֶת-שֹׁמֵעַ שְׁלֹמֹה
לְשֵׁם יְהוָה וַתָּבֵא לְנִבְלָתוֹ בְּחִידוֹת :

καὶ βασιλισσα Σαβὰ ἤκουσε τὸ ὄνομα Σαλωμὸν καὶ τὸ ὄνομα Κυρίου, καὶ ἤλθε πειράσαι αὐτὸν ἐν αἰνίγμασι.

Au. Ver.—1 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions.

Sheba.

Pool.—*The queen of Sheba*; either, first, Of Ethiopia, as that people by constant tradition from their ancestors affirm, which also was truly in the *ends of the earth*, whence she came, Matt. xii. 42. Or rather, secondly, Of that part of Arabia called Sabæa, which was at a great distance from Jeru-

salem, and really in the *ends of the earth*, and bordering upon the southern sea; for there, much more than in Ethiopia, were the commodities which she brought, ver. 2, 10.

Bp. Patrick.—*When the queen of Sheba.*] Josephus thinks she was queen of Meroe, which was anciently called Saba. But a great many of his countrymen more rightly understand this matter; who say she came from Aljemin, which was the south part of Arabia Felix, near the Red Sea; and so our Saviour calls her the “queen of the south,” which is the signification of *Jewin* in Hebrew; and in Arabic, with the addition of *Al*, is called *Aljemin*.

Dr. A. Clarke.—*Queen of Sheba.*] As our Lord calls her *queen of the south* (Matt. xii. 42), it is likely the name should be written *Saba*, *Azab*, or *Azaba*, all of which signify the *south*. She is called *Balkis* by the Arabians, but by the Abyssinians *Maqueda*.

Gesen.—שֶׁבָּא (comp. Ethiop. ሰባኤ : man) *Sheba*, pr. n.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. x. 7; 1 Chron. i. 9. b) A son of Joktan, and brother of Uzal, Ophir, &c., Gen. x. 28; 1 Chron. i. 22. Comp. Abulfeda, p. 98, Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of Dedan, Gen. xxv. 3; 1 Chr. i. 32. Comp. in No. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 Kings x. 1, sq. Is. lx. 6; Jer. vi. 20; Ez. xxvii. 22; Ps. lxxii. 15; celebrated also for their great traffic, Ez. i. c. Ps. lxxii. 10; Joel iv. 8; Job vi. 19; but in Job i. 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab say of the *Sabæans* (Σαβαῖοι), whose chief city they call Saba and *Mariaba* (Μαριάβα, now مارب *Māreb*), three or four days' journey distant from Sana'a; see Strabo xvi., p. 768, 777, 780. Agatharch., p. 64; Diod. Sic. iii. 38, 46; Plin. vi. 32; Abulfeda, p. 96 Par.; Edrisi i., p. 53, 147, ed. Jaubert. See Thesaur., p. 1351. Comparing now the three names in Genesis (No. 1, a, b, c), it appears that the Sabæans of Arabia Felix adjacent to

Sana'a are descendants of Joktan, Gen. x. 28, lett. b. Nor is it less evident that the other two passages, Gen. x. 7 and xxv. 3, lett. a, c, refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis l. c.

Concerning the name of the Lord.

Pool.—*Concerning the name of the Lord*, i. e., concerning the great work which he had done *for the name*, i. e., the honour, and service, and worship, *of the Lord*, as it is expressed chap. viii. 17, and elsewhere. Or, concerning God; *the name of God* being oft put for *God*, as hath been noted before; concerning his deep knowledge in the things of God. Or, concerning the great things which God had done for him, especially in giving him such incomparable wisdom, and that in an extraordinary manner.

Ged.—"When the queen of Sheba heard of the fame of Solomon (through the name of the Lord), she came," &c.

Through. LXX, Syr., Arab., read *and*. The whole parenthesis is wanting in p. p. 2 Chron. ix. 1.

Houb., Hallet, Dathe, Booth.—1 And when the queen of Sheba heard of the fame of Solomon, and of the name of Jehovah, &c.

Pro שם legendum videtur דש . Sic $\text{of } \acute{o}$, Syrus et Arabs. Codex Kennicotti 173 habet a prima manu ב vel בי , et in cod. 490 ב deest.—*Dathe.*

Maurer.—1 $\text{הָיָה שֵׁם הַמֶּלֶךְ שֹׁמֵן}$ [G. Gr. min. § 138, 2. Cf. ejusd. Chrestom., de Wettius, alii: *famam Salomonis per nomen Jovæ*=per Jovam, h. e., *famæ celebritatem*, quam per Jovam consecutus erat Salomo. Dubito autem vehementer, num loci natura passivam constructionem admittat. Magis placeret Sonnius, statuens, שֵׁם esse genitivi, quamquam hæc quoque interpretatio non omni caret difficultate. Simplicissimum esse videtur, ut vertamus: *famam Salomonis in gloriam Jovæ*, h. e., *famam Salomonis summæ dei Israelitarum sapientiæ nuntiam*.

Ver. 2.

Au. Ver.—Solomon.

Ged., Booth.—King Solomon [Syriac, Vulg., with thirty MSS., and several Ed.].

Ver. 4.

Au. Ver.—4 And when the queen of Sheba had seen all Solomon's wisdom and the house that he had built.

Pool.—*The house*, or, *the houses*, the singular number being put for the plural, to wit, both the temple and the king's house.

Ver. 5.

וּמִמֶּנֶם שְׁלֹחָנֹו וּמִשְׁבְּ עֲבָדָיו
וּמִמֶּנֶם מְשָׁרְתָיו וּמִלְבָּשֵׁיהֶם וּמִשְׁלָיו
וּנְלָיו אֲשֶׁר יַעֲלֶה בַּיָּת יְהוָה וְלֹא
יָהִי כִּהָ עוֹד רִיחַ:

καὶ τὰ βρώματα Σαλωμών, καὶ τὴν καθέδραν παίδων αὐτοῦ, καὶ τὴν στάσις λειτουργῶν αὐτοῦ, καὶ τὸν ἱματισμὸν αὐτοῦ, καὶ τοὺς οἰνοχόους αὐτοῦ, καὶ τὴν δλοκαύτως αὐτοῦ, ἣν ἀνέφερεν ἐν οἴκῳ Κυρίου, καὶ ἐξ αὐτῆς ἐγένετο.

Au. Ver.—5 And the meat of his table, and the sitting of his servants, and the attendance [Heb., standing] of his ministers, and their apparel, and his cupbearers [or, butlers], and his ascent by which he went up unto the house of the Lord; there was no more spirit in her.

Cup-bearers.

Dr. A. Clarke.—The original שֵׁם may as well be applied to his *beverage*, or to his *drinking utensils*, as to his *cup-bearers*.

Gesen.— שֵׁם m. (r. שָׂם to drink).

1. Part. Hiph. *cup-bearer*, see the root.

2. *Drink*, espec. wine, Gen. xl. 21; Lev. xi. 34; 1 Kings x. 5, 21, שֵׂם כֵּל , *drinking vessels*.

And his ascent by which he went up unto the house of the Lord.

Pool.—*His ascent by which he went up unto the house of the Lord* from his own palace. See 2 Kings xvi. 18. But the ancients, and some others, translate the words thus, *and the burnt-offerings which he offered up in the house of the Lord* [so *Houb., Dathe, Horsley, Clarke, Booth.*]; under which, as the chief, all other sacrifices are understood: when she saw the manner of his offering sacrifices to the Lord.

Dr. A. Clarke.—*And his ascent by which he went up.*] It seems very strange that the *steps* to the temple should be such a separate matter of astonishment. The original is, *And the holocausts which he offered in the*

house of the Lord. The Vulgate, Septuagint, Chaldee, Syriac, and Arabic, all express this sense; so does the German translation of Luther, from which, in this place, we have most pitifully departed: *Und selas brand opfer die er in dem hause des Heren opferete*; "And his burnt-offering which he offered in the house of the Lord."

Ver. 7.

Au. Ver.—7 Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame [Heb., thou hast added wisdom and goodness to the fame] which I heard.

Pool.—*I believed not the words, or, the things reported; Prosperity; or, happiness; or, virtue; Heb., goodness.*

Ver. 10.

Au. Ver.—10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

Dr. A. Clarke.—After this verse the 13th should be read [so *Houb., Ged., Booth.*], which is here most evidently misplaced; and then the account of the queen of Sheba will be concluded, and that of Solomon's revenue will stand without interruption.

Ver. 11.

וְנִים מִן הַיָּם וְאֶשְׁרֵי נֶשֶׁא וְזָהב
מִמֶּלֶךְ הַיָּם מִמֶּלֶךְ הַיָּם מִמֶּלֶךְ הַיָּם
הַיָּם מִמֶּלֶךְ הַיָּם וְאֶלְכָן יָקָרָה :

καὶ ἡ ναὺς Χιρὰμ ἡ αἰρουσα τὸ χρυσίον ἐκ Σουφίρ, ἤνεγκε ξύλα πελεκητὰ πολλὰ σφόδρα καὶ λίθον τίμιον.

Au. Ver.—11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug-trees [2 Chron. ii. 8, and ix. 10, 11, almug trees], and precious stones.

And the navy.

Houb.—תַּם אֵין חִירָם, *cæterum navis Hiram.* Ita Græci Intt. ἡ ναὺς, *navis*, non *naves*, seu *classis*, quia in unam navim conveniunt hæc, quæ narrantur. Ut non necesse sit habere אֵין, numero sing. ut *naves*, seu *classem*, quod fecit Clericus. ... מִמֶּלֶךְ, mendose pro מִמֶּלֶךְ, ex Ophir, ut lego in tribus Codicibus. Cæterum melius duos 11 et 12 post 13um collocarentur, ubi desinunt ea, quæ

de regina Saba narrantur; quæ quidem male abrumpit id, quod de navibus Hiram et Salomonis memoratur: vide, Lector, et attende.

Ophir. See notes on ix. 28, p. 795.

Almug-trees.

Bp. Patrick.—It is very uncertain what these almug, or algum-trees were (as they are called by a transposition of letters in 2 Chron. ii. 8). Our famous Dr. Castell thinks it was the wood called *sanctulum*, which is proper for all the uses mentioned in the next verse, and is still in India. And R. D. Kimchi, upon that place in the Chronicles, saith it was a red wood which is now called *brezil*, by which cannot be meant the wood that comes from Brazil, for that country was not known in his days, but probably he calls it *brezil*, from the Hebrew word *barzel*, which signifies *iron*; it being of such a dark colour. And such a wood there is now in the kingdom of Java, as Gousset observes out of Thevet, and other authors, in his Comment. Linguæ Hebr.

Dr. A. Clarke.—*Almug-trees.*] In the parallel place, 2 Chron. ix. 10, 11, these are called *algum-trees*, the ו and the י being transposed; probably the latter is the more correct orthography. What the *algum-trees* were we do not exactly know. The Vulgate calls it *ligna thyina*, the *thya* or *lignum vitæ* wood; and Mr. Parkhurst thinks that the original, אֵלְכָן, comes from אֵל, *not*, and כָּן, *to fill*; because the lignum vitæ is of so close a texture that it can imbibe no water, and cannot be affected by wet weather. The Septuagint translate it ξύλα

πυκινα, *pine timber*; the Syriac, ܠܡܥܡܐ,

ܠܡܥܡܐ, probably *cypress wood*, or what

the translators render *ligna brasiliica*. The Arabic translates *coloured wood*, and subjoins a paraphrase, *for that wood was by nature painted with various colours*. Perhaps the Arabic comes nearest the truth; *wood shaded of different colours*, such as the *rose wood* and such like, which are brought to us from various parts of the East Indies. The whole passage as it stands in the Arabic is this: "And the ships of Hiram brought gold from the land of Hind (India), and they carried also much *coloured wood* (but this wood is *naturally painted of various colours*), and very precious jewels. And Solomon put some of that same *painted*

wood which was brought to him in the house of the Lord, and in his own house; and with it he adorned them." And for inlaying and veneering nothing can be finer than this wood.

Gesen.—עֲצֵי מִצְרַיִם m. plur. 1 Kings x. 11, 12, and by transpos. עֲצֵי מִצְרַיִם 2 Chron. ii. 7; ix. 10, 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir. According to 2 Chron. ii. 7, growing also on Lebanon. It seems to correspond to Sanscr.

mīcata (from simpl. *mīca*, so Bohlen) with

the Arab. art. ^{ال} *lignum Santalinum*,

Pterocarpus Santaliorus Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Celsii Hierobot. I., p. 171 sq.—Many of the rabbins understand *corals*, and so the singular עֵצֶי מִצְרַיִם is used in the Talmud; but these are not *wood*, עֵצִים; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to

coral, q. d., *coral-wood*. Kimchi : ^{البقم} *القمر*, *Brazil-wood*.

Prof. Lee.—עֲצֵי מִצְרַיִם, m. pl. i. q. עֲצֵי מִצְרַיִם, metath. The word is apparently foreign, and occurs only in 1 Kings x. 11, 12; 2 Chron. ii. 7; ix. 10, 11. It is, perhaps, the Sanscrit *āgāmah*, a tree; and as the Hebrews have no short syllables in their language (Gram. art. 31, note), the ^ל may have been introduced, just as the ^ר is in

עֲצֵי מִצְרַיִם (Arab. ^{لشعشع} *لشعشع*) for the purpose of obviating this difficulty. If this be true, the Hebrews, ignorant of the real meaning of this word, took it to signify a certain sort of *precious wood* brought from Ophir; just, perhaps, as the Roman soldiers, and after them many learned men, supposed *Ur*, to be the name of a place, when it signified a *castle* only. (See עֲצֵי מִצְרַיִם). If then the Ophir from which this wood, together with certain precious stones, was brought, was Ceylon, as Bochart seems to have shown (Canaan, lib. i. xlv.); let us see whether we can find any such wood there. Ibn Batuta (my Translation, p. 184) tells us, that "the whole of its (the region of Battala) shore abounded with *cinnamon wood*, *bakam*, and the *kalanji aloe*. The merchants of Malabar and of the Maabar districts, transport it

without any other price than a few articles of clothing, &c." These precious woods, therefore, were in great plenty, were cheap, and were transported accordingly in great abundance by the merchants. That precious stones particularly the *ruby* abounded in Ceylon, the same author attests, p. 187, and that pearls abounded in the pearl-fisheries. If then Solomon and Hiram's merchants traded to this place, they would readily obtain these articles in exchange for others. Now we are told (1 Kings x. 12) that the king made out of this wood, whatever it was, מִשְׁחָד לְיְהוָה וְלְבֵיתוֹ, A *MISHAD*, or *support*, &c., for the house of Jehovah, and for the king's house, also *lyres* and *nablia* for the singers. This is given again in 2 Chron. ix. 11, except that instead of מִשְׁחָד, we have מִשְׁחָדִים, which, in other places, seems to signify a *way thrown up*, or made artificially. In Psalm lxxxiv. 6, it seems equivalent to מִשְׁחָד, in the sense of *support*, or *supporter*. The first is rendered *ὑποστηρίγματα* by the LXX, the second by *ἀναβάσεις*. The first,

the Syriac renders by ^{ܐܘܢܐܬܐ} *ܐܘܢܐܬܐ*, *ornament*, the Targumist by מִשְׁחָד, *fulcrimentum*;

the second by מִשְׁחָדִים, *seats*, or *benches*; and מִשְׁחָדִים מִשְׁחָדִים, *steps to ascend*; but, with no claim to probability, can either of them be rendered *pillars*. Our Authorized Version gives *terraces* for the second. If then, we are here to understand benches, brackets, terraces, or something similar, we need not suppose the timber to have been very large which was brought from the East; for this sort of wood very rarely grows large, but is very hard, and admirable for constructing brackets, or other furniture, such as would be wanted in the temple and the palace.

In the next place, *lyres* and *nablia* are also made out of this wood, on account perhaps of its hard, and hence sonorous, quality. We have seen above, that the *kalanji aloe*

(عود), was one of the precious woods found

in Ceylon. We now remark that the Eastern lyre is,—because perhaps made of this sort

of wood,—termed the ^{عود} *عود*, *ūd*, the very

word which designates the wood in question! And the author of the *Kamoos* tells us, that it is *the name of a stringed instrument, the*

player upon which is termed عَوَاد, *awwād*.

In the King of Oude's Persian Dictionary, too, we are told that it is the name of a certain musical instrument, ونام سازي

هم هست. The Medical Dictionary of

Ibn El Hosein of Bagdad gives a very detailed account of the عود, and of its

several species and properties. The following will suffice for our purpose. "ūd is also named ANJŪJ and YALANJŪJ, and it is of various sorts. Sheikh El Rais (i. e. Avicenna) says, the best of the ūd is that sort of sandal-wood which they bring from the middle regions of Hindustan; after that comes the mountain ūd, which is still better than the Mandalī, because it will drive away the moths from clothes. Some make no difference between the Mandalī and Hindī ūd. Another species is the Samandūrī, which is brought from the Safāla of India; it is the best. After this comes the Komāri, which is a species of the Safāli. After this comes the Kākulī and the wild ūd." Whence it appears, that there are several sorts of this wood, and that of these the sandal-wood of Hindustan is one of the best. He goes on to say, "And the author says, the best ūd is that which they name KALMAK (Is not this our ילמך?), and this is brought from the port of Chata . . . It is extremely precious, and sells for its weight in gold." And again, "Among the Mantāi there is a sort which they call Ashbā, and this is of two kinds. . . . It is not very sweet-scented, but is proper for (making) ornaments, such as instruments (or furniture) for sitting-parlours, combs, chess-boards, knife-handles," &c. Here, then, we have a species of this wood converted, apparently, to the very purposes for which Solomon purchased his; which must amount to little short of demonstration, that a species of the ūd (عود) was the wood used

by Solomon; but whether it was the sandal wood of India, or Kalanji ūd of Ceylon, &c. it is impossible to determine; but, that it is one or other species of this wood, I think there can be no doubt.

In 2 Chron. ii. 7, Solomon desires that these trees be sent him, with others from Lebanon; whence some have imagined,

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that they must all have grown there. This does not follow from the context; the request only being to send timber, the algum, which might have been at Tyre and Zidon for sale, with other timber, the produce of Lebanon. The Arabs, indeed, attest that the sandal grows in Syria (Hierob. Cels., pt. i., p. 182); but to this Accosta gives a flat denial. See the whole of this article by Celsius. The term *πεύκινα pitchy or gummy*, used here by the LXX, may perhaps be accounted for from the circumstance, that the gum obtained from some of the trees of this species, is used as incense to perfume apartments like the frankincense.

Ver. 12.

וַיַּעַשׂ הַמֶּלֶךְ אֶת-צִי הָאֱלֻמִּים
מִסָּעֵד לְבָיִת-יְהוָה וּלְבָיִת הַמֶּלֶךְ וְכוּ'

καὶ ἐποίησεν ὁ βασιλεὺς τὰ ξύλα τὰ πελεκητὰ ὑποστηρίγματα τοῦ οἴκου κυρίου καὶ τοῦ οἴκου τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—12 And the king made of the almug-trees pillars [or, rails: Heb., a prop] for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.

Almug trees. See notes on ver. 11.

Pillars.

Pool.—*Pillars*, or *supporters*, either for the ascent or stairs, by which they went from the king's house to the temple; see 1 Chron. xxvi. 16; 2 Chron. ix. 11; or for divers parts both of the Lord's and of the king's house.

Bp. Patrick.—*Pillars.*] Or rather *rails* (as we translate it in the margin of our Bibles), which were made on either side the causeway which went up from the king's house to the house of the Lord. Compare this with 1 Chron. xxvi. 16, 18, and 2 Chron. ix. 11, and see Dr. Lightfoot of the Temple, p. 125, where he only quotes Ralbag, who saith he made battlements, i. e., rails, on either side, that men by them might stay themselves as they went along the highway of that ascent.

Gesen.—מִסָּעֵד m. (ר. פפ) a support, balustrade, 1 Kings x. 12.

Prof. Lee.—*Prop*, support.

Ver. 15.

לְבַד מֵאֲנָשֵׁי הַתְּיָוִים וּמִסָּעֵד

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הַחֲרָצִים וְכָל־מַלְכֵי הָעֲרָב וּפְחֹזֹת
הָאֲרָץ :

χωρίς τῶν φόρων τῶν ὑποτεταγμένων καὶ τῶν ἐμπόρων καὶ πάντων τῶν βασιλέων τοῦ πέραν, καὶ τῶν σατραπῶν τῆς γῆς.

Au. Ver.—15 Beside that he had of the merchantmen, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors [or, captains] of the country.

Pool.—Of the merchantmen, Heb., of the *searchers*, or *spies*, i. e., either merchants, who use to inquire and search out commodities, and all advantages of trade : or rather, the publicans or gatherers of the king's revenues, who used to search narrowly into all wares and dealings, that the king might not be defrauded of his rights. Of the *spice merchants*, or rather, of the *merchants* in general, as that word is oft used in Ezek. xxvii., and elsewhere. So this and the former particular contain both the branches of the king's revenue, what he had from the land and fruits thereof, and what he had from the merchants and traders in other commodities. Of all the kings of Arabia, to wit, of those parts of Arabia which were next to Canaan, which were either conquered by David, or submitted to pay tribute to Solomon. But we must not think all these to be kings of large dominions, but many of them only governors of cities, and the territories belonging to them, such as were formerly in Canaan, and were anciently called *kings*. Of the country, or, of the land, or, of that land, for there is an article in the Hebrew; i. e., either of the land of Canaan; or, rather, of the land of Arabia; whereof some parts were so far conquered, that he had governors of his own over them, who were each of them to take care of the king's revenue in his jurisdiction; and part only so far that they still had kings of their own, but such as were tributaries to him.

Bp. Patrick.—The merchantmen.] Who paid custom for the goods they brought from several countries; or, as Abarinel thinks, the *men of Hattarim* (as the words are in the Hebrew) signify a certain nation, viz., the Tartars (as they are now called), who brought commodities from the north country to the people of Israel, as others did from the south.

Spice merchants.] There is no reason

thus to translate these words, as the same author thinks: but they signify in general all sorts of traders, who brought in merchandize, by sea or land.

Ged.—Exclusive of what he drew from the miners, &c.

Miners; lit. *searchers*, or *spies*. I take it to have been men employed to search in streamlets and mountains for particles of gold. Perhaps they may have been *searchers* in another sense: like our custom-house searchers.

Booth.—Besides what he received from the port-collectors, &c.

The port-collectors.] Literally, *searchers*. Geddes renders, *miners*, I think without any probability.

Gesen.—הָאֲרָץ. 1. To go or travel about, Arab. تَار id. Comp. the kindr. roots under

וָיָד.—E. g. a) For the sake of traffic, as a merchant, 1 Kings x. 15; comp. מִסְתָּר.

b) For the sake of inquiry, e. g., as a scout, spy, to spy out, to reconnoitre. Also to search out, to find out any thing, Deut. i. 33, &c. 6. Metaph., to investigate, to examine.

מִסְתָּר m. (ר. מִסְתָּר 2 to trade). Trade, traffic, 1 Kings x. 15.

יָדָל i. q. יָדָל pp. to go about.

1. For traffic, as a trader, i. q. מִסְתָּר, hence to trade, to traffic. Part יָדָל trader, merchant. Fem. יָדָלָה female trader, Ez. xxvii. 3, &c.

Prof. Lee.—Part pl. מִסְתָּרִים. (a) Travelling merchants, 1 Kings x. 15; 2 Chron. ix. 14. (b) Spies, Num. xiv. 6.

יָדָל, v. only in part. יָדָל, f. יָדָלָה. Cogn.

יָדָל. Arab. رَكَلَ, percussit pede. صَرَكَلَ,

via. Went to and fro, travelled, pec. as a merchant. Part. A merchant, 1 Kings x. 15, &c.

Houb.—15 מִסְתָּרִים: pro מִסְתָּרִים, legendum מִסְתָּרִים, præter allata (à mercatoribus). Ita vulgatus legebat, cum verteret, excepto eo, quod afferebant. Ita Græci Intt. qui χωρίς τῶν φόρων, absque tributis; nam tributa, et quæ afferuntur, idem sonant. Ita denique Chaldæus, qui מִסְתָּר, præter mercedem. Syrus legit, ut nos hodie scriptum habemus: itaque ejus interpres Latinus expedire sententiam non potuit, nisi diceret, exceptis iis, quæ obveniebant ei, quod ipsum significatur in scriptione מִסְתָּר, quam revocamus.

Ver. 22.

כִּי אָנִי תַרְשִׁישִׁי לְלֶלֶךְ בָּנִים
וְאִנִּי חִירָם אָחִי לְשָׁלֵשׁ שָׁנִים תָּבוֹא
וְאִנִּי תַרְשִׁישִׁי לְשָׁמֵר זָהָב וְקֶסֶף שְׁנֵהֲבִים
וְלִחִים וְלִפְּתִים :

ὅτι ναὺς Θαρσὶς τῷ βασιλεῖ Σαλωμὼν ἐν τῇ θαλάσῃ μετὰ τῶν νηῶν Χιράμ· μία διὰ τριῶν ἐτῶν ἤρχετο τῷ βασιλεῖ ναὺς ἐκ Θαρσὶς χρυσοῦ καὶ ἀργυρίου καὶ λίθων τορευτῶν καὶ πελεκητῶν κ.τ.λ.

Au. Ver.—22 For the king had at sea a navy of Tharshish with the navy of Hiram : once in three years came the navy of Tharshish, bringing gold, and silver, ivory [or, elephants' teeth], and apes, and peacocks.

Bp. Patrick.—Once in three years came the navy of Tharshish, bringing gold, and silver.] It was not so far off, that they could not return in less than three years: but, as Abarbinel supposes, they went thither in the end of one year, and stayed there the next to vend and buy their commodities; and then returned in the beginning of the third year. Bochartus hath made it very probable that this place was Tartessus in Spain, where gold and silver in ancient times, if we may believe Strabo and others, whom he quotes, were plentiful. But I do not find any proof that ivory, apes, and peacocks, were the commodities of that country (see his Phaleg., lib. iii., cap. 7).

Ivory.] The Hebrew word *senhabim* is of doubtful signification : but the word *sen*, or *shen*, certainly signifying a *tooth*, interpreters have supposed that *habim* signifies an *elephant*; and both together import elephant's teeth, i. e., *ivory*. But it is hard to give an account of this word *habim*: therefore Bochartus rather thinks that the whole word *senhabim* signifies an *elephant*: which best agrees with what follows, apes and peacocks, all three signifying living creatures; and, indeed, *ivory* itself, in this chapter, is simply called by the name of *sen*: where he speaks of Solomon's throne, ver. 18 (see his Hierozoicon, par. ii., lib. i., cap. 20).

And apes.] The Hebrew word *kophim* is both by the ancients and moderns translated *apes*; which creature Pliny calls *cephos*; and saith they were seen but once at Rome in his days, and that they came out of Ethiopia. So that if Tarshish was in Spain, they that

sailed thither trafficked in Afric also before they came home (see Bochartus, in his Hierozoicon, par. ii., lib. iii., cap. 31).

And peacocks.] The LXX do not venture to translate the Hebrew word *thuccijim*: but the Chaldee, Syriac, Arabic, and Latin, translate it as we do, *peacocks*; and so do the most learned among the Jews, as Bochartus shows in a long dissertation; where he probably guesses this creature had its name by a small transposition of letters from *Cuthajim*; as much as to say a bird of Cuth, or a Persian bird. Which transpositions are so usual, that we have an instance of it in this chapter: the trees here called *almugim*, being called in the Chronicles *algumim*. See Hierozoicon, par. i., lib. ii., cap. 23, where he shows how beautiful a creature this is: which might well be brought from foreign countries to Judea, where there were none of them.

Pilkington.—The words טַרְשִׁישִׁי and חִירָם are only used 1 Kings x. 22 and 2 Chron. ix. 21, which, from the Latin, Syriac, and Arabic versions, we render *apes* and *peacocks*; but, from the context, I am fully persuaded that the Greek translators of the Book of Kings more properly understood them to mean some kinds of precious stones: but of what particular sorts, it would be in vain to inquire.

Gesen.—שָׁמֵר (perhaps a breaking, subjection, i. e., subdued country, r. שָׁמֵר) pr. n. *Tarshish*.

1. *Tartessus*, Gr. Ταρτησσός, more rarely Ταρσηῖον Polyb. and Steph. Byz., a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. x. 4; Ps. lxxii. 10; Is. xxiii. 1, 6, 10; lxxvi. 19; Jon. i. 3; iv. 2; Ez. xxxviii. 13. From hence *silver*, (comp. Diod. Sic. v. 35—38; Strab. iii., p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. x. 9; Ez. xxvii. 12, 25. See Bochart Geogr. Sacra, lib. iii., cap. vii., p. 165 sq. J. D. Michaëlis Spicileg. Geogr. Hebr. exterae, p. i., p. 82—103. Comp. Comm. on Is. xxiii. 1.—Hence שָׁמֵר וְלִפְּתִים, *ships of Tarshish*, *Tarshish-ships*, spoken pp. of ships employed by the Tyrians in voyages to and from Tarshish, Is. xxiii. 1, 4; lx. 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. ii. 16; Ps. xlviii. 8. Comp. in Engl. *East-India-men*.

So 1 Kings x. 22; xxii. 49, of ships going to Ophir, although the writer of the Chronicles seems either not to have known or not to have approved this usage, see 2 Chron. ix. 21; xx. 36, 37.—See more in Thesaur., p. 1315.

שִׁנְיָהּ m. plur. *ivory*, 1 Kings x. 22; 2 Chron. ix. 21. Sept., ὀδόντες ελεφάντινοι, Targ., שִׁנְיָהּ elephant's tooth. It is compounded from שֵׁן tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831, No. 96) הַיָּהּ contr. הַיָּהּ, from Sanscr. *ibha-s* elephant, (whence with the Arabic article Gr. ἐλ-έφας,) because the Hebrews were unable distinctly to pronounce הַיָּהּ or הַיָּהּ (plur. הַיָּהּ) with the article. Egypt. also **ΕΒΩ**, **ΕΒΟΥ**, elephant.

אָפִי m. *an ape*, 1 Kings x. 22; 2 Chron. ix. 21. Sanscr. and Malabar *kupi*, ape, (pp. swift, agile,) a word of Indian origin; whence also Gr. *kīptos*, *kīβos*, *κείβος*, which are used of various species of apes and monkeys.

הַיָּהּ m. plur. 1 Kings x. 22, and הַיָּהּ 2 Chron. ix. 21, *peacocks*, according to the Targ., Syr., Arab., Jerome, and the Heb. intpp. Corresponding are Malabar *togei*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. *ταῶς*, *ταῶς*, pp. TaFōs, Athen. ix., p. 397, whence Arab. طائوس, Chald. טַוּס, and also Lat.

pavo, the letters *t* and *p* being interchanged; comp. *λαῖς*, *lapis*, *λίθος*. See Bochart Hieroz., t. ii., p. 135 sq. A. Benary in Berliner litt. Jahrbücher, 1831, No. 96.

Prof. Lee.—שִׁנְיָהּ, pl. m. twice, 1 Kings x. 22; 2 Chron. ix. 21. *Ivory*, according to the majority of interpreters: Bochart prefers *Elephants*. The etymology is doubtful. Gesenius adopts that proposed by Benary, (Annal. Litt., Berol. 1831, No. 96,) who derives the latter part of the word from the Sanscrit *ibha* **इ**: *An elephant*.

הַיָּהּ, and הַיָּהּ, m. pl. 1 Kings x. 22; 2 Chron. ix. 21, only. According to the majority of interpreters, *peacocks*; some, however, suppose them to have been *parrots*.

For the former we have Pers. طائوس. Gr.

taῶs, *A peacock*: for the latter, Pers. طوطي,

A parrot; dim. طوطك.

Houb.—כִּי אֵי חַרְשִׁי לַמֶּלֶךְ בַּיָּם, *nam navis Tharsis regi in mari*. Hæc mutila nunc habemus, quæ supplenda veniunt loco ex parallelo, 2 Par. ix. 21 hoc modo: כִּי אֵי חַרְשִׁי לַמֶּלֶךְ, *porro navis ibat Tharsis pro rege*: vide quæ diximus ad eundem locum. Vulgatus, *ibat*, sive ex scriptura אֵיבַת, vel הֵלַיַת, sive ex loco parallelo.

Ver. 24.

Au. Ver.—All the earth.

Ged., Booth.—All the kings of [LXX, Syr., partly Arab., and p. p. 2 Chron. ix. 23] the earth.

Ver. 28, 29.

וּבְמִצְרָיִם חֲסֹדִים וְשֵׁנִים לְשִׁלְמָה מִמִּצְרַיִם וּמִקֹּדֶשׁ קַחְרֵי הַמֶּלֶךְ יִקְחוּ מִקְנֶה בְּמִחְרֵי: וְתִפְעֶלָה וְהִצִּיא מִרְפָּה מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת זָקָה וְסוּם בְּחֻמְשִׁים וּבְמִחְרֵי וְכֹן לְכָל-מִלְכֵי קוֹחָתִים וְלִמְלִיךְ יִהְיֶה יָצֵא:

28 καὶ ἡ ἑξέσδος Σαλωμών τῶν ἵππων καὶ ἐξ Αἰγύπτου καὶ ἐκ Θεκουῦ ἔμποροι τοῦ βασιλέως· καὶ ἐλάβανον ἐκ Θεκουῦ ἐν ἀλλάγματι. 29 καὶ ἀνέβαινον ἡ ἑξέσδος ἐξ Αἰγύπτου ἄρμα ἀντὶ ἐκατὸν ἀργυρίου, καὶ ἵππος ἀντὶ πεντήκοντα ἀργυρίου· καὶ οὕτως πᾶσι τοῖς βασιλεῦσι Χετταίων, καὶ βασιλεῦσι Συρίας κατὰ θάλασσαν ἐξεπορεύοντο.

Au. Ver.—28 And Solomon had horses brought [Heb., and the going forth of the horses which *was* Solomon's] out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means [Heb., by their hand].

Pool.—28 *Horses and linen yarn*; the two chief commodities of Egypt. See Prov. vii. 16; Cant. i. 9; Isa. iii. 23; Ezek. xxvii. 7. *The king's merchants received the linen yarn at a price*; Solomon received them from Pharaoh at a certain price agreed between them, and gave this privilege to his merchants, for a tribute to be paid to him out of it.

29 *A chariot*: this is not to be understood of the chariots and horses themselves, (for then all horses had been set at an equal price, which is most absurd,) but by a

metonymy, for the lading of chariots and horses, which consisting of fine linen and silk, &c., were of great value; and the king's custom, together with the charges of the journey, amounted to these sums.

Bp. Patrick. — *And linen yarn.*] Most think *bysnus*, fine linen, is hereby meant; which was a great commodity in Egypt.

The king's merchants received the linen yarn at a price.] These words Bochartus seems to me to have cleared with the greatest perspicuity, by taking the Hebrew word *mikeh*, not for *linen yarn*, or fine linen; but for the *toll* or *custom* that was taken for the horses that were brought out of Egypt. And thus he translates the whole; "Horses were brought up to Solomon out of Egypt; and as for the toll or custom, the merchants of king Solomon hired it at a price (that is redeemed it of the king of Egypt for so much constantly); and a chariot coming out of Egypt went out for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites, and for the kings of Syria, did they bring by their hands." The sense of which words is plainly this, that noble horses being found in those times, in few countries but Egypt, Pharaoh would not suffer them to be carried from thence without a great tribute which he exacted from them; which was six hundred shekels for a chariot, and a hundred and fifty for a horse. This must not be understood to be the price at which they were bought, but the custom paid for them; otherwise every horse would have been of the same value, which is absurd. Solomon, therefore, bringing many thousand horses out of Egypt, prevailed with his father-in-law to free him from this grievous tribute, and to accept of a certain sum of money to be paid him every year instead of it. Thus being freed from the custom which was demanded of all others, all the kings of the Hittites and Syrians bought their chariots and horses of Solomon's merchants, who could afford to sell them cheaper than they could have them in Egypt (see Hierozoicon, par. ii., lib. ii., cap. 9).

By the "kings of the Hittites" are meant the rulers of some of that nation, who were driven out by the Israelites; and lived in the north-east of the land of Canaan, or in some part of Arabia (see Judg. i. 26).

Bp. Horsley.—In this obscure passage, the word מִכָּה, or מִכָּה, as it is written in

2 Chron. i. 16, is taken by the LXX in this place, and by the Vulgate, both here and in Chronicles, as the proper name of a place, with the prefix כ. For מִכָּה at the beginning of verse 29, we read in the parallel place, 2 Chron. i. 17, מִכָּה.

28 "And the exportation of horses for Solomon was from Egypt, even from Coa. The king's merchants took [them] from Coa at a fixed duty.

29 "For they went and brought a chariot from Egypt for six hundred [shekels] of silver, and a horse for one hundred and fifty. And upon the same terms for all the kings of Syria, they exported through their hands."

"They went" namely, to Coa. A public mart, as I suppose, in the part of Egypt nearest to Palestine, where the Egyptian horses were exposed to sale, and the king of Egypt had a customhouse for the receipt of his duties. This place might sink into obscurity, when Judea ceased to be the channel of the commerce between Egypt and Syria; which may be the reason that we hear no more of it in history, sacred or profane.

"A chariot" i. e., a chariot with its set of four horses.

Dr. A. Clarke. — 28 *And linen yarn.*] The original word, מִכָּה, is hard to be understood, if it be not indeed a *corruption*.

The versions are all puzzled with it: the Vulgate and Septuagint make it a *proper name*: "And Solomon had horses brought out of Egypt, and from Coa, or Tekoa." Some think it signifies a *tribute*: thus Bochart: "They brought horses to Solomon out of Egypt; and as to the tribute, the farmers of this prince received it at a price." They farmed the tribute, gave so much annually for it, taking the different kinds to themselves, and giving a round sum for the whole.

Some suppose that מִכָּה signifies the *string* or *cord* by which one horse's head is tied to the tail of another; and that the meaning is, Solomon brought *droves* of horses, thus tied, out of Egypt.

Rabbi Solomon Jarchi, in his comment on the parallel place, 2 Chron. i. 14, says that מִכָּה signifies a collection or drove of horses, or what the Germans call *stutt*, a *stud*. He observes on that place, "That he has heard that there was a company of merchants in Egypt, who bought horses from the Egypt-

tians at a certain price, on condition that no person should be permitted to bring a horse out of Egypt but through them."

Houbigant supposes the place to be *corrupt*, and that for סָמָה we should read מִרְכָּבָה, *chariots*: "And Solomon had horses brought out of Egypt, and chariots; and the king's merchants received the chariots at a price: and a chariot came up and went out of Egypt for *six hundred shekels of silver*," &c. This makes a very good and consistent sense; but none of the versions acknowledge it, nor is there any various reading here in any of the MSS. yet collated.

If we understand it of *thread*, it may refer to the *byssus* or *fine flax* for which Egypt was famous; but I do not see on what authority we translate it *linen thread*. Bochart's opinion appears to me the most probable, as the text now stands; but the change contended for by Houbigant makes the text far more simple and intelligible.

29 *A chariot came up—for six hundred shekels.*] This was the ordinary price of a chariot, as an hundred and fifty shekels were for a horse.

Ged.—28, 29 Now horses, for Solomon, were chiefly brought from Egypt; and, particularly, from Kōa. The king's agents took them from Kōa, at a certain price: a set of chariot-horses were purchased from Egypt, for six hundred shekels of silver; and a single horse for an hundred and fifty: at the same price at which they were purchased for all the kings of the Hethites, and for all the kings of Syria.

21 *And.....from Kōa.* I have followed the most probable interpretation of this difficult passage. The rendering in our vulgar version, *and linen yarn*, is unsupported by any tolerable authority.

Booth.—28 And Solomon had horses brought out of Egypt and from Coa: the king's merchants received them from Coa at a stated price. 29 And a chariot was brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were they brought for all the kings of the Hethites, and for the kings of Syria.

Gesen.—סָמָה m. (ר. סָמָה) once סָמָה 1 Kings x. 28; constr. סָמָה 2 Chr. i. 16.

1. *Expectation, &c.*

2. *A gathering together, collection*, see r. סָמָה Niph. a) Of waters, Gen. i. 10, &c.

b) *A band, company*, of men and animals, e.g., of horses, a caravan; so probably in

1 Kings x. 28 וְסָמָה סָמָה הַמֶּלֶךְ יָקָד סָמָה בְּמִדְרָה and a company of the king's merchants brought from Egypt a company of horses at a price; also 2 Chron. i. 16. There is a play of words in the double use of the word סָמָה for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart. Hieroz., T. i., p. 171, 172. Michaëlis in Supplem. 1271, and in Mosaisches Recht. iii., p. 332.

Prof. Lee.—סָמָה, m. once סָמָה, f., r. סָמָה, which see: constr. סָמָה. (a) *Expectation, confidence, hope.*

(b) *Collection, assemblage* of men, animals, &c., 1 Kings x. 28; 2 Chron. i. 16. סָמָה, — of waters, Gen. i. 10, &c.

Houbigant.—28 Porro equi Salomoni ex Ægypto adducebantur; cætus mercatorum currus pro Salomone pretio accipiebant. 29 Currus ex Ægypto veniebat pretio siclorum argenti sexcentorum, equus autem centum et quinquaginta. Sic ad omnes Regulos Hethæorum et ad Syriæ reges, per eos adducebantur.

יָקָד סָמָה. Novi Interpretes, accipiebant telam. Quam potestatem vocabulo סָמָה suo marte faciunt, nullum exemplum afferunt. Præterea tela non quadrat neque in supra, neque in infra dicta. Nam a versu 26 ad finem aguntur equi et currus Salomonis; nusquam tela. Itaque alii aliter legunt Veteres: nam Græci Intt. ἐκ θεκούε, ex Thecua, quasi legant סָמָה; Syrus, וּבְנָה, rem emptam, quasi ex סָמָה. Scriptum fuit per errorem סָמָה, quia mox dictum est וּבְנָה סָמָה, et cætus mercatorum. Vera scriptura est מִרְכָּבָה, currus, eam in sententiam, quam interpretatem extulimus, et accommodate ad ea, quæ sequuntur, in quibus subjungitur quanti emerentur singuli currus.

Dathe.—28 Adducebantur Salomoni equi ex Ægypto. Mercatores ejus privilegium habebant, quod pro pecunia soluta eis concedebatur. a) 29 Pretium vero cujusque currus constabat sexcentis siclis argenteis, equi vero centum et quinquaginta. Sic omnibus Hethitarum et Syriæ regibus ab eis adducebantur.

a) De h. l. difficili cf. Bochartus in Hieroz., p. i., lib. ii., cap. ix., p. 171. Beck ad paraphrasin Chald. libror. Chron., p. ii. p. 7. Clericus in Comment. ad h. l. et Michaëlis in appendice ad p. iii. juris Mos. de equorum cultura in Palæstina, p. 79. Quorum conjecturas non opus est ut h. l. proferam, cum libri ipsi facile possint inspicere. Liceat mihi

tantum, meam conjecturam afferre. Vocabulum מֹלֵךְ, in quo omnis est difficultas, putem explicari posse de *privilegio*, ut vulgo dicitur, *exclusivo* coëmendī equos, quod negotiatores regis pro certa pecuniæ summa erant consecuti. Sic enim describitur illud מֹלֵךְ in textu מֹלֵךְ קִצְוֹת יָקָר. Potest vero מֹלֵךְ hanc habuisse significationem ex con-

jugat. viii. verbi قَوِي, *licitatus fuit rem, auctoque ad summum pretio acquisiuit*; cf. Golius, p. 1987. Hujusmodi autem privilegium regem Ægypti Salomoni, genero suo, concessisse, nemo improbable dixerit. Hic igitur per suos homines, qui propterea vocantur מֹלֵךְ, equos coëmit, quos deinde pretio pro arbitrio suo constituto vendebat.

Maurer.—28 Locus interpretationis difficilioris, quem plerique ita explicant: *educabantur equi, qui Salomoni erant, ex Ægypto; et caterva mercatorum regis adducebant catervam (equorum) pretio soluto*. Sed vere monuit Winerus, "verborum lusum in hac tenui oratione aliquantulum jejunum videri." Præterea notio *catervæ hominum et animalium* minus certa videtur. Itaque non omnino contemnenda est eorum opinio, qui in מֹלֵךְ nomen proprium regionis, fortasse Koæ Nisam inter et Ariam sitæ, subesse putantes, locum ita expediendum censent: *educabantur equi Salomonis ex Ægypto et ex Koa (מֹלֵךְ); mercatores regis adducebant eos ex Koa pretio soluto*.

CHAP. XI. 1.

Houb.—דַּמְיָה דַּמְיָה; hæc deficienter ac mendose pro דַּמְיָה דַּמְיָה, *Idumæas, Sidonias*, ut lego in parte Codicum: similiter דַּמְיָה, quod legendum דַּמְיָה, *Hethæas*.

Ver. 5.

וַיִּלְךָ שְׁלֵמָה אַחֲרֵי עֲשֻׁתָּרֶת אֱלֹהֵי צִדְוֹנִים וְאַחֲרֵי מֹלֵךְ שְׁרָץ עַפְרָיִם :

[Alex.] καὶ ἐπορεύθη Σαλωμών ὀπίσω τῆς Ἀσθάρτης βδελύγματι Σιδωνίων, καὶ ὀπίσω τῶν βασιλείων αὐτῶν, εἰδώλου ὠν Ἀμμών.

Au. Ver.—5 For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom [called Molech, ver. 7] the abomination of the Ammonites.

Ashtoreth. See notes on Judg. ii. 13, p. 167.

Ged., Booth.—5 For Solomon went after Ashtarothe, the goddess of the Sidonians,

and after Chemosh, the god of Moab [Syr., Arab.], and after Molech [Ged., Moloch].

Moloch. The present text and most of the ancient versions have *Milchom*. But this idol is called everywhere in the Pentateuch *Moloch* or *Molech*; and so here, also, in the next verse but one. I have therefore uniformly written *Moloch*.—Ged.

Gesen.—מֹלֵךְ 1 Kings xi. 7, elsewhere c. art. מֹלֵךְ, מֹלֵךְ, Lev. xviii. 21, &c. *Molech*, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg., *Moloch*, Sept. appellat. ὁ ἄρχων, βασιλεύς; called also מִלְכֹם *Milcom*, 1 Kings xi. 5 (comp. v. 7), 33; 2 Kings xxiii. 13; and מִלְכָם, *Malcam*, Sept.

Μελχόμ, Jer. xlix. 1, 3; Syr. مَلْحَم comp. Zeph. i. 5. To this idol the Hebrews from the time of Solomon sacrificed infants upon מֹלֵךְ erected in the valley of Hinnom. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. vii. 3; Lund Jüd. Heiligthümer, p. 638; Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Κρόνος, i. e., *Saturn*, Diod. Sic. xx. 14. Hence it has been commonly held, that the *Moloch* of the Old Testament was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased with human sacrifices; see Comm. on Is. ii., p. 343, and comp. in יר. p. 469. But from the language of Jeremiah, e. g. xxxii. 35, and they build the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. xix. 5, they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol Molech (מֹלֵךְ) was no other than Baal (בַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic., pp. 448, 449, 453. It may be supposed that מֹלֵךְ, מִלְכָם, was an epithet of Baal in current use chiefly among the Ammonites, as מֹלֵךְ was an epithet of the same god among the Tyrians; see in גֵּזַר No. 4. Among the Phœnicians

also a customary epithet of Baal מלך מלך *king eternal*, and also simply מלך, *king*; see Monumm. Phoen. l. c. The forms מלכ, מלכ, may be compared with מלך p. 219; i. e., the endings מל and מל may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἀδωνις מל, Baaltrīs מל, Monumm. Phoenic., p. 400; see also art. מל p. 13 above.

Prof. Lee.—מלך, masc. always with art. מלך, *Molech, Moloch*: Gr. Μολόχ: i. q. מלכ, מלכ. The name of an idol of the Ammonites often worshipped by the Hebrews. The same, apparently, with מל, see p. 294 above, or the planet Saturn, as generally supposed. See Selden de Diis Syris, Syntag. i. cap. vi.; Michaëlis Supp., p. 1514. According to the author of the Dabistan (on the ancient Persians), the image of Saturn was made of black stone. It had the head of a monkey, the body of a man, and the tail of a pig. On his head was a crown, in his right hand a hair-sieve, in his left a serpent. On his shrine, see p. 62 above. It was probably the same with the *Mahadeva*, or destroying deity of the Hindoos: and, hence, was to be placated by the sacrifice of children, &c. See, too, Diodorus Siculus, lib. xx. 14, on the worship paid to Saturn by the Carthaginians, as quoted by Gesenius.

Ver. 13.

Au. Ver.—13 Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Pool.—How but *one tribe*, when he had both Judah and Benjamin, 2 Chron. xi. 12? *Ans.* Either Benjamin is swallowed up in Judah, because it was comparatively very small, and their habitation much intermixed with that of Judah; or *one*, to wit, of that kingdom which he here threatens to rend away from him, i. e., of the kingdom of Israel, and that was Benjamin; *one* beside Judah, which was his own tribe: or but *one*, because Benjamin was not entirely his, but part of it adhered to Jeroboam, as Beth-el, 1 Kings xii. 29, and Ephraim, 2 Chron. xiii. 19, both which were towns of Benjamin, Josh. xviii. 22.

Which I have chosen.

Ged.—The city [LXX, Syr., Arab.] which I have chosen.

Ver. 15.

וַיְהִי בַּחֲלוֹת דָּוִד אֶת־הָאִיִּם בְּעֶלְוֹת
יוֹאָב שֶׁר הַצָּבָא לְהַקֵּר אֶת־הַחֲלָלִים
בְּלִי־צָרָר בְּמַדְוָם:

καὶ ἐγένετο ἐν τῷ ἐξολοθρεῦσαι Δαυὶδ τὸν Ἑδὼμ ἐν τῷ πορευθῆναι Ἰωάβ ἀρχόντα τῆς στρατιᾶς θάπτει τοὺς τραυματίας, καὶ ἔκοψαν πᾶν ἄρσενικὸν ἐν τῇ Ἰδουμαίᾳ.

Au. Ver.—15 For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom.

Pool.—When David was in Edom, to wit, by his army, to war against it. See 1 Chron. xviii. 12, 13. After he had smitten every male in Edom; or, and he smote, &c., as it is in the Hebrew; which is here noted as the cause of Hadad's flight, he smote, &c. He understood what Joab had done in part, and intended further to do, even to kill all the males, and therefore fled for his life.

Houb., Booth., Maurer.—15 For when David smote [LXX, Syr., Arab.] Edom, and Joab, &c.

Ged.—15 When David invaded Edom. The present Hebrew text has, *was in Edom*. The Greek and Syriac versions, *laid waste Edom*; which is probably the true reading. I have used a word that is applicable to either. Comp. 2 Sam. viii. 14.

Houb.—15 Multò anteferenda scriptio, *בדכח, cum percuteret, quam sequuntur* Græci Intt. qui ἐξολοθρεύσας; et Syrus, qui *vastabat, quem Arabs imitatur.*

Ver. 20.

Houb.—20 תופנים, *Taphnes*. Inconstanter sine ' ; nam suprâ תפנים, bis, et ita hoc versu 20. Codex unus Orat.

Ver. 23—25.

וַיָּהֶם וַיִּלְתִּים לֹא שָׁטָן אֶת־רִזּוֹן
בְּרִאֲלֵידֶע אֲשֶׁר בָּחַח מֵאֵת תְּדִדְעֹר
מִלֶּחֶצְצוּבָה מִדְּנִי: 24 וַיִּקְבֹּץ עָלָיו
אֲנָשִׁים וַיְהִי שֶׁר־דָּוִד בְּהִלָּג דָּוִד אֲחֵם
נִילְכוּ וַיִּשְׁקוּ וַיִּשְׁבּוּ בָּהּ וַיִּמְלְכוּ
בְּדִמְשֶׁק: 25 וַיְהִי שָׁטָן לְיִשְׂרָאֵל בְּלִי־
יָמֵי שְׁלֹמֹה וְאֶת־הַקֶּרֶעַח אֲשֶׁר הָרָד
וַיִּקְבֹּץ בְּיִשְׂרָאֵל וַיִּמְלֹךְ עַל־יָהֳרֵם:

[Alex.] 23 καὶ ἠγειρεν Κύριος Σατὰν τῷ Σαλωμών τὸν Ῥαζών, υἱὸν Ἐλιαδάε τὸν Βαραμείθ Ἀδαδέζερ βασιλέα Σουβὰ, κύριον αὐτοῦ. 24 καὶ συνηθροίσθησαν ἐπ' αὐτὸν ἄνδρες, καὶ ἦν ἄρχων συστρέμματος ἐν τῷ ἀποκτείνειν Δαυὶδ αὐτούς· καὶ ἐπορεύθησαν Δαμασκὸν, καὶ ἐκάθισαν ἐν αὐτῇ, καὶ ἐβασίλευσαν ἐν Δαμασκῷ. 25 καὶ ἐγένετο ἀντικείμενος τῷ Ἰσραὴλ πάσας τὰς ἡμέρας Σαλωμών αὐτῇ ἡ κακία Ἀδερ.

Au. Ver.—23 And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah:

24 And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

23 Hadadezer.

Houb.—*Nos*, *Adarezer*, ex scripturâ יצחק, ut in libro Samuel, et in paralipomenis. Sic etiam hoc loco duo Codices, nec non Vulgatus et Syrus.

Rezon.

Dathe., Booth.—Hezion. [xv. 8.]

Ged.—*Rezon.* He is supposed to be the same with *Hezron*, mentioned in xv. 18. This verse and the two following verses are in most Greek copies after ver. 14.

24 And he gathered men unto him.

Dathe.—And men were gathered [LXX, Syr., Arab.] unto him.

And reigned in Damascus.

Le Clerc, Houb., Dathe, Ged., Booth.—And made him [*Ged.*, *Rezon*; *Booth.*, *Hezion*] king of [Vulg., Syr., Arab., five MSS.] Damascus.

Houb.—24 יצחק: Non licet convertere et regnârunt; nam solus Adad Damasci regnum tenebat. Itaque יצחק sic habendum ut יצחק, et regem eum fecerunt; ut Clericus observat.

25 Besides the mischief that Hadad did, &c.

Pool.—So the sense is, this infelicity was added to the former concerning Hadad, mentioned above, ver. 14, &c. Whilst Hadad molested him in the south, Rezon threatened him in the north. But some understand this of Hadadezer, who is here called Hadad, by way of abbreviation, (which is not unusual in proper Hebrew

names, as is well known,) and that for, or because of, (for the Hebrew particle *eth* is sometimes put for *el*, which oft signifies, for, or because of, as Hebricians know,) the evil which befel Hadad, or Hadadezer, i. e., he bore a grudge against the Israelites from and ever since the slaughter that Joab made in Hadadezer's army, whereof he was a member, although he also took that occasion of making a defection from his master.

Ged.—25 He was an adversary to Israel all the remaining days of Solomon; and an abettor of the mischief done by Hadar; who being made king of Edom [LXX, Syr., Arab., and three MSS.], infested the Israelites.

Booth.—25 And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did, who reigned over Edom, and infested Israel.

Houb.—25 Ille igitur, dum vixit Salomon, Israël perpetuò adversatus est, cum interea vexabat eum Adad devastabatque Israël; nam in Edom regnabat.

25 יצחק יצחק יצחק: Hæc interpretationem bonam habere non posse, testis est Arias, sic convertens, et cum malo, quod Hadad, ut nullâ serie, ita etiam nullâ sententiâ. Græci Intt. legebant יצחק, pro יצחק, quos imitatur Vulgatus hoc modo, et hoc est malum Adad, omittens relativum יצחק. Sed continuationem hæc non habent, ut postquam de Razon vexatore Israel, dictum est, continenter subdatur, hoc est malum Adad, vel ut Græci Intt. hoc est malum quod fecit Adad. Nobis sic videtur, pro יצחק, legendum יצחק, quod verbum exhibent in Codice Rom. Græci Intt. et omittendum יצחק, quod omittit Codex Alex. deinde pro יצחק, substituendum יצחק, et cum eo, vel simul cum eo, (mala inferebat Adad, vexabatque Israël;) ut significetur Adad eodem tempore, quo Razon, vexasse Israelitas. Denique pro יצחק, Syria, legendum יצחק, vel יצחק, Edom. Nam Adad erat Idumæus, et ex Egypto proficiscens erat opportuna Idumæa. Omnes Veteres legunt יצחק, præter unum Chaldæum, quem Vulgatus sequitur.

Dathe.—23 Alius deinde Salomonis adversarius ex Dei voluntate fuit Hesjon, a) Eljadæ filius, qui ab Hadadesero, rege Zobensi, domino suo, aufugerat. 24 Ad quem confluerunt milites, quorum dux fuit, cum David Zobenses concideret. Venerunt Damascus, ibi consederunt eumque regem constituerunt. 25 Hunc Israëlitarum hostem

expertus sunt, quamdiu Salomo vixit, præter Hadadum non minus eis molestum, qui Edomitarum rex factus Israëlitas multum infestavit.

a) Cf. de hac pericopa verss. 23, 24, 25, Celeb. *Koehlerus* in repertorio pro litterat. orient. p. II. p. 262. In eo quidem non possem assentiri Viro Doctissimo, quod totum hunc locum habet pro interpolatione, quæ ex nota marginali textui sit inserta. Nam cum scriptor hoc agat, ut quos Salomo adversarios expertus sit, enarret, non potuit hunc Resonem s. Chesjonem omittere. Sed quod textus emendationes attinet, in his, una excepta, assentior. Primo pro יָרֵחַ legendum puto יָרֵחַ propter locum xv. 18, ubi Benhadad, filius Tabrimonis, nepos vocatur Hesjonis, non Resonis; et sic quoque vocatur ab interpretibus antiquis. Deinde vers. 24 pro יָרֵחַ ol ó Syrus et Arabs legerunt יָרֵחַ congregati sunt ad eum, sc. Hesjonem.—Porro pro יָרֵחַ Vulgatus, Syrus et Arabs יָרֵחַ constituerunt eum regem Damasci. Addo, conjugationem Hiphil etiam exhibere quinque codd. *Kennicotti*, in quibus scriptum exstat יָרֵחַ.—Tandem in vers. 25 pro יָרֵחַ ol ó et Vulg. habent יָרֵחַ, quam lectionem etiam probat Cel. *Koehlerus*. Sed hæc minime apta videtur contextui. Nam in his verbis sermo est de inimicitia Hadadi, regis illius Edomitarum, de quo vers. 14, seqq. quæ comparatur cum illa, qua Hesjon, alter ille adversarius Salomonis, Israëlitas infestavit. Sensus autem existit perquam durus si legatur: *hoc est malum, quod Hadad fecit*, de quo in his versibus sermo non fuit, sed de Hesjone, rege Damasci. Igitur יָרֵחַ explico per cum, cujus sensum in versione modo magis Latine indicavi. In fine versus pro יָרֵחַ cum τοῖς ó, Syro et Arabe legendum puto יָרֵחַ. Sic quoque duo codd. *Kennicotti* 93 et 150, a prima manu.

Ver. 27.

Millo. See notes on 2 Sam. v. 9, p. 521, 522.

Ver. 28.

וְהָאִישׁ יִרְבֵּעַם בְּנוֹר הָיִל בְּיָמָיו שְׁלֹמֹה
אֶת־הַפֶּצֶר פִּרְעֵשָׁה שְׁלֹמֹה הָיָה וַיִּפְקֹד
אֹתוֹ לְבִלְסַקְלָהּ בֵּית יוֹקָם :

καὶ ὁ ἄνθρωπος Ἰεροβοάμ ἰσχυρὸς δυνάμει·
καὶ εἶδε Σαλωμών τὸ παιδάριον ὅτι ἀνὴρ ἔργων
ἔστι, καὶ κατέστησεν αὐτὸν ἐπὶ τὰς ἀρσεῖς
οἴκου Ἰωσήφ.

Au. Ver.—28 And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, [Heb., did work] he made him ruler over all the charge [Heb., burden] of the house of Joseph.

Pool.—A mighty man of valour, or, a man of great strength of body, or courage of mind, or both.

Bp. Horsley.—28 “Of valour;” rather, “of activity.”

Ged.—28 For the man, Jeroboam, being a man of valour; and Solomon seeing him to be a youth fit for business, he set him over the imposts of the whole house of Joseph.

28 There is here, though strangely misplaced, a curious addition in Sep. Rom. and Ald. which I subjoin: *And he builded for Solomon, Sarira (Zerida); where he had thirty horse-chariots. He also builded the citadel, and enclosed the city of David out of the imposts of the house of Ephraim; but, aspiring at royalty, and Solomon seeking to kill him, he was afraid, and fled to Susak king of Egypt: with whom he remained unto the death of Solomon. And Susak gave to Jeroboam, for a wife, And the elder sister of his own wife Thekemina: she was high among the royal women; and she bore to Jeroboam his son Abiah.*

Set him over the imposts, &c. He was made governor and collector of the taxes that were raised chiefly in the tribes of Ephraim and Manasseh, to carry on the new buildings of Solomon: which taxes were doubtless odious to the people, especially to the house of Joseph; who were naturally jealous of the tribe of Judah, and had always a great influence over the other northern tribes. Jeroboam would take occasion, from his situation among them, to alienate them from Solomon: and thus pave the way to royalty. If the addition in the Greek version be genuine, which I am inclined to believe, it throws considerable light on the subject.

Ver. 29.

Au. Ver.—29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field.

Ged.—He had clad, &c. Who? Jeroboam or the prophet? for according to the

text it may be either. The Greek version, indeed, has *Abiah was clad*; and so the Syriac. The Vulgate also refers it to him. I am inclined to think that it was Jeroboam's garment that was torn in pieces: perhaps the robe of his new office.

Garment.

Ken.—Instead of כִּסְאוֹ, *Camb. MS.* 1 has כִּסְאוֹ in *veste*. Should we find in any Lat. Author the word *Vestimentum* frequently repeated, and should we sometimes find the same word (or letters expressive of the same thing) writ *Vestinetum*, we should correct the latter without the least scruple. In the Heb. Bible we have כִּסְמָה (*Shilmah*) sixteen times, and כִּסְמָה (*Shimlah*) twenty-seven times; both signifying *vestis*. I humbly presume it should be כִּסְמָה (*Shimlah*) universally, as it is here in this MS.; the Arab. verb

شَمَلَ, (*Shamal*) is *vestivit, totum se operuit*, &c. Let us only consider Exod. xxii. 26, 27. Can we think, that Moses, in ver. 26, writ כִּסְמָה: and, in the very next verse, כִּסְמָה as the words are now printed? Since making the preceding correction, upon referring to the Samar. Pentateuch, I find the word *there* properly כִּסְמָה (*Shimlah*) in every place.

Ver. 32.

Au Ver.—32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

See notes on ver. 13.

Bp. Patrick.—*One tribe.*] Besides his own. Or Benjamin and Judah may be looked upon but as one tribe; both of them having a share in the city of Jerusalem, and lying near one to the other.

Ged.—*One tribe, LXX two*, and this may be the true reading. It is certain that the tribe of Benjamin remained in the possession of Solomon's posterity, as well as the tribe of Judah; but, being a small tribe, it might be here included in the greater.

Ver. 33.

יָעַן וְאִשְׁתִּי וְכָל־אֲשֶׁר־עָבַדְתִּי וְכָל־אֲשֶׁר־עָבַדְתִּי לְכִמּוֹשׁ אֶלְהִי מִלְּאֵל וְלִמְלָכִים אֶלְהִי בְּגֵרֵעַמּוֹן וְלֹא־חָלַכְנִי בְּדַרְכֵי לַעֲשׂוֹת הַיֵּשֶׁר בְּעֵינֵי יִחְזַקְתִּי וּמִשְׁפָּטַי בְּיָד אֲבִי :

ἀνθ' ὧν ἐγκατέλιπέ με, καὶ ἐποίησε τῇ Ἀσ-
τάρτη βδελύγματι Σιδωνίων, καὶ τῷ Χαμῶς,

καὶ τοῖς εἰδώλοις Μωᾶβ, καὶ τῷ βασιλεὶ αὐτῶν προσοχθίσματι νιῶν Ἀμμὼν, καὶ οὐκ ἐπορεύθη ἐν ταῖς ὁδοῖς μου τοῦ ποιῆσαι τὸ εὐθὲς ἐνώπιον ἐμοῦ, ὡς Δαυὶδ ὁ πατὴρ αὐτοῦ.

Au. Ver.—33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which* is right in mine eyes, and to *keep* my statutes and my judgements, as *did* David his father.

Pool.—*They have forsaken me*, i. e., the king, and his concubines, and people.

Commentaries and Essays.—*Because they have forsaken me*, &c. שָׁנָה, Hebrew. The Greek version hath the verbs in the singular number, and rightly [so *Horsley, Ged., Booth.*]. 1st. Because Solomon is the person spoken of as the subject of the message, in the preceding and following verses; and 2dly, The Hebrew betrays its own error in the close, by the words, כִּדּוּ אֲבִי, “as David his father,” which appropriates what is here said to Solomon. As it stands in the present Hebrew text it is not sense. Five Hebrew MSS. have the first verb singular, שָׁנָה; and six, וְשָׁנָה.

Ashtoreth. See notes on Jud. ii. 13, p. 167. *Chemosh.*

Gesen.—כִּמּוֹשׁ m. (perh. subduer, vanquisher, r. כָּשַׁב) *Chemosh*, pr. n. of the national god of the Moabites and Ammonites, Judg. xi. 24; the worship of which was introduced at Jerusalem under Solomon, 1 Kings xi. 7; 2 Kings xxiii. 13; Jer. xlviii. 7. Hence כְּמֹשׁ, עַם, *people of Chemosh*, i. e., the Moabites, Num. xxi. 29. Sept. Χαμῶς, Vulg., *Chamos*.

Milcom. See notes on xi. 5.

Ver. 34.

וְלֹא־אֶקַּח אֶת־כְּלִי־הַמִּלְחָמָה מִיָּדוֹ וְנֹ

καὶ οὐ μὴ λάβω πῆν βασιλείαν ὀλην ἐκ χειρὸς αὐτοῦ, κ.τ.λ.

Au. Ver.—34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes.

Pool.—*The whole kingdom*, to wit, of Israel, that which I have designed for thee. Or rather, *I will not take anything*, or part

of the kingdom [so *Houb.*, *Ged.*, *Booth.*]. For the Hebrew phrase *lo col*, which properly signifies *not all*, or *not the whole*, doth usually signify *not any thing*, as Deut. viii. 9, *thou shalt not want every thing*, i. e., not any thing. So also Gen. iv. 15; xxiii. 6; xxxix. 23; Psal. xlix. 17; cxliii. 2, &c. *The whole kingdom out of his hand*; he shall possess it whilst he lives, as it follows; and therefore thou shalt not yet attempt to invade it.

Ver. 36.

Au. Ver.—36 And unto his son will I give one tribe, &c.

Ged.—*One*; LXX, *two*. See notes on verses 13 and 32.

Ver. 37.

וְיָהִי בְשָׁמֶעַךְ יְהוֹאָחָז בֶּן־נִבָּט וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה

— καὶ βασιλεύσεις ἐν οἷς ἐπιθυμεῖ ἡ ψυχὴ σου, κ.τ.λ.

Au. Ver.—37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

According to all.

Booth.—Over all.

CHAP. XII. 2, 3.

וַיְהִי בְשָׁמֶעַךְ יְהוֹאָחָז בֶּן־נִבָּט וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה
וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה
וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה
וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה וְיָשָׁב יְרֵדָה

3. v. 3. רבא ק'

[Alex.] 2 καὶ ἐγένετο ὥς ἤκουσεν Ἰεροβοὰμ υἱὸς Ναβὰτ, καὶ αὐτοῦ ἔτι ὄντος ἐν Αἰγύπτῳ ὥς ἐφύγεν ἐκ προσώπου τοῦ βασιλέως Σαλωμῶν, καὶ ἐπέστρεψεν Ἰεροβοὰμ ἐξ Αἰγύπτου. 3 καὶ ἀπέστειλαν καὶ ἐκάλεσαν αὐτὸν καὶ ἦλθεν Ἰεροβοὰμ, κ.τ.λ.

Au. Ver.—2 And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;)

3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying,

Bp. Patrick.—2 *Heard of it.*] The words of it are not in the original, but only that he *heard*: either of this meeting, or of the death of Solomon, or both: for he could not

hear of this meeting without hearing of his death.

And Jeroboam dwelt in Egypt. So *Patrick*, *Maurer*.

Commentaries and Essays.—When *Jeroboam*, who was yet in Egypt, heard of it. What then? We are not told. But the omission may be supplied from the parallel place, 2 Chron. x. 2, which adds, "that Jeroboam returned out of Egypt." Perhaps, however, here is no omission, but rather an error in the text. i. e., of נבט, for נבט, as it is in Chronicles. The difference between Kings and Chronicles in the word נבט, is only in the points, which are of no authority. Then the passage will run the same as in Chronicles, and the version the same, "It came to pass when Jeroboam heard of it, that he returned [so *Pilkington*] out of Egypt." The LXX have not this verse, and differ greatly from the Hebrew in this and in the foregoing chapter.

Houb., *Dathe*, *Ged.*, *Booth.*—And [*Ged.*, now] when Jeroboam, the son of Nebat, who was yet in Egypt, whither he had fled from the presence of king Solomon, had heard of Solomon's death, then Jeroboam returned [*Ged.*, had returned] from Egypt, &c.

Dathe.—Pro יָשָׁב בְּמִצְרַיִם legendum esse יָשָׁב בְּמִצְרַיִם, partim contextus docet, partim locus parallelus 2 Chron. x. 2, partim ol d et Vulgatus.

Houb.—2 יָשָׁב יְרֵדָה : Arias, *et habitaverat Jeroboam in Aegypto*, quem clericus imitatur, convertens, *et commoratus fuerat in Aegypto*, non attendens mox dictum fuisse, *et ille erat adhuc in Aegypto*, et nomen יְרֵדָה nunc iterari, atque aded aliam Jeroboami rem gestam, narrari, quæ antea non fuerit narrata; nempe eum Aegypto, ubi habitabat, nunc redire. Nam id docet et locus parallelus 2 Par. x. 2, ubi legitur יָשָׁב יְרֵדָה... יָשָׁב, nec non hoc loco Græci Intt. qui, καὶ ἐπέστρεψεν ... ἐξ Αἰγύπτου, *et reversus ... ex Aegypto*. Et ita etiam Vulgatus. Denique id quasi digito monstrat illud יָשָׁב יְרֵדָה, *ut audivit Jeroboam*. ... Nam causa hîc memoratur, propter quam Jeroboam Aegyptum relinqueret, scilicet eum audivisse omnem Israel, mortuo Salomone, esse in Sichem congregatum. Quod nisi sic esset, omninò inutile fuisset memorare hæc audivisse Jeroboam, ut postea subderetur, eum in Aegypto commoratum fuisse.

3 יָבֹא, *et venerunt*. Masora יָבֹא, *et venit*,

jected by it:—1 Kings xii. 11, 14; 2 Chron. x. 11, 14, al. non occ.

Ver. 12.

Houb.—רבו: Ne hanc quidem fœditatem e contextu sacro eripere ausi sunt superstitiosi Judæi, quam forte crederent omnium esse Codicum. Sed lego רבו, in Codice eo Orat. antiquissimo 53 a quo absunt bene multæ ejusmodi fœditates.

Ver. 15.

וְלֹא־שָׁמַע הַמֶּלֶךְ אֶל־הָעָם כִּי־הִיָּיתָה־
סִבָּה מַעַם יְהוָה לִפְעֻן הַקָּדִים אֶת־
דָּבָרוֹ וְגו'

καὶ οὐκ ἤκουσεν ὁ βασιλεὺς τοῦ λαοῦ, ὅτι ἦν μεταστροφή παρὰ κυρίου, ὅπως στήσῃ τὸ ῥῆμα αὐτοῦ, κ.τ.λ.

Au. Ver.—15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

The cause was from the Lord.

Bp. Horsley.—15 Rather, *the turn, or, the bringing about*; i. e., the event was from Jehovah.

Dr. A. Clarke.—*The cause was from the Lord.*] God left him to himself, and did not incline his heart to follow the counsel of the wise men. This is making the best of our present version; but if we come to inquire into the meaning of the cause of all this confusion and anarchy, we shall find it was Rehoboam's *folly, cruelty, and despotic tyranny*: and was *this* from the Lord? But does the text speak this bad doctrine? No: it says סבה, *the revolution, was from the Lord*. This is consistent with all the declarations which went before. God stirred up the people to revolt from a man who had neither skill nor humanity to govern them. We had such a סבה, *revolution*, in these nations, in 1688; and, thank God, we have never since needed another. None of our ancient translations understood the word as our present version does: they have it either *the turning away was from the Lord*, or *it was the Lord's ordinance*; viz., that they should turn away from this foolish king.

Ged.—The Lord so ordaining it, that he might accomplish, &c.

Booth.—For Jehovah so overruled this affair that he might perform, &c.

Gesen.—מָה f. (r. סָבָה) *turn, course* of things, as from God, 1 Kings xii. 15; i. q. מָהָה 2 Chron. x. 15.

Prof. Lee.—מָהָה, f. i. q. מָהָה, *A change, a turn* in the course of events, 1 Kings xii. 15.

Ver. 16.

וַיֵּרָא כָּל־יִשְׂרָאֵל לְפָנֵי הַמֶּלֶךְ
וַיֹּאמְרוּ וַיִּשְׁבּוּ חָקִים אֶת־הַמֶּלֶךְ דָּבָר
לֹא־מִן־מַחֲלָה הָלַךְ בְּדָוִד וְלֹא־בַחֲלָה
בְּדָוִדִישִׁי לֹא־הָלַךְ יִשְׂרָאֵל עִתָּה רָאֵה
בֵּיתֶךָ דָּוִד וְגו'

καὶ εἶδον πᾶς Ἰσραὴλ, ὅτι οὐκ ἤκουσεν ὁ βασιλεὺς αὐτῶν καὶ ἀπεκρίθη ὁ λαὸς τῷ βασιλεῖ, λέγων, τίς ἡμῖν μερίς ἐν Δαυὶδ; καὶ οὐκ ἔστι ἡμῖν κληρονομία ἐν υἱῷ Ἰεσσαί: ἀπώτρεχε Ἰσραὴλ εἰς τὰ σκηνώματά σου· νῦν βόσκει τὸν οἶκόν σου Δαυὶδ.

Au. Ver.—16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David, &c.

Houb.—אֵיךְ, *ad eos*, pro אֵיךְ barbarismus est, quem non habent Sam. Pentateuchi Codices; quique abest hoc ipso loco a Codicibus quatuor Orat. ... יִשְׂרָאֵל, *ad tentoria tua*. Mutilus contextus, qui suppletur addito וְ, post ו, *quisque ad tentoria tua*, ut legitur loco parallelo, 2 Par. x. 16. Imo legere videtur וְ, hoc ipso loco, Chaldaeus, qui נָבַח לָךְ, *quisque in tabernaculum tuum*. Omissum fuit וְ post ו, ex similitudine tum scribendi, tum pronuntiandi; nam sæpe וְ, ut י, enuntiabatur. ... רָאֵה בֵּיתֶךָ, *vide domum tuam*. Sententia est, *prospice domui tuæ*; ita ut legendum videatur רָאֵה בֵּיתֶךָ, *domui tuæ*, si quidem retinebitur רָאֵה, *prospice*. Sed multo melius Græci Intt. βόσκει, *pasce (domum tuam)* ex scripture רָאֵה: vide quæ diximus ad locum parallelum, 2 Par. x. 16.

Ver. 18.

Au. Ver.—18 Then king Rehoboam sent Adoram, who was over the tribute, &c.

Adoram.

Ged., Booth.—"Adoniram." So Sept., Syr., Arab., and so he is called ch. iv. 6; v. 14. The present text, with Chald. and Vulg. has *Adoram* or *Aduram*.—*Ged.*

Ver. 20.

Au. Ver.—20 And it came to pass, when

all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

And it came to pass.

Ged., Booth.—For it came to pass.

Commentaries and Essays.—*When all Israel heard, that Jeroboam was come again, they sent, and called him, &c.* This seems inconsistent with what is said verse 3 and 12 above, that Jeroboam appeared in person at the head of the people in their address to Rehoboam. If so, they must not only have heard, but seen, that he was returned. The parallel place, 2 Chron. x., hath not this verse, and the narrative is there consistent. The LXX have this verse, but as it mentions nothing of Jeroboam's appearing at the head of the congregation after his return, but seems to suppose him concealed, its narration also is consistent. And I confess it doth not seem so likely, that such an obnoxious person as Jeroboam should head the people on a petition for redress of grievances; this would have been too affronting, and a seeming insult on the king; but rather more probable that he should lie a while concealed, perhaps plotting, and intriguing, and in readiness to take advantage of circumstances.

Ver. 27.

Houb.—דַּחֲנִי, *et me interficiat.* Circulo castigatur id verbum in Codicibus, quo mone-mur legendum דַּחֲנִי, non omisso ו numeri pluralis; etsi tali emendatione Masoretæ supersedent hic, et alibi passim.

Ver. 28.

וַיִּצַּע הַמֶּלֶךְ וַיַּעַשׂ שְׁנֵי עֲבָלֵי זָהָב וַיִּמְאָר מֵאֲלֹהֵם רַב־לָכֶם מִצִּלּוֹת יְרִישָׁלָם וְגו'

καὶ ἐβουλεύσατο ὁ βασιλεὺς, καὶ ἐπορεύθη, καὶ ἐποίησε δύο δαμάλεις χρυσᾶς, καὶ εἶπε πρὸς τὸν λαόν, Ἰκανούσθω ὑμῖν ἀναβαίνειν εἰς Ἱερουσαλὴμ, κ.τ.λ.

Au. Ver.—28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

And said to them.

Ged.—And said to the people [LXX].

It is too much for you to go up to Jerusalem.

Bp. Patrick.—Or, as some expound the Hebrew words, "You have gone long enough to Jerusalem."

Maurer.—בַּחֲנִי *satis est τοῦ ἀναβαίνειν.* בַּחֲנִי in hac phrasi sensu partitivo, non comparativo (qui placuit Schulzio, Dathio, Sonnio) aut ullo alio (*absiste a*) accipiendum esse, plane apparet. Cf. Ex. ix. 28: *satis esto tonitruum*, Ezech. xlv. 6: *satis est acclerum*. Add. Deut. i. 6; ii. 3 ubi בַּחֲנִי cum simplici infinitivo conjungitur.

Ver. 30.

וַיְהִי הַדָּבָר הַזֶּה לְחַטָּאת וַיָּלֶךְ הָעָם לִפְנֵי הָאֱלֹהִים עֲדֹנָן :

καὶ ἐγένετο ὁ λόγος οὗτος εἰς ἁμαρτίαν καὶ ἐπορεύετο ὁ λαὸς πρὸς προσώπου τῆς μίας ἑως Δάν, καὶ εἴσαν τὸν οἶκον Κυρίου.

Au. Ver.—30 And this thing became a sin: for the people went to worship before the one, even unto Dan.

Ged., Booth.—30 And this thing became the occasion of sin: for the people went to worship either before the one at Bethel, or the other at Dan.

Ver. 31.

וַיַּעַשׂ אֶת־בָּתֵּי בָמֹת וַיַּעַשׂ לַחֲנִיִּם מִקְצֵי־הָעָם מֵאֲשֶׁר לִאֲחֵי־הָיָה מִבְּנֵי לֵוִי :

καὶ ἐποίησεν οἶκους ἐφ' ὑψηλῶν, καὶ ἐποίησεν ἱερεῖς μέρος τι ἐκ τοῦ λαοῦ, οἱ οὐκ ἦσαν ἐκ τῶν υἱῶν Λεβὶ.

Au. Ver.—31 And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

Pool.—*An house of high places, or, an house* (i. e., houses, or chapels) *in the high places.* Besides the famous houses, or temples, which he built at Dan and Beth-el, he built also, for his people's better accommodation, lesser temples upon divers high places, which were esteemed sacred and venerable, because their pious ancestors had served God in them; and thereby Jeroboam might not seem to bring in a new religion, but only to revive the old. *Made priests of the lowest of the people.* The words in the Hebrew properly signify *from the ends of the people*; which is and may be translated thus, *out of all the people*; promiscuously out of every tribe; which exposition seems to be confirmed by the following words, which are added to explain these, *which were*

not of the sons of Levi; though they were not of the tribe of Levi. And that indeed was Jeroboam's sin; not that he chose mean persons, for some of the Levites were such; and his sin had not been less, if he had chosen the noblest and greatest persons, as we see in the example of Uzziah, 2 Chron. xxvi. 18, 19; but that he chose men of other tribes, contrary to God's appointment, which restrained that office to that tribe. *Not of the sons of Levi*; to whom that office was confined by God's express command; but he gave the priesthood promiscuously to any person of any other tribe.

Bp. Patrick.—*He made an house of high places.* That is, saith Abarbinel, he made an house or temple at Dan; wherein there was not one altar only, as there was at Jerusalem, but a great many high places.

And made priests of the lowest of the people, which were not of the sons of Levi. The Hebrew words *miketsoth haam* should not be interpreted "the lowest of the people;" but, as Abarbinel expounds it, "out of all the people;" he made anybody a priest though he was not of the sons of Levi. And Bochartus hath justified this exposition, by a great many examples of the use of these words in other places. To this Jeroboam was forced, because the Levites would not serve his impiety (2 Chr. xi. 14), and therefore he expelled them all, and seized on their cities and lands. Whereby, as he eased the people of paying their tithes, there being none to demand them; so he gratified them by making priests out of every tribe and family; even "in the extremest part of the country," as the Hebrew words signify. Thus, as he transferred the kingdom from the house of David, so he transferred the priesthood from the family of Aaron, and let it loose, that any body might be admitted to that honourable employment. Which was a very popular thing, and ingratiated him no doubt, with the Israelites. And Cornel. Bertram thinks, that as he had priests, so he had Levites also of the same stamp; that is, some to officiate under the priests as they did. The former he called *cohenim*, as they were called in Judah; the other he called *cemarim*, who ministered as the Levites did; but in black, not in white garments, and thence had their name (De Republ. Judaica, cap. 16).

Bp. Horsley.—*Of the lowest of the people*; rather, *of the people at large*, without dis-

crimination of any particular tribe [so *Dathe, Maurer, Ged., Booth.*].

Professor Lee.—מִקְצוֹת הָעָם, *of the extremities of the people*, i. e., from the least to the greatest, without any regard to the proper tribe, Levi.

Maurer.—מִקְצוֹת הָעָם *ex universo populo, ex omnibus sine discrimine.* Sic מִקְצָה etiam dicitur xiii. 33, cf. ad Gen. xix. 4, et xlvii. 2. Male Schulzius, alii: *ex infima plebe.*

Ver. 32, 33.

32 וַיַּעַשׂ יִרְבֹּעָם חֹג בַּחֹדֶשׁ הַשְּׁמִינִי
בְּחַמֵּשָׁה עָשָׂר יוֹם לַחֹדֶשׁ בְּתַבְּנֵי
אֶשֶׁר בִּיהוּדָה וַיַּעַל עַל-הַמִּזְבֵּחַ בֶּן
עֶשֶׂה בְּבֵית-אֵל לִזְבֹּחַ לַעֲזָרָה אִשְׁתֵּי
עֶשֶׂה וְהַעֲמִיד בְּבֵית אֵל אֶת-לִהְנִי
הַזִּמְזִמֹת אֶשֶׁר עֶשֶׂה: 33 וַיַּעַל עַל-
הַמִּזְבֵּחַ וַאֲשֶׁר-עֶשֶׂה בְּבֵית-אֵל
בְּחַמֵּשָׁה עָשָׂר יוֹם בַּחֹדֶשׁ הַשְּׁמִינִי
בַּחֹדֶשׁ אֲשֶׁר-בָּרָא מִלְכּוֹ וְגו'

ק' מלכו י. 33.

ה' ה' דגש. 32.

32 καὶ ἐποίησεν Ἱεροβοὰμ ἑορτὴν ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ πεντεκαίδεκάτῃ ἡμέρᾳ τοῦ μηνὸς κατὰ τὴν ἑορτὴν τῇ ἐν γῇ Ἰουδα, καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησεν ἐν Βαιθὴλ τοῦ θύειν ταῖς δαμάσειν, αἷς ἐποίησε, καὶ παρέστησεν ἐν Βαιθὴλ τοὺς λερεῖς τῶν ὑψηλῶν, ὧν ἐποίησε. 33 καὶ ἀνέβη ἐπὶ τὸ θυσιαστήριον, ὃ ἐποίησε, τῇ πεντεκαίδεκάτῃ ἡμέρᾳ ἐν τῷ μηνὶ τῷ ὀγδόῳ ἐν τῇ ἑορτῇ ἣ ἐπλάσαστο ἀπὸ καρδίας αὐτοῦ, κ.τ.λ.

Au. Ver.—32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar [*or*, went up to the altar, &c.]. So did he in Beth-el, sacrificing [*or*, to sacrifice] unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he offered upon the altar [*or*, went up to the altar, &c.] which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense [*Heb., to burn incense*].

Commentaries and Essays.—32 and 33. We have here an account of Jeroboam's instituting a feast, in honour of his new

gods, which he set up at Dan, and at Bethel, in imitation of the feast of tabernacles at Jerusalem, and by the clause, *so did he in Bethel*, it should seem that he celebrated it first at Dan, and afterwards at Bethel with the same rites as he did at Dan, and so the commentators I have consulted understand it. Patrick, on the clause, *so did he in Bethel*, thus comments, "what he had done in Dan, he did also in Bethel, for hitherto hath been related only what he did in the remotest place." See also his comment on the latter part of the 33d verse. Now here it may be objected, 1st, That it is not reasonable to suppose, that Jeroboam would institute his new feast, and celebrate it first at Dan, the remotest corner of the kingdom, but at Bethel, near his own royal residence, which appears by the tenor of the future history to have been the capital seat of idolatry, the rival of the temple at Jerusalem, "the king's sanctuary and the king's court," as it is called, Amos vii. 13. 2dly, That, this clause excepted, there is the greatest reason to conclude from the tenor of the narration, that the whole transaction was performed at one time, and at one place, and that at Bethel. 3dly, by supposing he celebrated it first at Dan, and then at Bethel, so as he did at Dan, a plain absurdity follows, i. e., that he celebrated the same feast both at Dan and at Bethel, the same day of the same month; for it was the fifteenth day of the eighth month that he celebrated the feast; but the distance of the places, together with the time the celebration of such a solemn feast would necessarily take up, renders the very supposition of such a thing absurd. These difficulties occurred to me in reading this passage. I then looked into the Greek version, and all these difficulties vanished; all was plain and consistent, and that only by a different reading of one word in the text: for instead of "so $\kappa\alpha\iota$, did he at Bethel," it has $\epsilon\upsilon\ \epsilon\pi\alpha\gamma\alpha\gamma\epsilon\ \epsilon\upsilon\ \beta\epsilon\theta\epsilon\lambda$; he offered upon the altar which he had made at Bethel; reading either, $\alpha\lambda\tau\alpha\rho$, (and one MS. has now $\alpha\lambda\tau\alpha\rho$, as in ver. 33) or, $\kappa\iota$, which more nearly resembles $\kappa\iota$, the word now in the Hebrew text, which is often used in the relative sense of $\alpha\lambda\tau\alpha\rho$. (See many instances of this in the note on Jer. vii. 21, 22.) Here then we find, that Jeroboam celebrated this new feast, not at Dan first, and afterwards at Bethel on the same day, but at Bethel, *he offered on*

the altar, which he had made at Bethel, sacrificing to the calves he had made, and he placed at Bethel the priests, &c. The whole translation relates to Bethel only, and the difficulties that occur in the Hebrew text in this place are removed. If it be objected, that the 33d verse will be an unnecessary repetition; I answer, that repetitions like this are very common in the style of the Old Testament. But this recapitulation will appear more proper here, when it is considered that this verse is connected with the following, verse 1 of chap. xiii., and should not have been separated from it. It is the introduction to another narration, and another subject concerning the people, &c., and should have begun the next chapter, not ended this. And in this view our version of the beginning of this 33d verse is very proper, *So he offered* ($\epsilon\upsilon$ often carries this sense) *upon the altar he had made at Bethel, in the fifteenth day of the eighth month, and ordained a feast, and offered upon the altar, and burnt incense. And behold there came a man of God, i. e., while, or, as he was doing this, a man of God came.* This 33d verse then is designed to introduce the ensuing story, and therefore not an unnecessary repetition. But further, this verse explains the former, as it fixes the transaction to one day, as well as the former, and consequently to one place, and that Bethel expressly; and therefore it was but one transaction, and the same as that spoken of in the 32d verse.

Dathe.—Male h. l. capita sunt divisa. Cum hoc versu novum caput incipere debet. Nam apodosis manifeste est in initio vers. 1.

Bp. Horsley.—33 *Of his own heart.* For מלבו, many of Kennicott's Codd. have מלבו.

Maurer.—[מִן הַלֵּב מִן הַלֵּב] quem (mensum) excogitaverat seorsum a Judæis, i. e., pro lubitu suo. K'ri מִן הַלֵּב 'א, quam scripturam post alios assensu suo probavit Hitzigius Begriff, p. 128. Cf. Neh. vi. 8: מִן הַלֵּב מִן הַלֵּב. Sed religio est, lectionem receptam mutare, ubi bonum sensum fundit.

Ken.—In ver. 33 there is another extraordinary mistake, מלבו, *præter*, instead of מלבו, *ex corde suo*, as it is in the text of MS. 4, and Camb. 1. This word is also right in the marginal Keri; which, Leusden tells us, we are by no means to say is the truer read-

ing, because then the text must be allowed to be corrupted: but the Keri כלנו, *ex corde suo* only *explains* what is meant by כלנו, *præter*. Strange indeed! If it be true, that *præter* is explained by *ex corde suo*, it is in truth a marvellous explanation; and perhaps it is only to be paralleled by *ei* explained by *non*!

CHAP. XIII. 2.

Au. Ver.—in the word of the Lord.

Ged., Booth.—By the command of Jehovah.

Ver. 3.

וַיֵּן הַמִּזְבֵּחַ אֶשֶׁר דָּבַר יְהוָה וְגו' —
— τοῦτο τὸ ῥῆμα ὃ ἐλάλησε Κύριος, κ.τ.λ.

Au. Ver.—3 And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.

This is the sign which the Lord hath spoken.

Maurer.—*Hoc est signum s. documentum, Jovam loqui*, i. e., hoc est signum, ex quo cognoscatur, rem vs. 2 predictam Dei jussu me prædixisse, eamque eventum suum habituram esse. Sed potest etiam verti: *hoc est signum, quod Jova pronuntiat*, ut vaticinii vs. 2 fides cognosci possit.

Ver. 4, 8.

Houb.—4 חסדו : Lege חסדו, *comprehendite eum*. Deficere וי monet circulus supernus in Codicibus, quomodo et punctum *Kibbuts*. Sed sæpe hodierni ipsi Codices non omittunt illud וי numeri pluralis, subsequente affixo וי; ut Grammatici novi jus non habeant sancire illud וי, ante affixum וי deficere ex Hebr. linguæ indole.

8 אבא : Similiter deficit וי nam forma legitima est אבא, *intrabo*; neque וי expungitur num. sing. nisi in futuro, præfixo nexu וי, ut in אבא, pro אבא.

Ver. 11.

וַיָּבִיאוּ אֶחָד זָנוֹן יוֹשֵׁב בְּבֵית-אֵל וַיִּבְרָא בָּנוֹ וַיִּסְפְּרוּ לוֹ אֶת-כָּל-הַפְּעֻלָּה אֲשֶׁר-עָשָׂה אֱלֹהִים וְהַיּוֹם בְּבֵית-אֵל אֶת-הַדְּבָרִים אֲשֶׁר דָּבַר אֵל-הַקֹּדֶשׁ וַיִּסְפְּרוּם לְאַחֵיהֶם :

καὶ προφήτης εἰς πρεσβύτης κατώκη ἐν Βαιθὴλ, καὶ ἔρχονται οἱ υἱοὶ αὐτοῦ καὶ διηγῶντο αὐτῷ πάντα τὰ ἔργα ἃ ἐποίησεν ὁ

ἄνθρωπος τοῦ Θεοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν Βαιθὴλ, καὶ τοὺς λόγους, οὓς ἐλάλησε τῷ βασιλεῖ, καὶ ἐπέστρεψαν τὸ πρόσωπον τοῦ πατρὸς αὐτῶν.

Au. Ver.—11 Now there dwelt an old prophet in Beth-el; and his sons [Heb., son] came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

Bp. Patrick.—*His sons came and told him.* In the Hebrew it is, "his son came and told him," &c., that is, one of his sons came first, and told all the foregoing passages; and afterward came all the rest of them, and confirmed what he had related.

Houb.—11 ... וַיָּבִיאוּ בְנֵי יוֹשֵׁב, *et venit filius ejus, et narravit...* Græci Intt. Vulgatus et Syrus legunt, וַיָּבִיאוּ בְנֵי יוֹשֵׁב, *et venerunt filii ejus et narraverunt*, ut et legendum: nam subsequitur hoc eodem versu, וַיִּסְפְּרוּ לְאַחֵיהֶם, *et narraverunt hæc patri suo*; qui numerus pluralis viget etiam sequenti versu. Nihil frigidius, quam quod ait in hunc locum David Kimki, venisse primum unum ex filiis prophetæ, deinde alios, eo narrante, etiam venisse, et eadem patri suo iterasse. Nam וַיִּסְפְּרוּ in contextu (*narraverunt hæc*) non habet nominativum alium, quam בְנֵי, nec filii alii venisse memorantur, qui eadem *narrarent*. Sed tamen hic habemus Davidem Kimki confitentem, male consociari *narraverunt* cum *filius*, atque adeo *enallagen* numeri, ad quam sæpe grammatici recurrunt, vituperantem.

Ver. 12.

Houb.—12 אֵלֵיהֶם, *ad eos*; mendose, pro אֵלֵיהֶם, ut alibi sæpe, ubi etiam codices plerique אֵלֵיהֶם; sic hoc loco quatuor Codices Orat.

Ver. 14.

Au. Ver.—Oak.

Rosen., Gesen., Lee.—Terebinth tree. See notes on Gen. xxxvi. 4, vol. I., p. 65.

Ver. 18, 19.

וַיֹּאמֶר אֵלָיו : 18 וַיֵּשֶׁב אִתּוֹ וַיֹּאמֶר לְהָם וְגו' —

18 — καὶ ἐψεύσατο αὐτῷ 19 καὶ ἐπέστρεψεν αὐτόν, καὶ ἔφαγεν ἄρτον, κ.τ.λ.

Au. Ver.—18 He said unto him, I am a prophet also as thou art; and an angel spake unto me by the word of the Lord,

saying, Bring him back with thee into thine house, that he may eat bread and drink water. *But he lied unto him.*

19 So he went back with him, and did eat bread in his house, and drank water.

But he lied unto him. So he went back with him, and did eat, &c.

Ged.—Thus he deceived him, and brought him back: and he ate, &c.

Brought him back. So Sept., Vulg., which I think the true reading. The rest, *he went back with him.*

Houb.—רָחַשׁ, *decipiens eum*: Melius Græci Intt. et Syrus et Arabs, רָחַשׁ, *decipiebat autem...* Nam nexus י in hoc transitu sententiæ ad sententiam videtur esse necessarius.

Ver. 20.

וַיָּחִי הֵם יוֹשִׁימִים אֶל־הַשְּׁלֵחַן וַיֵּשְׁבוּ
דָּבָר יְהוָה אֶל־הַנָּבִיא אַחֲרֵי הַיֹּשִׁיבֹו :

סָמַח בְּמַצַּע הַסֵּעַ

καὶ ἐγένετο αὐτῶν καθήμενων ἐπὶ τῆς τραπέζης, καὶ ἐγένετο λόγος Κυρίου πρὸς τὸν προφήτην τὸν ἐπιστρέψαντα αὐτόν.

Au. Ver.—20 And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back.

Ken.—We have here a Masoretic *piska* or *hiatus*, the little circle of omission being placed between the two words וַיֵּשְׁבוּ וַיֵּשְׁבוּ. The sense is, *And it came to pass, as they sat at table that the word of the Lord came, &c.* The Arab. version only has the word here omitted, which reads, *As they sat at table and did eat, that the word of the Lord came, &c.*

Pool.—Unto the prophet that brought him back; so he makes this prophet publicly to call himself liar, and to pronounce a terrible sentence against him, to whom he professed so much kindness. Indeed the Hebrew words are ambiguous, and by others rendered thus, *to the prophet whom he had brought back*; which agrees very well with the Hebrew phrase, and may seem to be the best translation, by comparing ver. 23, where the very same phrase is so rendered; and ver. 26, where this message is said to be spoken to him. But these arguments are not cogent; not that from ver. 23, because it is a common thing for the same phrase in divers verses, and sometimes in one and the same verse, to be diversely used; nor that

from ver. 27, for that may be rendered *concerning him*. And therefore our translation is better, as is manifest from ver. 21.

Ken.—A great clamour has been raised against this part of the history, on account of God's denouncing sentence on the *true* prophet by the mouth of the *false* prophet: but if we examine with attention the original words here, they will be found to signify either *he who brought him back*; or, *whom he had brought back*; for the very same words, אִשֵּׁר וְהַיֵּשִׁיב, occur again in ver. 23, where they are now translated, *whom he had brought back*; and where they cannot be translated otherwise. This being the case, we are at liberty to consider the word of the Lord as delivered to the *true* prophet thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. xxii. 11. And that this doom was thus pronounced by *God*, not by the false prophet, we are assured in ver. 26: "The Lord hath delivered him unto the lion, according to the word of the Lord which he spake unto him." Josephus expressly asserts that the sentence was declared by God to the *true* prophet. The Arabic asserts the same.

Ver. 23, 24.

וַיָּחִי אַחֲרַי אֲכָלוּ לֶחֶם וַיֵּשְׁבוּ
שְׂתוּרָתוֹ וַיַּחֲבֹשׁ לוֹ קַחְמוֹר לְנָבִיא אַחֲרֵי
הַיֹּשִׁיבֹו : 24 וַיֵּלֶךְ וַיִּמְצָא אֹהֶל אֲרִיָּה
בְּהָרָה וַיִּמְתְּחָהּ וּגְוַ

23 καὶ ἐγένετο μετὰ τὸ φαγεῖν αὐτὸν ἄρτον καὶ πιεῖν ὕδωρ, καὶ ἐπέσاختεν αὐτὰς τὸν θνόν, καὶ ἐπέστρεψε, καὶ ἀπῆλθε. 24 καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ, καὶ ἐθανάτωσεν αὐτόν, κ.τ.λ.

Au. Ver.—23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back.

24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase.

Bp. Horsley.—23 *For the prophet whom he had brought back.* In the 20th verse these same words are understood to express "the prophet who brought him back;" and in the 26th verse, the words אִשֵּׁר וְהַיֵּשִׁיב necessarily bear that meaning. The LXX finish the sentence with the word לְנָבִיא; and

what follows they read וישן רץ, and they began the 24th verse with the word וימאחז.

That he saddled the ass for him, for the prophet: so he returned and went away.

24 *And a lion met him, &c.*

By this reading the impropriety is avoided of taking the same phrase in opposite senses.

Houb.—23 Postquam panem edit et bibit, propheta, qui eum reduxerat, stravit ei asinum.

וירחב לו החמור לנביא אשר השיב: Hæc verba male expediunt, qui non adhibent criticam manum. Arias sic, *et stravit ei asinum, ipsi prophetæ quem reduxerat eum*, promiscue habens *prophetam cum viro Dei*, etsi hæc in pagina sacra distinguuntur. Nam toto in hoc capite *propheta est propheta senex*, qui in Bethel habitabat, *vir Dei* is propheta, qui de Juda in Bethel venerat. Clericus: *stravit Bethelensis asinum propheta, quem reduxerat*, vitio interpretandi eodem, quo Arias; quod idem vitium est apud Vulgatum. Græci Intt. omittunt וישן אשר השיב, in Codice Rom. in Codice autem Alex. tantum ultima duo verba, et similiter Syrus. Nihil tam obvium, quam ut pro לנביא, legatur והנביא, *propheta*, ut intelligatur prophetam senem de Bethel stravisse asinum viri Dei, quem a se dimittebat, ne *propheta et vir Dei* temere permisceantur.

Ver. 26.

וַיִּמְלֹאֵהוּ בְּדֶבֶר יְהוָה אֲשֶׁר —
בְּדֶבֶר־לֵוִי

[Alex.] καὶ ἐθανάτωσεν αὐτὸν κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν αὐτῷ.

Au. Ver.—26— therefore the Lord hath delivered him unto the lion, which hath torn [Heb., broken] him, and slain him, according to the word of the Lord, which he spake unto him.

Houb.—29 וימאחז: Lege וימאחז, plene, et eum interfecit, ut supra ver. 24 et ut hoc versu 26 duo Codices Orat.

Unto him.

*Pool.—*Or rather, *concerning him*; for so the particle *lamed* is oft used, as Gen. xx. 13; Psal. iii. 2; xci. 11, compared with Matt. iv. 6. See the notes on ver. 20.

Ver. 32.

כִּי הָיָה יְהוָה הַדֶּבֶר אֲשֶׁר תָּרָא
בְּדֶבֶר יְהוָה עַל־הַמִּזְבֵּחַ אֲשֶׁר בְּבֵית־
אֵל וְעַל כָּל־בָּתֵּי הַקְּדָשִׁים אֲשֶׁר בְּעָרֵי
שְׁמֶרֹן:

ὅτι γινόμενον ἔσται τὸ ῥῆμα ὃ ἐλάλησεν ἐν λόγῳ κυρίου ἐπὶ τὸ θυσιαστήριον ἐν Βαιθὴλ καὶ ἐπὶ τοὺς οἴκους τοὺς ὑψηλοὺς τοὺς ἐν Σαμαρείᾳ.

Au. Ver.—32 For the saying which he cried by the word of the Lord against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

Dr. A. Clarke.—In the cities of Samaria.]

It is most certain that Samaria, or as it is called in Hebrew *Shomeron*, was not built at this time. We are expressly told that Omri, king of Israel, founded this city on the hill which he bought for two talents of silver, from a person of the name of *Shemer*, after whom he called the city Samaria or *Shomeron* (see chap. xvi. 24); and this was fifty years after the death of Jeroboam. How then could the old prophet speak of *Samaria*, not then in existence, unless he did it by the spirit of prophecy, calling things that are not as though they were; as the man of God called Josiah by name *three hundred years* before he was born? Some suppose that the historian adds these words because Samaria existed in *his time*, and he well knew that it did not exist in the time of the old prophet; for himself, in the sixteenth chapter, gives us the account of its foundation by Omri. After all, it is possible that God might have given this revelation to the old prophet; and thus by anticipation, which is the language of prophecy, spoke of Samaria as then existing. This is the solution of Houbigant, and is thought sound by many good critics.

Houb.—32 בשׁ שׁמרון, in uribus Samariæ. Si relinquitur שׁ numero plur. accipiendum erit *Samaria*, ut *regnum Samariæ*, quod nos sequimur. Sed haud scio an meliùs בעיר, *in urbe*. Non semel שׁ scriptum fuit pro errore, pro בעיר. Omittunt Græci Intt. שׁ, et sic habent שׁמרון, ut urbem Samariam; nam convertunt ἐν Σαμαρείᾳ, in *Samariâ*, Cæterum nos, *habebunt*, futuro tempore, quia nondum ædificata erat Samaria. Nec mirum videri debet, prophetam nominare *Samariam*, antequàm ædificetur; postquàm *vir Dei* nominavit *Josiam*, qui longo tempore regnavit, post ædificatam Samariam.

Ver. 33.

— וַיָּשָׁב וַיַּעַשׂ מַקְדָּשִׁים חָצֵם בְּתֵנִי
בְּמֹזֶת הַחֶפְצִי וַיִּמְלֵא אֶת־יָדָיו וַיְהִי לְתֵנִי
קְדָשִׁים:

— καὶ ἐπέστρεψεν καὶ ἐποίησεν ἐκ μέρους τοῦ λαοῦ ἱερεῖς ὑψηλῶν· ὁ βουλόμενος ἐπλήρου

τὴν χεῖρα αὐτοῦ, καὶ ἐγένετο ἱερεὺς εἰς τὰ ὑψηλά.

Au. Ver.—33 After this thing Jeroboam returned not from his evil way, but made again [Heb., returned and made] of the lowest of the people priests of the high places: whosoever would, he consecrated him [Heb., filled his hand], and he became one of the priests of the high places.

Of the lowest of the people. See notes on xii. 13.

Bp. Horsley.—Rather, *of the people at large.*

And he became one of the priests.

Houb.—וַיְהִי כֹהֵן בְּדָבָר, *et erat Sacerdotes excelsorum.* Solecismus iste non excusandus. Chaldaeus, וַיְהִי, *et erant (sacerdotes).* Græci Intt. καὶ ἐγένετο ἱερεὺς, *et erat sacerdos,* ex scriptione וַיְהִי כֹהֵן. Legendum vel וַיְהִי כֹהֵן, *et erat sacerdos;* vel וַיְהִי כֹהֵן, *et erant sacerdotes,* &c. vel בְּדָבָר, *et erat inter sacer-*

Ver. 34.

וַיְהִי בְּדָבָר הַזֶּה לְחַשְׁתָּא בֵּית
יִרְבְּעָם וּלְחַכְחִיד וּלְהַשְׁמִיד מִעַל פְּגִי
הָאֲדָמָה :

καὶ ἐγένετο τὸ ῥῆμα τοῦτο εἰς ἀμαρτίαν τῷ οἴκῳ Ἱεροβοάμ, καὶ εἰς ὄλεθρον, καὶ εἰς ἀφασισμὸν ἀπὸ προσώπου τῆς γῆς.

Au. Ver.—34 And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth.

Pool.—*This thing became sin;* either an occasion of sin, and means of hardening all his posterity in their idolatry; or, *a punishment,* for so the word *sin* is oft used. This his obstinate continuance in his idolatry after such warnings was the utter ruin of all his family.

Maurer.—וַיְהִי בְּדָבָר הַזֶּה לְחַשְׁתָּא בֵּית יִרְבְּעָם. Vulgo vertunt: *et hæc causa fuit noxa,* propr. *et hæc res fuit in noxam domus Jerobeami.* Alii, ut Gesenius in Thesauro: *eamque ob causam in culpam incidit domus Jerobeami.* Quarum interpretationum neutra placet. Priori obstat, quod וַיְהִי בְּדָבָר, non וַיְהִי בְּדָבָר scriptum, posteriori, quod וַיְהִי in stat. constr. positum est. Locum ita expediendum puto: *et fuit Jerobeamus hanc ob causam in culpam domus Jerobeami* (cf. vs. 9, וַיְהִי בְּדָבָר הַזֶּה לְחַשְׁתָּא בֵּית יִרְבְּעָם *ita præcepit mihi Jovæ mandato Jovæ*) i. e., hac re ille effecit, ut in culpam incideret familia Jerobeami.

CHAP. XIV. 1.

Au. Ver.—1 At that time Abijah the son of Jeroboam fell sick.

Pool.—*At that time;* either, first, Presently after the things described in the former chapter; which though related in the beginning of his reign, yet might be done a good while after it, and so Abijah the prophet might be very old, as he is described to be, ver. 4. Or, secondly, Many years after it, i. e., whilst Jeroboam persisted in his former course; for this phrase is oft used indefinitely, and without respect to the time last mentioned before it, as Dan. xii. 1; Matt. iv. 1. *Abijah fell sick,* by the stroke of God, to punish Jeroboam's rebellion against God.

Ver. 2.

וְלֹא יָדָעָה קִיָּאָתִי אִשְׁתִּי יִרְבְּעָם
וְגו'

מִן קִי

Au. Ver.—2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam, &c.

Houb.—... מִן קִי, *tu.* Masora מִן קִי, cum potius legendum sit מִן קִי: nam מִן קִי, *tu,* Chaldaismus est, qui nunquam legitur in Sam. Pentateuchi Codicibus, nec verò etiam sæpe in Hodiernis ipsis Codicibus, qui habent מִן קִי, ubi alii מִן קִי.

Ver. 3.

וְלֹא הָיָה לָהּ עֶשְׂרֵי חֲמֵשׁ
וּבְהִקְרָא דָּבָשׁ וְגַם אֵלֶּיּוּ הָיָה יָגִיד לָהּ
מַה יְהִיָּה לְעַצֵּר :

[Alex.] καὶ λάβε εἰς τὴν χεῖρά σου τῷ ἀνθρώπῳ τοῦ Θεοῦ ἄρτους, καὶ κολλυρίδα τοῖς τέκνοις αὐτοῦ, καὶ σταφίδας, καὶ στάμνον μέλιτος, καὶ ἐλεύσῃ πρὸς αὐτὸν· αὐτὸς ἀναγείλη σοι τί ἔσται τῷ παιδί.

Au. Ver.—3 And take with thee [Heb., in thine hand] ten loaves, and cracknels [or, cakes], and a cruse [or, bottle] of honey, and go to him: he shall tell thee what shall become of the child.

Dr. A. Clarke.—Cracknels.] נָקִים, *spotted* or *perforated* bread; thin cakes, pierced through with many holes, the same as is called *Jews' bread* to the present day, and used by them at the passover. It was customary to give presents to all great personages; and no person consulted a prophet without bringing something in his hand.

Gesen.—מִקְרִיִּים m. plur. (ר. קִרְיָה) 1. crumbs of bread, Josh. ix. 5, 12.

2. A kind of cake, which prob. crumbled easily, 1 Kings xiv. 3. Sept., κολλυπίς; Vulg., crustula; Engl., cracknel, crumb-cake.

Bp. Horsley.—2, 12, 17 The child, rather, the youth; for it appears by what is said of Abijah, verse 13, that he was past the age of childhood before he died.

Ver. 4.

וַתָּבֵא אֶת־הַיָּלֶדֶת אֶת־הַיָּלֶדֶת וַתִּשְׁתָּן
לִּי־לֶלֶל לְרֵאוֹתַי כִּי־קָמוּ עֵינָיו מִשְׁלִיבָיו :

[Alex.] καὶ εἰσηλθεν ἐν οἴκῳ Ἀχιζά. καὶ δ' ἄνθρωπος πρεσβύτερος τοῦ ἰδεῖν, καὶ ἡμβλυ-
ώπουσι οἱ ὀφθαλμοὶ αὐτοῦ ἀπὸ γήρους αὐτοῦ.

Au. Ver.—4 And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes were set by reason of his age [Heb., stood for his hoariness].

Pool.—Were set, or, stood still, or, were grown stiff.

Houb.—4 אַחִיזָה, Ahias: Antea אַחִיזָה, sine
י, in fine, sed postea אַחִיזָה; et ita utrobique
Codices: melius utrobique vel אַחִיזָה, vel
אִחִיזָה.

Ver. 6.

וַתֵּלֶךְ אֶת־הַיָּלֶדֶת אֶת־הַיָּלֶדֶת
לִּי־לֶלֶל לְרֵאוֹתַי כִּי־קָמוּ עֵינָיו מִשְׁלִיבָיו :

καὶ ἐγὼ εἶμι ἀπόστολος πρὸς σέ σκληρός.

Au. Ver.—6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why faintest thou thyself to be another? for I am sent to thee with heavy tidings [Heb., hard].

Maurer.—6 אֶת־הַיָּלֶדֶת אֶת־הַיָּלֶדֶת. Missus
ego ad te sum durus nuntius, propr. missus,
jussus—dura. E. Gr. crit., p. 590, min. §.
533.

Ver. 9.

וַתֵּלֶךְ אֶת־הַיָּלֶדֶת אֶת־הַיָּלֶדֶת
לִּי־לֶלֶל לְרֵאוֹתַי כִּי־קָמוּ עֵינָיו מִשְׁלִיבָיו :

[Alex.] καὶ ἐπορεύθης, καὶ ἐποίησας σεαυτῷ
θεοὺς ἑτέρους, χωνευτὰ τοῦ παροργίσαι με,
κ.τ.λ.

Au. Ver.—9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back.

Pool, Patrick.—Other gods, and molten

images, or other gods, to wit, (for so and oft signifies among the Hebrews, as hath been formerly noted,) molten images, namely, the golden calves.

Ver. 10.

וַתֵּלֶךְ אֶת־הַיָּלֶדֶת אֶת־הַיָּלֶדֶת
לִּי־לֶלֶל לְרֵאוֹתַי כִּי־קָמוּ עֵינָיו מִשְׁלִיבָיו :

[Alex.] διὰ τοῦτο ἐγὼ ἄγω κακίαν πρὸς σέ
εἰς οἶκον Ἱεροβοάμ, ἐξολοθρεύσω τοῦ Ἱεροβοάμ
οὐροῦντα πρὸς τοίχον, ἐχόμενον, καὶ ἐγκατα-
λελειμμένον ἐν Ἰσραὴλ, καὶ ἐπιλέξω οἴκου
Ἱεροβοάμ, καθὼς ἐπιλέγεται ἡ κόπρος, ὡς
τελειωθήναι αὐτόν.

Au. Ver.—10 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

Against the wall. See notes on 1 Sam. xxv. 22. pp. 467, 468.

Him that is shut up and left. See notes on Deut. xxxii. 36, vol. i., pp. 780, 781.

Pool.—Him that is shut up and left; those who had escaped the fury of their enemies invading them, either because they were shut up in caves, or castles, or strong towns; or because they were left, overlooked or neglected by them, or spared as poor, impotent, helpless creatures. But now, saith he, they shall be all searched out, and brought to destruction. See more on Deut. xxxii. 36.

Bp. Patrick.—And him that is shut up and left in Israel.] That is, married or unmarried, as De Dieu expounds these words upon Deut. xxxii. 36, all sorts of men, of whatsoever state or condition they be. Others refer this to treasures shut up in secret places, and to flocks left in the field; or to men taken captive, or that have escaped. As much as to say, there shall be an universal destruction. And thus Bochartus glosses (comprehending all these), "I will cut of every male, whether he be a captive or a free man; whether he live in the city or in the country, be married or single." (See his Hierozoicon, par. i., lib. ii., cap. 66.)

Gesen.—**נָחַץ** fut. **נִחֵץ**. 1. pp. *to cut loose, to loosen* the bands or cords by which any thing is bound or fastened; and thus *to let loose, to release, to let go free*, e. g.—Spec.

a) Of a slave set free, whence the proverbial expression שָׁמַיִם וָאָרֶץ *the shut up and the let go free*, i. e. the bond and the free. i. q., all, every one, Deut. xxxii. 36; 1 Kings xiv. 10; xxi. 21; 2 Kings ix. 8; xiv. 26. Comp. שָׁמַיִם וָאָרֶץ Mal. ii. 12, see in r. שָׁמַיִם, No. I., 1; also the similar Arabic phrases, Thesaur. p. 1008. L. de Dieu interprets this phrase by "the married and the un-

married," comp. ⁸عزب ⁸cælebs, and ⁹اعصر ⁹pater-familias; Kimchi as neut. 'the locked up and the abandoned,' i. e., the precious and the worthless. The sense is in either case the same, but the first interpretation is preferable; and against the latter it may also be urged, that the Heb. expression is everywhere applied only to persons and not to things.

Houb.—10 צדור וסור : Nos, *id. quod reconditum videtur ac tutum*. Habet צדור id, quod undique clausum est, nec ulli violabile videtur; צדור ferè similiter *adjutum*, vel *munitum*, ex significato verbi צדור eodem, ac verbi צדק, *munire, corroborare*, in Sacris Codicibus non semel usurpato. Prænuntiat Deus neminem fore in Israel tam tutum ac præsidiis munitum, quin vindictæ divinæ pateat. Aberrant à sententiâ illi, qui convertunt צדור, *derelictum*, aut *neglectum*. Nam talis significatus minuit sententiam, nedum augeat; neque enim mirum est homines eos, qui præsidiis careant, patere hostium assultibus. ... צדור : Nos, *et auferam post me*. Nam ducta est similitudo ex homine, qui sterquilinum purgaturus, trahit post se stercora: quæ stercora sunt domus ipsa Israel. Clericus, *auferam posteros* (Jeroboami;) tamen *posterius* צדור, non צדור.

Ver. 12.

— פֶּלֶאָה רַגְלִיף הַעֲרָה וּמַת
הַיֶּלֶד:

[Alex.] ἐν τῷ εἰσέρχεσθαι πόδα σου τὴν πόλιν, ἀποθανείται τὸ παιδάριον.

Au. Ver.—12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

Houb.—בבאה תלך, *cum intrabunt pedes tui*. Videtur *תלך* in *בבאה*, esse paragogicum. Nam si esset femininum, non con-

cordaret numero cum רגלך plurali, forsan
legendum רגלך, *pes tuus*.

Ver. 14.

וַתִּקַּח יְהוָה לֹו מֶלֶךְ עַל-יִשְׂרָאֵל
אֲשֶׁר יִכְרִית אֶת-עֵיט יִרְבָּעַם וְהַ הַיָּמִים
וַתֵּחַ גַּם-עִתָּה :

[Alex.] καὶ ἀναστήσει Κύριος ἐαυτῷ βασι-
λέα ἐπὶ Ἰσραὴλ, ὃς πλήξει τὸν οἶκον Ἱεροβοάμ
ταύτη τῇ ἡμέρᾳ· καὶ τί, καὶ νῦν;

Au. Ver.—14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

Pool.—A king, i. e., Baasha, chap. xv. 28. Who shall cut off the house of Jeroboam that day; when he is so raised; in the very beginning of his reign. chap. xv. 29. But what? but what do I say, he shall raise, as it were a thing to be done at a great distance of time? he hath already raised him in some sort; the man is now in being, if not in power, who shall do this; this judgment shall be shortly executed.

Bp. Patrick. — But what? even now.] What did I say (*that day*)? even just now. It is as sure as if it were now done. The Chaldee takes it otherwise; he shall destroy the house of Jeroboam, both that which liveth now at this day, and that which shall be born in time to come. But Kimchi puts no stop at this word *vemah* (*and what*), but continues it with what follows, in this manner, "What is this which shall now happen, to that which shall come hereafter?" that is, the present calamities shall be nothing to the future. Which agrees well enough with what follows, concerning the continual troubles that should be in Israel; and at last their captivity.

Pilkington.—i. e., But when? even now.

Ged., Booth.—14 The Lord will raise up, to himself, a king of Israel, who will, one day, and that soon, extirpate the house of Jeroboam.

Houb.—14 Dominus providebit sibi regem in Israel, qui domum Jeroboam hodie, hocque ipso tempore, funditus evertet.

וְכֵן גַּם עִתָּהּ. Licet convertere, *et verò iam nunc*. Nam עִתָּה non semper intergat, ut alibi monuimus.

Dathe.—14 *Excitabit sibi regem Jova, qui excindet domum Jerobeami suo tempore, fortasse non longe remoto a).*

a) Verba textus sunt valde difficilia. Ego

תוּ refero ad יוּ. Versiones antiquæ nulum dissensum a lectione recepta produnt, sed, quod nos facimus, divinasse sensum tantum videntur.

Maurer.—וְהַיּוֹם הַזֶּה hic est dies sc. quo prædictio mea eventum habebit. Cf. Jud. iv. 14. Vulgo minus recte: hoc s. illo die=הַיּוֹם הַזֶּה Gesenius in Thesaurō: “*et quid nunc?*” Interrogatio negationem sententiæ infert: *et tunc nihil ultra supererit; was ist dann noch?* pro *dann ist's aus damit; dann ist es am Ende.*” Sed ita בָּזְזָה otiosa est. Neque magis placet Fäsius, explicans: “*et cur jam nunc?*” Familia Jerobeami pœnam non effugiet.” Hæc enim interpretatio aliquantulum jejuna videtur. Reliquorum interpretum alii difficilem hunc locum obiter tractarunt, alii silentio prætermiserunt. Equidem ita explico: *et quid jam nunc* sc. fit! i. e., imo jam hoc ipso temporis momento Jerobeami spes optima generis in eo est ut extinguatur. Respicit vates, nisi omnia me fallunt, mortem Abiæ, filii probi vs. 12, 13. Cf. xvii. 18.

Ver. 15.

וְהָיָה יְהוָה אֶת־יִשְׂרָאֵל פָּאֶשֶׁר
יְבִיד הַקֶּהֶץ בְּפִיטוֹ וְנִי

[Alex.] κύριος πλήξει τὸν Ἰσραὴλ καθὰ κενεῖται ὁ ἀνεμος ἐν τῷ ὕδατι· κ.τ.λ.

Au. Ver.—15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger.

Houb.—15 וַיִּכּוּ, *et percutiet (Dominus Israellem)*. Sequitur יִבְּדֵהוּ יְהוָה, *sicut agitur arundo*. Ergo vult series, *et agitabit*, quomodo interpretatur Arabs, legens יִבְּדֵהוּ quod ipsum verbum ponit, vel יִבְּדֵהוּ, ex quo verbo scribæ in וַיִּכּוּ facile deviarint.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 16.

Au. Ver.—16 And he shall give Israel up, &c.

Ged.—16 The Lord [LXX, Arab., Vulg., and four MSS.] therefore will give up, &c.

Ver. 19.

Au. Ver.—19 And the rest of the acts of Jeroboam, how he warred, and how he

reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

Pool.—*In the book of the chronicles.* Heb., *in the book of the words or things of the days, &c.* By which you are not to understand that canonical book of the Chronicles, for that was written long after this book; but a book of civil records, the annals, wherein all remarkable passages were recorded by the king's command from day to day; out of which the sacred penman, by the direction of God's Spirit, took those passages which were most considerable and useful for God's honour, and men's edification.

Ver. 21.

וַיִּרְחַבְעָם בְּרִשְׁלֹמֹה מֶלֶךְ יְהוּדָה
בְּרִאֲרֻבָּעִים וְאַחַת שָׁנָה רַחֲבָעָם
בְּמָלְכּוֹ וְשָׁבַע עָשָׂרָה שָׁנָה מֶלֶךְ
בִּירוּשָׁלַם חָצִיר אֲשֶׁר־בָּחַר יְהוָה
לְשֹׂם אֶת־שְׁמוֹ שֵׁם מַלְכּוֹ שְׁבָטִי יִשְׂרָאֵל
וְשֵׁם אִמּוֹ נַעֲמָה הַצִּמְפֹּקִית׃

καὶ Ῥοβοὰμ υἱὸς Σαλωμῶν ἐβασίλευσεν ἐπὶ Ἰουδᾶν υἱὸς τεσσαράκοντα καὶ ἐνὸς ἐνιαυτῶν Ῥοβοὰμ ἐν τῷ βασιλείῳ αὐτόν· καὶ ἑπτακαῖδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ τῇ πόλει, ἣν ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐκ πασῶν φυλῶν τοῦ Ἰσραὴλ· καὶ τὸ ὄνομα τῆς μητρὸς αὐτοῦ Νααμὰ ἡ Ἀμμωνίτις.

Au. Ver.—21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

Ged.—*Forty-one years.* This number is highly improbable; although in all the copies and ancient versions, except in the above fragment mentioned among the various readings. Some modern critics think the true number is twenty-one. Houbigant is for fourteen. I suspect the original reading was *twenty-two*.

The city which the Lord did choose out of all the tribes of Israel to put his name there. This is wanting in Sept. and has much the air of an interpolation.

Houb.—21 בִּן אַרְבַּעִים וְאַחַת שָׁנָה, *natus erat annos quadraginta et unum (Roboam, cùm cœpit regnare)*. Mendosum esse istum numerum annorum sic probat in *Criticâ Sacrà* Lud. Cappellus: “Roboam dicitur annos

natus 41 cūm cōepit regnare. Atqui pater ejus Salomon regnavit tantūm annos 40 et juvenis erat admodūm, cūm suscepit regnum, uti liquet ex 1 Reg. iii. 7, et ex 1 Chron. xxii. 5. An putandum est Salomonem adeo juvenem, anno uno atque altero ante susceptum regnum, cūm adhuc esset sub Nathanis prophetæ veluti pædagogia atque ductu, uxorem duxisse Nahamam Ammonitidem, Roboami matrem, quomodo ea vocatur 1 Reg. xiv. 31 cūm Deus Deut. xxxiii. 3 tam severè interdicat ne gentes illæ in æternum ingrediantur in cœtum Domini. Salomonem uxorem duxisse ante susceptum regnum Scriptura omninò non memorat, imò filia Pharaonis regis Ægypti (quam post initum regnum duxit in uxorem) memoratur prima ejus uxor. Omninò ergò legendum videtur annos 22 (aut verò etiam 12) non verò 42 maximè cūm Roboam dicatur *juvenis*, imò *infans*, 2 Chron. x. 8 et xiii. 17 quum suscepit regnum. Nec sit verisimile Salomonem duxisse in uxorem Nahamam Ammonitidem Roboami matrem, nisi quum cōepit Salomon flecti in amorem peregrinarum mulierum, quod non videtur contigisse, nisi circa annum regni sui ut minimum 18 vel vigesimum." Atque hæc Lud. Cappellus docens multos habuit assensores. Nos verò eidem eatenus assentimur, ut numerus 41 mendum sit manifestum, non autem ut numerus germanus sit 22 vel 12 aut, ut lib. i., cap. 10 ejusdem *Criticæ Sacræ*, 21 quia nulla autoritas est talis emendationis; sed ut Græcos Intt. sequamur, in quorum appendice legitur, *ἔξ καὶ δέκα*, (annorum) *sexdecim*. Quodd si aliqua alia scriptio, præter hanc Græcorum, esset eligenda, ea certè eligi deberet, quæ hodierno mendo esset nonnihil similia, puta *יבשה שש ושה*, *quatuordecim annorum*, pro eo quod nunc habetur *יבשה ושה*. Abeunt adhuc Græci Intt. à numero annorum *septemdecim*, quos Roboam regnasse dicitur; habent enim in Appendice *δωδεκα*, *duodecim*, quem numerum amplecti non licet, ut potè cum annis regum Israel pugnantem.

Datke.—Hic numerus Cappello (in critica s. lib. i., cap. x., § 11) suspectus videtur, et pro eo legendum putat 21. Nam Rehabeam mater fuit Naama Ammonitis, 1 Reg. xiv. 21. Salomo autem regnavit annos tantum 40. Si ergo Rehabeamus natus fuit annos 41, cum cōepit regnare, susceptus fuerat et natus Salomoni anno uno, antequam cōepisset regnare. Atqui tum erat

adhuc puer ferme (1 Chron. xxii. 5 et 1 Reg. iii. 7) et vivebat pater ejus David; an ergo tum ea ætate duxisset uxorem Ammoniticam, vivente et vidente patre Davide, etc. Hæc Cappellus. Approbant hæc Grotius, Clericus, Hubigantius. Hic tamen non numerum 21 annorum substituere vult, sed quatuordecim, qui numero textus Hebræi propius accedat. Sed quis audeat, in re prorsus incerta aliquid definire? Versiones antiquæ omnes in lectione textus recepta consentiunt.

Ver. 23.

Au. Ver.—23 For they also built them high places, and images [or, standing images, or, statues], and groves, on every high hill, and under every green tree.

High places. See notes on iii. 2, p. 720.

Images.

Gesen.—מצבה f. constr. סצבה (ר. מצב) "anything set upright." Spec.

1. a pillar, cippus, Gen. xxviii. 18, 22; Ex. xxiv. 4; Is. xix. 19; Jer. xliii. 13 *מצבות שש*, the columns of Beth-shemesh, i. e., the obelisks of Heliopolis.

2. a statue, idol-image, e. g. *מצבת הבעל*, image of Baal, 2 Kings iii. 2; x. 26; xviii. 4; xxiii. 14; genr. Mic. v. 12; Hos. x. 1 al.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 24.

וְנִסְתָּהוּ הָאָרֶץ עֲשׂוּ כָּל הַהוֹעֲצֵת הַגּוֹיִם וְהָאֵלֹהִים

καὶ σύνδεσμος ἐγενήθη ἐν τῇ γῇ, καὶ ἐποίησαν ἀπὸ πάντων τῶν βδελυγμάτων τῶν ἐθνῶν, κ.τ.λ.

Au. Ver.—24 And there were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

Pilkington.—I apprehend the appropriated meaning of the word *שָׂדֵם* to have been mistaken, when it is rendered *sodomite*; 1 Kings xiv. 24; xv. 12; 2 Kings xxiii. 7. If *שָׂדֵם* means a *whore*, Deut. xxiii. 17 which seems to be sufficiently confirmed from Gen. xxviii. 22 *שָׂדֵם* must, most probably in the same verse, mean a *whoremaster* or fornicator, unless the terms may be more precisely applied to those persons, of both sexes, who prostituted themselves for hire.

And these terms may have been applied to them, as persons who had *consecrated themselves* to the lewd service of some impure Deity; which was a common practice among the idolatrous nations. The ancient versions give no countenance to our calling this a *sodomite*. Nor do I see any grounds for charging the Israelites with being so frequently, and so notoriously guilty of sodomitical practices.

Dr. A. Clarke.—שִׁמְרָן, *consecrated persons*; persons who had devoted themselves, in practices of the greatest impurity, to the service of the most impure idols.

Gesen.—שִׁמְרָן m. adj. pp. *sacred, consecrated*. Hence

1. Spec. masc. שִׁמְרָן, *a male prostitute, a catamite, sodomite*, κίναυδος so called as *consecrated* to the service of Astarte or Venus; Deut. xxiii. 18; 1 Kings xiv. 24; xv. 12; xxii. 47; 2 Kings xxiii. 7; Job xxxvi. 14. These wretched beings were priests or rather temple servants (ιερόδουλοι) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See especially Lucian Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. iv. 14. Spencer de Legg. rit. ii. 35. Movers Phœnizier i., p. 678.

Prof. Lee.—שִׁמְרָן, m. pl. שִׁמְרָן, fem. שִׁמְרָן, pl. שִׁמְרָן. (a) *A Catamite*; or, probably, *a priest of Baal-Peor*. (b) Fem. *A prostitute*.

And they did.

Houb.—24 וַיַּעֲבֹדוּ, *fecerunt*. Nos, *nam fecerunt*; quippe legendum וַיַּעֲבֹדוּ, non omissâ conjunctione, quam legunt, præter Chaldæum, omnes veteres.

Ver. 25—29.

Houb.—25 שָׁשָׁה, *Sesac*. Rectè Masora שָׁשָׁה. Sic lego in Codice Orat. uno, eoque antiquissimo, et sic legitur 2 Par. xi. 2.

29 וְהָיוּ שְׁנֵי הַכּוֹהֲנִים, *non-ne hæc scripta sunt*. Melius וְהָיוּ duo Codices Orat. Habet וְהָיוּ, non interrogationem nudam, sed, in formâ interrogationis, rei evidentiam, aut cognitam veritatem, ut alibi sæpe.

Ver. 30.

Au. Ver.—30 And there was war between Rehoboam and Jeroboam all *their* days.

Bishop Patrick.—30 This doth not seem to agree with what we read xii. 22, where

God commanded Rehoboam and his people not to go to fight with Israel: and they obeyed his voice. But this is easily satisfied, by observing that the Jews were commanded not to make war upon the Israelites; but they are not commanded not to defend themselves, if the Israelites made war upon them. And this was their case; the Israelites vexed them with continual incursions and depredations; though the house of David did not assault them, but only repelled their violence; or, perhaps, upon the borders, they were continually endeavouring to get ground one of another; though they never came to a set battle.

Ver. 31.

וַיִּמָּלֶךְ אֲבִיָּה בֶן־יִחְזָקִיָּה

— καὶ ἐβασίλευσεν Ἀβιά ὁ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

Au. Ver.—31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam [2 Chron. xii. 16, Abijah] his son reigned in his stead.

Ged.—*And his mother's name was Naama, an Ammonitess*. So the present text with Chald., Vulg., Arab. But it appears to be an interpolation, and is wanting in Sep. and Syr.

Abijam.

Ken.—Among the various corruptions, to which ancient MSS. have been liable, none have happened more easily than the corruptions of *numbers* and *proper names*: and yet, as no words are of greater consequence to the sense, proportionable care should be taken for the correction of such mistakes. The name of this king of Judah is now expressed three ways. Here, and in four other places, it is *Abijam* or *Abim*; in two other places it is *Abihu*; but in eleven other places it is *Abiah*—as it is expressed by St. Matthew, at i. 7—Ροβοᾶμ ἐγενήθη τὸν ΑΒΙΑ. It is remarkable that in this first instance, *Abijam* is *Abiah* in our oldest Heb. MS., supported by ten other copies. Note also, that it is here *Abiah* in the Greek and Syriac versions; and though the *printed* Vulgate has *Abiam*, yet it is *Abia* in the only Latin MS. consulted on this occasion.

Dr. A. Clarke.—*Dr. Kennicott* observes that the name of this king of Judah is now expressed *three* ways: here and in four other

places it is *Abijam* or *Abim*; in two others it is *Abihu*; but in eleven other places it is *Abiah*, as it is expressed by St. Mat. i. 7, 'Ποσοαυ εγεννησε τον ABIA; and this is the reading of thirteen of Kennicott's and De Rossi's MSS., and of thirteen respectable editions of the Hebrew Bible. The *Syriac* is the same. The *Septuagint* in the London Polyglot has Αβιου, *Abihu*; but in the *Complutensian* and *Antwerp* Polyglots it is Αβια, *Abiah*. Though the common printed *Vulgate* has *Abiam*, yet the *Editio Princeps* of the *Vulgate*, some MSS., and the text in the *Complutensian* and *Antwerp* Polyglots have *Abia*: which without doubt is the reading that should in all cases be followed.

CHAP. XV. 1, 2.

Au. Ver.—1 Now in the eighteenth year of King Jeroboam the son of Nebat reigned Abijam over Judah.

2 Three years reigned he in Jerusalem. And his mother's name was Maachah, [2 Chron. xiii. 2, Michaia the daughter of Uriel.] the daughter of Abishalom [2 Chron. xi. 21, Absalom].

In the eighteenth year.

Bp. Patrick.—1. This seems to disagree with what is said below (ver. 9) concerning Asa, that he began to reign the twentieth year of Jeroboam, and Abijam reigned three years. But it is usual both in Scripture and in other authors to reckon part of a year for a whole year. So Abijam began to reign in some part of Jeroboam's eighteenth year, and continued his reign the whole nineteenth and died in the twentieth: and so was reckoned to have reigned three years [so *Pool*], as it here follows.

His mother's name was Maachah, the daughter of Abishalom.] Abarbinel fancies she was the daughter of Absalom (as he is called [2 Chron. xi. 21], who rebelled against his father David. She is called by another name, 2 Chron. xiii. 2, viz., *Michaiah the daughter of Uriel*. But he thinks that is the name of the family, and this her proper name. Others think this is a mere fancy, and with great reason; for Abishalom is a different name from Absalom, as David's son is always called. And they think he had two names as his daughter also had. But Pellicanus seems to me to have given the plainest account of this, that Maachah was his grandmother, and Michaiah his mother.

Pool.—Of *Abishalom*, or, of *Absalom*, as

he is called, 2 Chron. xi. 21. And because he is here mentioned as a known person, without any addition of his kindred or quality, some conceive that this was Absalom's daughter, called properly *Tamar*, 2 Sam. xiv. 27, and from her royal grandmother, 2 Sam. iii. 3, *Maachah*; and that she is called *Michaiah* (which differs not much from *Maachah*) the daughter of Uriel, 2 Chron. xiii. 2, because she was first married to Uriel, as Josephus affirms, Antiq. viii. 3, and afterwards to Rehoboam. Others think this was another person, and that both she and her father had each of them several names, which was not unusual among the Hebrews.

Ver. 5.

Au. Ver.—5 Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

Pool.—*Quest.* How is this true, seeing David sinned in the matter of Nabal, 1 Sam. xxv., and Achish, chap. xxvii., and Mephibosheth, and his indulgence to his children, Adonijah, Amnon, and Absalom, and in the numbering of the people? *Ans.* This and the like phrases are not to be understood as exclusive of every sinful action, but only of a sinful course or state, or of an habitual and continued apostacy from God, or from his ways, as the very phrase of *turning aside* from God, or from his commands, doth constantly imply, as appears from Exod. xxxii. 8; Deut. ix. 12, 16; 1 Sam. viii. 3; Psal. lxxviii. 57; Isa. xlv. 20; 1 Tim. i. 6; v. 15, &c. And thus it is most true. For David's other sins were either sudden and transient acts, proceeding from human infirmity, and extraordinary temptations, and soon repented of and blotted out; whereas that which concerned Uriah's wife was a designed and studied sin, long continued in, defended with a succession of other sins, presumptuous, and scandalous to his government and to the true religion, which he so eminently professed.

Commentaries and Essays.—"Save only in the matter of Uriah." I much suspect this clause to be an interpolation. 1st. Because the Greek version hath not this saving clause. 2dly, Because it is contrary to fact. The first part of the verse, that "David did what was right in the eyes of Jehovah, and turned not aside from any-

thing that he commanded him," is most probably genuine, and is true with respect to the public character of David, as a king, and his administration of the laws and statutes of Jehovah relating to the church and state of the Jews, to which alone, I apprehend, what is here said of him refers; and herein he was a man of God's own heart, who fulfilled all his will in this respect in opposition to Saul, who made no scruple to deviate from it. But this has nothing to do with his private character. Some injudicious person, however, not perceiving this, and taking it to include his private character too, in order to save the credit of the sacred historian, might, I suppose, put this clause into the margin, "save only in the matter of Uriah," which relates to his character as a moral man; but in this respect the observation is unhappily not true, for David was guilty of several, and some very great breaches of God's moral law, besides the matter of Uriah. From the margin it might be taken into the text, as many other passages have been.

Ver. 6, 7.

6 וּמִלְחָמָה הָיְתָה בֵּין רִהְבֹּעַם וּבֵין
רִדְבָּעַם בְּלִיָּמִי הַזֶּה : 7 וְיִמֵּי דָבְרִי
אֲבִיָּה וְכָל-אַחֶר עָשָׂה חִלּוּאֵיהֶם
בְּתוֹבָלִים עַל-סֶפֶר דָּבְרֵי הַיָּמִים לְמַלְכֵי
יְהוּדָה וּמִלְחָמָה הָיְתָה בֵּין אֲבִיָּה וּבֵין
רִדְבָּעַם :

7 καὶ τὰ λοιπὰ τῶν λόγων Ἀβιού καὶ πάντα
ἀποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐπὶ
βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν
Ἰούδα; καὶ πόλεμος ἦν ἀναμέσσον Ἀβιού καὶ
ἀναμέσσον Ἰεροβοάμ.

Au. Ver.—6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

Pool.—6 *There was war, &c.*; which was said chap. xiv. 30, and may be here repeated, to signify the cause and original of the war between Abijam and Jeroboam, which is implied here, and particularly described 2 Chron. xiii. Abijam continued the war which Rehoboam had begun, and pushed it on to a decisive battle. But the place may

be thus rendered, *Yet there was war, &c.*, i. e., although God was pleased to show so much respect to David, as for his sake to continue the succession to the kingdom in his posterity, yet he thought fit to manifest his displeasure against David's successors for their sins, and to mix their honour and happiness with wars and troubles.

7 *The chronicles of the kings of Judah.* See above on chap. xiv. 19.

Bp. Patrick.—6 This was said before (xiv. 30), and therefore may seem to come in here impertinently: because he is not speaking of Rehoboam, but of his son Abijam: who was a valiant young man in the days of his father, and always fought his battles with Jeroboam. Which being related before in the history of Rehoboam, is here repeated, as Abarbinel thinks, to show that Abijam was the cause of these wars. And these words, "all his days," he thinks, relate to Abijam, who continued the war between his father and Jeroboam with great success: as we read 2 Chr. xiii. 17. Bochartus thinks a plainer account may be given of this, by supposing that Rehoboam signifies this son of his; children and fathers being one and the same in a moral account. Thus Abraham is said to have purchased the sepulchre of the sons of Emor; which was indeed purchased by Jacob: and the Israelites say to Rehoboam (xii. 16), "What portion have we in David?" That is, in Rehoboam the grandchild of David? In like manner, he thinks, it may be said, "there was war between Rehoboam and Jeroboam;" that is, between Abijam the son of Rehoboam and Jeroboam: whom Abijam grievously afflicted (Hieroziocion, par. i., lib. ii., cap. 43). But this doth not seem to be the true account; because the war between Abijam and Jeroboam is distinctly mentioned in the next verse. Therefore the meaning of these words is, that though God was pleased, for David's sake, who walked uprightly before him, to continue a *lamp*, that is, a successor to him in Jerusalem; yet these successors were vexed with continual wars (as appeared both in the reign of Rehoboam and Abijam), and did not enjoy their kingdom peaceably.

Ken.—6 *And there was war between Abijam and Jeroboam, &c., &c.*

As the history of Rehoboam was ended in the former chapter, where the last verse but one had mentioned the continual war be-

tween him and Jeroboam: 'tis highly improbable, that the account of his successor *Abiah* should be interrupted by a repetition of the same notice concerning *Rehoboam*. And as there was a very memorable war between *Abiah* and Jeroboam; 'tis probable, that such a war did not pass entirely unnoticed here. It is therefore much to the honour of eight Heb. MSS., to have preserved here the true word *Abiah*, instead of the corrupted word *Rehoboam*. As to the words now in the next verse, *and there was war between Abijam and Jeroboam*; they are entirely wanting in one Hebrew MSS. So *Bp. Horsley*.

Commentaries and Essays.—6 This verse looks like an interpolation; nor is it acknowledged by the LXX. The history of Rehoboam was closed in the former chapter, and there it is said, "there was war between him and Jeroboam all their days;" then follows the history of his son Abijam, and in the midst of it this passage comes in again, where it can have no business.

Dr. A. Clarke.—6 *There was war between Rehoboam and Jeroboam.*] This was mentioned in the preceding chapter, ver. 30, and it can mean no more than this; there was a continual spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between bordering parties; but it never broke out into open war, for this was particularly forbidden. See chap. xii. 24. Hostility did exist, and no doubt frequent skirmishes; but open war and pitched battles there were none.

But why is this circumstance repeated, and the history of Abijam interrupted by the repetition? There is some reason to believe that *Rehoboam* is not the true reading, and that it should be *Abijam*: "Now there was war between *Abijam* and Jeroboam all the days of his life." And this is the reading of fourteen of Kennicott's and De Rossi's MSS. The Syriac has *Abia the son of Rehoboam*; the Arabic has *Abijam*. In the Septuagint the whole verse is omitted in the London Polyglot, but it is extant in those of Complutum and Antwerp. Some copies of the Targum have *Abijam* also, and the Editio Princeps of the Vulgate has *Abia*. This is doubtless the true reading, as we know there was a very memorable war between *Abia* and Jeroboam; see it particularly described 2 Chron. xiii. 3, &c.

Dathe, Ged., Booth.—6 And there was

war between *Abiah* the son of Rehoboam and Jeroboam, all the days of his life. 7 Now the rest of the acts of *Abiah*, and all that he did, are written in the chronicles of the kings of Judah.

Abiah the son of.] I have followed the reading of Syr. and Arab. which I deem the true one; and which is partly confirmed by fourteen Heb. and one Chald. MSS. The rest, except Sept. in which the whole comma is wanting, have *Rehoboam* for *Abiah*; a manifest blunder at the end of ver. 7. In the present text, and in all the versions except Syr., we have this addition: *And there was war between Abiah and Jeroboam*. But this is plainly an interpolation; or, perhaps, the words of ver. 6, stood here originally.—*Ged.*

Houb.—7 *Cætera autem quæ Abiam spectant, et cuncta quæ egit, hæc scripta reperiuntur in libro commentariorum regum Judæ.* 6 *Cæterum fuit Abiam, quamdiu vixit, cum Jeroboam bellum perpetuum.*

בין רחבעם ובין ירבעם, (*fuit bellum*) inter *Roboam et Jeroboam*. Nos hæc omittimus, et lacunam facimus intercapedine punctorum sic... ut significetur hunc versum 6 fuisse ex fine versus 7 male iteratum, ubi legitur fuisse inter *Abiam et Jeroboam bella perpetua*. Assumimus tantum ex versu 6 hæc verba, כל ימי ירבעם, *omnibus diebus vitæ ejus*. Liqueat, præposterè hic memorari bella *Roboam et Jeroboam* perpetua, ubi agitur non jam *Roboam*, sed *Abia filius ejus*; ut non mirum sit hæc bella *Roboam cum Jeroboam*, omisisse Græcos Intt. in Codice Rom. ut et Arabem interpretem. Syrus, בין רחבעם ובין ירבעם, inter *Roboam*, legere videtur, בין רחבעם ובין ירבעם, inter *Abiam, filium Roboam*, optimâ scripturâ; quam si antepones, omittenda erunt in fine versus 7 eadem bella *Abiam et Jeroboam*, quomodo etiam hæc omittit Syrus. Nos maluimus bella ea commemorare in fine versus 6 quem post versum 7 collocamus, seu postquam de *Abia* dictum est, *cætera autem quæ fecit... hæc scripta reperiuntur*, quia hic est ordo consuetus. Vide suprâ cap. xiv. vers. 29 et 30, et infra vers. 31 et 32.

Maurer.—6 *Et bellum fuerat inter Rechabeamum* cet. Bene Schulzius: "comma hoc, quod jam cap. xiv. 30, adfuit, repetitum est ob connexionem cum versu sequenti, ubi bellum cum *Jerobeamo* et *Rehabeami filio* continuatum fuisse discimus."

Ver. 8.

Au. Ver.—*Abijam.*

Ken., Ged., Booth.—Abiah. See notes on xiv. 31.

Ver. 10.

וַיֵּרֶשֶׁתִּי אֶת־אֲבִיחָם בְּתֹרַת מַעַכָּה
בִּירֹשָׁלַם וְשֵׁם אִמּוֹ מַעַכָּה בַת־
אֲבִישָׁלֹם :

καὶ τεσσαράκοντα καὶ ἑν ἔτος ἐβασίλευσεν
ἐν Ἱερουσαλὴμ καὶ ὄνομα τῆς μητρὸς αὐτοῦ
Ἀνά, θυγάτηρ Ἀβессαλώμ.

Au. Ver.—10 And forty and one years reigned he in Jerusalem. And his mother's [*that is*, grandmother's, ver. 2] name was Maachah, the daughter of Abishalom.

Bp. Patrick.—*Maachah.*] This was the name of his grandmother, who is called his mother [so *Pool*], as Reuel is called the father of Jethro's daughters, Exod. ii. 18, when he was their grandfather. Which example Kimchi here alleges to explain this. And thus Abarbinel. The sense is not, that Maachah brought forth Asa (for she was his father's mother), but she brought him up and gave him his education: which made his piety the more remarkable that he was not tainted with her principles of religion as his father was. But why his mother should not be mentioned, but his grandmother, which was not at all needful (because it was evident, by what was said before, that Maachah was the mother of Abijam his father), is unaccountable. And therefore others think that this was the name of his mother; which was the same: as her father's also was, with that of Abijam's mother's father.

Bp. Horsley.—*His mother's name was Maachah, the daughter of Absalom.* Rehoboam married Maachah the daughter of Absalom, and by her had Abijam; 2 Chron. xi. 20—22. Therefore Abijam's mother's name and family is rightly described, ver. 2. And this passage, where the same person is mentioned as Asa's mother, must be corrupt. Again, the second verse of 2 Chron. xiii. must be corrupt, where Michaiah the daughter of Uriel is mentioned as Abijah's mother. Nothing seems so probable as that some confusion has been made between these two women, and that Michaiah the daughter of Uriel was Asa's mother.

Ged.—*Maacha.* If this reading be right, the word *mother* is here placed for *grand-mother*; which is very possible. Houbigant prefers the reading of the Vatican copy of

the Greek version, *Ana*. The same note applicable to ver. 13.

Houbigant, Booth.—And his mother's name was Anah, the daughter of Absalom.

10 מַעַכָּה בַת אֲבִישָׁלֹם, (*nomen matris ejus*) fuit Maacha filia Abessalom. De Asa hæc nunc dicuntur, quæ eadem suprà ver. 2, de Abia dicta sunt. Parùm credibile est, matrem Asæ, matrisque ejus patrem fuisse ejusdem nominis, ac matrem Abiæ, matrisque ejusdem patrem; ita ut mater Asæ fuerit Maacha filia Abessalom, et mater Abiæ fuerit similiter Maacha filia Abessalom. Hæc Arabs, cùm sentiret, evitavit et saltum fecit. Nos Græcorum Intt. scripturam sequimur, apud quos legitur Ἀνά, *Ana*, tum hic, tum ver. 13. Librarius quidam posuerit מַעַכָּה, pro עַנָּה, ex memoriâ, quam haberet, ante-dictorum, huicque aberrationi materiam dabat אֲבִישָׁלֹם, quod nomen legitur ver. 2, post מַעַכָּה.—*Houb.*

Ver. 13.

וְגַם הָיְתָה אִמּוֹ אֶת־מַעַכָּה בְּתֹרַת
מַעַכָּה אֶת־עַשְׂרָה מִפְּלָצֶת לְאֲשָׁרָה
וַיִּכְרֹת אֶסָּה אֶת־מִפְּלָצֶתָהּ וַיִּשְׂרֹף בְּגָדָהּ
קִדְרוֹן :

καὶ τὴν Ἀνά τὴν μητέρα αὐτοῦ μετέστησε
τοῦ μὴ εἶναι ἡγουμένην, καθὼς ἐποίησε σύνοδον
ἐν τῷ ἄλσει αὐτῆς καὶ ἐξέκοψεν Ἀσὰ τὰς
καταδύσεις αὐτῆς, καὶ ἐνέπηρσε πυρὶ ἐν τῷ
χειμάρρῳ τῶν Κέδρων.

Au. Ver.—13 And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed [Heb., cut off] her idol, and burnt it by the brook Kidron.

Bp. Patrick.—13 *Also Maachah his mother, even her he removed from being queen.*] He took away her guards, all the ensigns of royal dignity, and reduced her to the condition of a private person. But the word *being* is not in the Hebrew; which others translate, "he removed her from the queen:" that is, from his wife.

Because she had made an idol in a grove.] The word we translate *idol* is *miphlezeth*, which imports something of terror and horror; either because it was of a frightful aspect, or brought dreadful judgments upon its worshippers. St. Jerome understands by it Priapus [so *Clarke*], or Baal-peor, to whom the women were much devoted. Theodoret takes it for Astarte, or Venus: and, indeed, in the northern countries, Priapus

and Venus were painted together; as Johan. Gensius observes in his book *De Victimis Humanis*, par. i., cap. 9.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Horsley.—An idol in a grove; rather, a phallus for *Ashera*. אַשֶׁרָה, Venus.

— *Her idol*; — *her phallus*.

Ged.—An horrible idol. Supposed to be a *Priapus* or *Phallus*.

Gesen.—אִדֹּל f. (ר. פֶּלֶץ) pp. *terror*; then idol, as inspiring terror, 1 Kings xv. 13; 2 Chron. xv. 16.

Prof. Lee.—אִדֹּל, r. פֶּלֶץ, lit. *feared*, i. e., object of fear. An idol, image.

Houb.—13 יִסְדָּה: Tolle י, quod nemo Veterum legebat, quodque intercipit orationem, sine ipso, liberè fluentem. Porro melius יסדה, *amovit eam*, ut lego in parte Codicum... בְּנֹדָה: Nos, *apud torrentem Cedron*. Licet tamen interpretari in *torrente*...nempe sicco; id simulachrum Asa in *torrente*, vel *apud torrentem Cedron*, flammis delevisse videtur ut ejus cineres in *torrentem* projicerentur, vel ut eos secum traherent aquæ in *torrentem* redeuntes.

Ver. 14.

Au. Ver.—14 But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.

High places. See notes on iii. 2, p. 720.

Bp. Patrick.—14 He did take away all the high places wherein they sacrificed to strange gods (2 Chron. xiv. 3), but not those wherein God alone was worshipped: for his authority was not great enough to do this; the people having so universally and so long taken this license, that none durst attempt to abolish this inveterate custom till the days of Hezekiah: who, seeing the calamities that were coming upon his country, endeavoured to prevent them by a thorough reformation. But though Asa did not venture to do this, yet his heart was sincerely affected to the right worship of God; and he suffered sacrifices to be offered to none else.

Ver. 15.

וַיָּבֵא אֶת־קִדְשֵׁי אֲבֹיו וְקֹדְשֵׁי בֵית יְהוָה וְבוֹ

קִדְשֵׁי קִי

καὶ εἰσήνεγκε τοὺς κίονας τοῦ πατρὸς αὐτοῦ, καὶ τοὺς κίονας αὐτοῦ εἰσήνεγκεν εἰς τὸν οἶκον κυρίου, κ.τ.λ.

Au. Ver.—15 And he brought in the

things which his father had dedicated, and the things [Heb., holy] which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

Houb.—15 קִדְשֵׁי, *consecrata ejus*, seu ea, quæ *voverat*. Masora קִדְשֵׁי, tanquam id verbum pertineret ad בֵּית יְהוָה, *consecrata domus Domini*. Verùm si בֵּית יְהוָה esset in gignendi casu, nullum casum loci haberet verbum קִדְשֵׁי, et *attulit*. Legendum igitur קִדְשֵׁי, ut legitur 2 Par. xv. 18, et sic legunt omnes Veteres.

Maurer.—בֵּית יְהוָה—[קִדְשֵׁי] et quæ cum *pater ejus tum ipse consecraverat* (lege קִדְשֵׁי ita postulante contextu), *intulit in aedem Jovæ*. cf. omnino locus parallelus 2 Chron. xv. 18.

Ver. 18, 19.

19 וַתֵּרֶם בֵּינִי וּבֵין־אָבִי וּבֵין אֲבֹתִי וְבֵין אֲבֹתֶיךָ הִנֵּה שָׁלַחְתִּי לְךָ שֶׁחָדָר בָּרֶסֶת וְזָקָב וְבוֹ

διάθου διαθήκη ἀναμέσον ἐμοῦ καὶ ἀναμέσον σοῦ καὶ ἀναμέσον τοῦ πατρὸς μου καὶ τοῦ πατρὸς σου ἰδοὺ ἐξαπέσταλκά σοι δῶρα ἀργύριον καὶ χρυσίον, κ.τ.λ.

Au. Ver.—19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart [Heb., go up] from me.

There is a league, &c.

Houb., Dathe, Ged., Booth.—Let there be a league between me and thee, as there was between my father and thy father, &c.

Houb.—19 בֵּית מֶלֶךְ, *domus regis*. Melius Masora וְאִתְּךָ, cum notā ה genitivi casus: sic etiam lego in tribus Codicibus Orat.

19 בֵּינֶךָ, *inter te*; mendosè, pro בֵּינֶךָ, ut legitur loco parallelo: etiam בֵּינֶךָ, hoc loco, quinque Codices Orat.

Present.

Pilkington.—The *English* version, by no means preserves the distinctions observable in the Hebrew: neither indeed does any other version, and therefore the propriety of the Scripture language can only be discovered and judged of by those who read the original.

The *Greek* Δομα and Δωρον: the Latin *donum* and *munus*; and the *English*, *gift* and *present* are scarcely distinguishable: and they are indiscriminately, and often very improperly given as the translation of סָחָה, *stacha*, and שָׁדָה, which are words that have

different, peculiar, and *appropriated* significations.

מנחה signifies, *a gift*, in general, Gen. xxv. 6; Lev. xxv. 38, &c.

מנחה signifies *a gift, present, or, offering*, made by an inferior, in order to obtain favour, Gen. iv. 3, &c.

שחד signifies *a bribe*. And it does not sufficiently convey the idea intended, to render it *a gift, a present, or a reward*. Exod. xxiii. 8, 'Thou shalt take no gift; for a gift blindeth the wise, and perverteth the words of the righteous; Deut. x. 17, 'The Lord your God regardeth not persons, nor taketh reward; xxvii. 25, 'cursed be he that taketh reward to slay an innocent person; 1 Kings xv. 19, 'Behold I have sent thee a present of silver and gold; come, break thy league with Baasha.

Now, does not this word as evidently mean *a bribe* in all these places as it does where it is so translated? 1 Sam. viii. 3; Psalm xxvi. 11; Isaiah xxxiii. 5: and I know of no passage where it can be properly understood in any other sense.

Ver. 21, 22.

Au. Ver.—Building, built.

Ged., Booth.—Fortifying, fortified.

Ver. 23, 31.

Au. Ver.—23 Are they not written in the book of the chronicles of the kings of Judah? See notes on xiv. 19.

Ver. 28, 29.

Houb.—28 וימחהו, *et interfecit eum*. Pars Codicum וימחהו, non sine ', signo vocis *Hiphil*, quæ littera in Codicibus non punctatis non fuit omittenda.

29 עד השחור, *donec delevisset*. Etiam verbum שחור privari non debuit notâ vocis *Hiphil*. Itaque lego וימחהו, in quatuor Codicibus Orat.

CHAP. XVI. 1—2.

וַיְהִי דְבַר־יְהוָה אֶל־יְהוֹנָה בֶּן־חֲנָנִי
עַל־בַּעַשָׁא לְאִמִּי:

καὶ ἐγένετο λόγος κυρίου ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ πρὸς Βαασά.

Au. Ver.—Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying,

2 Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people

Israel to sin, to provoke me to anger with their sins:

1. Then.

Houb., Ged., Booth.—Therefore.

Saying.

Houb.—לְאִמִּי: Nos, *ut sic loqueretur*: nam, si solito more converteremus, *dicendo*, ut Deus sit, qui *dicat* hæc, quæ sequuntur, videbitur Deus loqui versibus sequentibus ad Jehu prophetam, cum tamen hæc, *quia extuli te de pulvere*, &c., sint, vel prophetæ, ad ipsum Baasa sermonem habentis, vel Dei docentis prophetam, quid sit regi Baasa dicturus. Nos ultimum amplectimur, ne propheta ipsum regem vss. 2, 3, et 4, alloquatur, quia versu 7 narratur, prophetam Dei verba regi Baasa retulisse. Sed hæc Veteres legunt alii aliter. Nam Græci Intt. pro אֶל יְהוֹנָה, *ad Jehu*, legunt בְּיַד יְהוֹנָה, *per manum Jehu*; quippe convertunt, ἐν χειρὶ, *in manu*. Syrus, post לְאִמִּי, hæc addit, הִכְנִיחַ אֹמֶר מִדָּמָא, *sic dicit Dominus*, tanquam legeret, כֹּה אָמַר יְהוָה, *post לְאִמִּי*; quod quidem additamentum non satis supplet seriem, nisi adhuc additur, *hæc loquere regi Baasa*, ut deinde appositè veniat, *hæc dicit Dominus*. Talibus incommodis occurritur, si לְאִמִּי, convertitur, *ut loqueretur*.

2 וַיְהִי: Usitatum est וַיְהִי, in voce *Hiphil*, itaque legendum וַיְהִי, *et peccare fecisti*. Defectum litteræ ' circulo superno castigant omnes Codices.

Ver. 7.

וְאִם בְּנֵי יְהוֹנָה בְּרַחֲמָיִם הִנֵּה יֵהָרֶגוּ
וְהָיָה הָיָה אֶל־בַּעַשָׁא וְאֶל־בָּתָּיו וְעַל
כָּל־הָרֶעָה וְאֶשְׁרֵעָהָ וּבְעֵינֵי יְהוָה
לְהַכְעִיסוֹ בְּמַעֲשָׂהוּ יָדָיו לְהַזִּית עֲבֹת
יָרֵבְעָם וְעַל אֶשְׁרֵהָ אָהָו:

καὶ ἐν χειρὶ Ἰού υἱοῦ Ἀνανὶ ἐλάλησε Κύριος ἐπὶ Βαασά καὶ ἐπὶ τὸν οἶκον αὐτοῦ, πᾶσαν τὴν κακίαν, ἣν ἐποίησεν ἐν ὀνόματι Κυρίου τοῦ παροργίσαι αὐτὸν ἐν τοῖς ἔργοις τῶν χειρῶν αὐτοῦ, τοῦ εἶναι κατὰ τὸν οἶκον Ἰεροβοάμ, καὶ ὑπὲρ τοῦ πατάξαι αὐτόν.

Au. Ver.—4 Him that dieth of Baasha in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat.

5 Now the rest of the acts of Baasha and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and

was buried in Tirzah: and Ela his son reigned in his stead.

7 And also by the hand of the prophet Jehu the son of Hanani, came the word of the Lord against Baasha and against his house, even for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

7 *Houb., Horsley, Clarke, and Booth.* place this verse between verses 4 and 5.

Pool.—By the hand of the prophet Jehu came the word of the Lord: the meaning is, the message which came from the Lord to Jehu, ver. 1, &c., was here delivered by the hand, i.e., the ministry, of Jehu, unto Baasha. Jehu did what God commanded him in this matter, though it was not without apparent hazard to himself.

Bp. Patrick.—Because he killed him.] That is, killed Nadab [so Pool], who was Jeroboam's son: or rather (as Abarbinel judiciously observes) this relates to the whole house of Jeroboam before mentioned; which Baasha destroyed, not because they were idolaters, and that he might fulfil the word of the Lord (as perhaps he pretended), but to satisfy his own ambition, being guilty of the very same crime that Jeroboam was; and therefore was no better than a murderer in the slaughter he made of his family; and accordingly is threatened to be punished, for that very act, which was committed not in obedience to God, but to serve himself.

Bp. Horsley.—And also, rather, thus also. The word of Jehovah, as it had come by a prophet against Jeroboam and his family came against Baasha too and his family by the prophet Jehu.

Ged.—7 Now the word of the Lord had, through the mediation of the prophet Jehu Ben-Hanani, been denounced against Baasha and against his house, on account of all the evil which he did in the eyes of the Lord, in provoking him to indignation by his deeds; and because he put to death the house of Jeroboam, although himself was like them.

And because, &c. I have made a slight transposition to make the passage more intelligible. After all I am not sure if I have hit upon the true meaning.

Booth.—Thus the word of Jehovah came, by the prophet Jehu, the son of Hanani,

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against Baasha, and against his house, for all the evil that he did in the eyes of Jehovah, in provoking him to anger with the works of his hands, in being like the house of Jeroboam; and on this account God slew him.

Houb.—7 וְכִן בִּיד יְהוּ: Hunc versum 7, collocamus ante versus 5 et 6. Nam ordinis perturbatio hæc manifesta est, ut postquam narratum est mortuum fuisse Baasam, et pro eo regnasse Ela ejus filium, subjungatur fuisse verbum Domini ad Baasa per Jehu perlatum. Adde, præposterè id venire, posteaquàm dictum est ver 5 cætera autem quæ fecit Baasa, hæc scripta sunt, &c. Nam Scriptor Libri Regum sic absolvere solet regum res gestas וְכִן לַיהוָה, et propter omne malum. Lége וְ, sublato ו, quod non legunt nec Syrus, nec in Codice Rom. Græci Intt. quodque seriè disturbat. Neque enim וְכִן... וְ ejusdem regiminis est, atque וְכִן בִּיד, nec ejusdem significatûs sunt hoc loco וְ et וְכִן. Additum fuit ו ante וְ, ex litterâ ו antecedente malè geminatâ וְכִן וְכִן... וְ, et propterèd quod ipsum interfecisset, nempe Jeroboamum. Vulgatus, ob hanc causam occidit eum, hoc est, Jehu filium Anani prophetam, quæ omnia partim absunt Hebr. ex Fonte, partim à sententiâ recedunt.

Ver. 8.

Au. Ver.—8 In the twenty and sixth year of Asa king of Judah began Ela, the son of Baasha to reign over Israel in Tirzah, two years.

Bp. Patrick.—In the twenty and sixth year of Asa king of Judah began Ela—to reign.] This seems to contradict what Ezra saith in 2 Chron. xvi. 1, that Baasha built Ramah in the thirty-sixth year of Asa. Of which I shall give an account in my notes on that place. For the present it may suffice to say, that Ezra doth not speak of the thirty-sixth year of Asa's reign, but of the thirty-sixth year after the division of the kingdom. For it could be, at the most, but the twenty-sixth year of Asa's reign when Baasha died.

Two years.] Not complete; but one entire year, and part of another; as appears from ver. 10, 15.

Houb.—8 שְׁנַיִם, duos annos. Supplemus, regnavit autem, quæ verba oratio Latina postulabat, tanquam legeretur, וְכִן: quod quidem verbum in simili narratione omitti solet, compendii causâ.

Ver. 11.

Au. Ver.—Against a wall. See notes on 1 Sam. xxv. 22, p. 467, 468.

Ver. 16.

Houb.—16 יסלכו : Lege, ומלכו, et regem fecerunt, ut fert unus Codex Orat. Non omittendæ litteræ, per quas verba flectuntur, quæque tollunt ambiguitatem.

Ver. 18.

וַיְהִי כִּרְגֵל־פָּדָה הָעִיר
וַיָּבֹא אֶל־אֶרְמוֹן בֵּית־הַמֶּלֶךְ וַיִּשְׂרֹף עָלָיו
אֶת־בֵּית־הַמֶּלֶךְ בְּאֵשׁ וַיָּמָת :

18 καὶ ἐγενήθη ὡς εἶδε Ζαμβριδοὶ προκατε-
λῆπται αὐτοῦ ἡ πόλις, καὶ πορεύεται εἰς
ἀντρον τοῦ οἴκου τοῦ βασιλέως, καὶ ἐνεπύρυσεν
ἐπ' αὐτὸν τὸν οἶκον τοῦ βασιλέως, καὶ
ἀπέθανεν 19 ὑπὲρ τῶν ἁμαρτιῶν αὐτοῦ,

Au. Ver.—18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died.

Was taken.

Dalhe., Ged., Booth.—Would be taken.

Into the palace.

Bp. Horsley.—Rather, into a turret.

Ged.—Into the haram of the king's house.

Gesen.—מִצְדָּה m. plur. constr. מִצְדָּתוֹ (r. צָדָה to be high) a fortress, castle, palace, so called from its height, Isaiah xxxii. 14; Prov. xviii. 19, al. sæp. Also צִדְתֵּן בֵּית־הַמֶּלֶךְ, the fortress of the king's house, the innermost part, as the highest and strongest, q. d., the citadel, 1 Kings xvi. 18; 2 Kings xv. 25. J. D. Michaëlis (Suppl. 128) and after him most modern interpreters here translate it the women's apartment, comparing Arab.

۱۸۱ i. q. حرم conclavia, Gol. p. 78, and

حرم Haram; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Isaiah xxv. 2.

Prof. Lee.—צִדְתֵּן, m. r. رَمِي, رَمِي

superiorum reddidit. Cogn. Heb. רָם. In Amos iv. 3, רָם. Sometimes in the form צִדְתֵּן, mut. ל, ר, Isaiah xiii. 22: pl. צִדְתֵּן. A palace, Isaiah xxv. 2; Jer. xxx. 18, &c. Gesenius takes it to mean a part of the

royal citadel, and probably the harem. The former might be true; but for the latter there is not a shadow of ground in the Heb. Bible.

Pool.—Burnt the king's house over him; or, and he burnt, &c. Either, 1, Omri burnt it over Zimri; for pronouns sometimes respect more remote nouns. Or, rather, 2, Zimri, (to whom both the foregoing and following words apparently belong,) who burnt it upon himself, that neither himself nor the royal palace and treasures might come into the hands of his insulting adversary.

Houb.—עִם בֵּית־הַמֶּלֶךְ, cum domo regis. Legendum, בֵּית־הַמֶּלֶךְ, ut supra hoc eodem versu; ita scriptum reperio in uno Codice, et ita emendabat Masora supra, xv. 18.

Ver. 23.

בְּשָׁנֹת שְׁלֹשִׁים וָאַחַת שָׁנָה לְחֹסֶה
מֶלֶךְ יְהוֹזָבָד מֶלֶךְ עֹמְרִי עַל־יִשְׂרָאֵל
שְׁתַּיִם עָשָׂה שָׁנָה בְּתִרְזָה מֶלֶךְ אֲשָׁר
שָׁמָּה :

ἐν τῇ ἔτει τῇ τριακοστῇ καὶ πρώτῃ τοῦ
βασιλέως Ἀσὰ βασιλεύει Ἀμβρι ἐπὶ Ἰσραὴλ
δώδεκα ἔτη ἐν Θερσῇ βασιλεύει ἐξ ἔτη.

Au. Ver.—23 In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah.

Bp. Patrick.—23 Twelve years.] These twelve years of his reign are to be computed not from the thirty-first of Asa's reign; for it is evident he began to reign in the twenty-seventh year of Asa (ver. 15), and his son began to reign in the thirty-eighth year of Asa (ver. 29). Therefore the twelve years are to be computed from the beginning of Omri's reign; which was, as I said, the twenty-seventh of Asa's. From which time (as Abarbinel observes) the contest continued between Omri and Tibni, unto the thirty-first year of king Asa. In the end of which Tibni died; and then Omri reigned over all Israel, whereas he reigned but over half the people before. And Tibni being extinct, all the foregoing years are accounted to Omri; viz., from the beginning of Asa's seven-and-twentieth year, when Zimri died, to the end of this eight-and-thirtieth year, which make twelve years.

Six years reigned he in Tirzah.] Half of his time he made this his royal seat; which

was, as some think, all the time his contention with Tibni lasted, and some time after.

Dr. A. Clarke.—23 *In the thirty and first year of Asa.*] There must be a mistake here in the number *thirty-one*; for in ver. 10 and 15, it is said that Zimri slew his master, and began to reign in the *twenty-seventh year of Asa*; and as Zimri reigned only *seven days*, and Omri immediately succeeded him, this could not be in the *thirty-first*, but in the *twenty-seventh year of Asa*, as related above. *Rab. Sol. Jarchi* reconciles the two places thus: "The division of the kingdom between Tibni and Omri began in the *twenty-seventh year of Asa*; this division lasted *five years*, during which Omri had but a *share of the kingdom*. Tibni dying, Omri came into the possession of the *whole kingdom*, which he held *seven years*; this was in the *thirty-first year of Asa*. *Seven years* he reigned *alone*; *five years* he reigned over *part of Israel*; *twelve years* in the whole. The two dates, the *twenty-seventh* and *thirty-first* of Asa, answering, the first to the beginning of the division, the second to the sole reign of Omri." *Jarchi* quotes *Sedar Olam* for this solution. So *Horsley*.

Houb. — *Anno trigesimo primo.* Nunc Amri dicitur regnasse anno 31 regni Asæ. Suprà vss. 10 et 15, dicitur Zambri regnasse in Israel anno regni Asæ 27. Atqui idem Zambri non plus regnavit, quam septem dies; ut necesse sit regnasse Amri eodem anno, quo Zambri regnarat, seu anno Asæ 27 non autem quatuor post annis, seu anno Asæ 31. Hæc pugna temporum non tolletur, si dices regnasse Amri in partem Israel annos quatuor, donec adversarium alterum Thebni debellaret, tumque demum in omnem Israel regnasse, cum Asa annum ageret regni sui trigesimum primum, nisi etiam statues legendum על כל ישראל, in omnem Israel. Nam nisi id fiet, erunt verba Sacræ Paginæ hujus versûs 23, pugnantia cum illis, quæ vidimus suprà vss. 10 et 15, nec credibile est notationes temporum diversas fuisse à Sacro Scriptore verbis non diversis enuntiatis; si præsertim attendas, annos duodecim regni Amri computari debere ab anno regni Asæ vigesimo septimo, quoniam illi anni 12, finem habent in anno regni Asæ trigesimo octavo (aut nono inchoato) quo anno Achab, filius Amri, initium fecit regnandi: vide infrà ver. 29. Vide etiam Præfationem de initio Amri. Porro ante שנים עשר,

supplenda oratio Latina, quasi legeretur 'ושלך, regnavit autem: vide dicta ad verum 8.

Ver. 31, 32.

Au. Ver.—*Baal.* See notes on Judges xi. 11, p. 166.

A grove. See notes on Exod. xxxiv. 13, vol. i. p. 376.

Ver. 34.

בְּיָמָיו בָּנָה הִיֵּל בֵּית הָאֱלֹהִים אֶת־
יְרִיחוֹ בְּאַבִּירָם בְּלֹדֹי יִסְדָּהּ וּבְשִׁנְיָב
צָעִירָהּ הָצִיב דְּלָתֶיהָ בְּדָבָר יְהוֹנָן מִשֶּׁגֶּב
דָּפַר בְּיָד יְהוֹשֻׁעַ בֶּרֶךְנוֹן
וַיִּשְׁכֵּן בָּהּ

καὶ ἐν ταῖς ἡμέραις αὐτοῦ ᾠκοδόμησεν Ἀχιὴλ ὁ Βαιθηλίτης τὴν Ἱεριχὼ ἐν τῇ Ἀβιρῶν πρωτοτόκῳ αὐτοῦ ἔθεμελίωσεν αὐτήν, καὶ τῷ Σεγούβ τῷ νεωτέρῳ αὐτοῦ ἐπέστρεψε θύρας αὐτῆς, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ἐν χειρὶ Ἰησοῦ υἱοῦ Ναυή.

Au. Ver.—34 In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun.

Dr. A. Clarke.—There are three opinions on the words, *lay the foundation in his first-born, and set up the gates in his younger son.*

1. It is thought that when he laid the foundation of the city, his eldest son, the hope of his family, died by the hand and judgment of God, and that all his children died in succession; so that when the doors were ready to be hung, his youngest and last child died, and thus, instead of securing himself a name, his whole family became extinct [so *Pool*, *Patrick*, *Rosen*.].

2. These expressions signify only *great delay* in the building; that he who should undertake it should *spend nearly his whole life* in it; all the time in which he was capable of procreating children; in a word, that if a man laid the foundation when his first-born came into the world, his youngest and last son should be born before the walls should be in readiness to admit the gates to be set up in them; and that the expression is of the proverbial kind intimating *greatly protracted labour*, occasioned by *multitudinous hindrances and delays*.

3. That he who rebuilt this city should,

in laying the foundation *slay* or *sacrifice* his first-born, in order to consecrate it, and secure the assistance of the objects of his idolatrous worship; and should slay his youngest at the completion of the work, as a gratitude-offering for the assistance received. This latter opinion seems to be countenanced by the Chaldee, which represents Hiel as *slaying* his first-born Abiram, and his youngest son, Segub.

But who was Hiel the Beth-elite? The Chaldee calls him Hiel of Beth-mome, or the Beth-momite; the Vulgate, Hiel of Beth-el; the Septuagint, Hiel the Baithelite; the Syriac represents Ahab as the builder: "Also in his days did Ahab build Jericho, the place of execration;" the Arabic, "Also in his days did Hiel build the house of idols—to wit, Jericho." The MSS. give us no help. None of these versions, the Chaldee excepted, intimates that the children were either *slain* or *died*; which circumstance seems to strengthen the opinion, that the passage is to be understood of *delays* and *hinderances*. Add to this, why should the innocent children of Hiel suffer for their father's presumption? And is it likely that, if Hiel lost his first-born when he laid the foundation, he would have proceeded under this evidence of the Divine displeasure, and at the risk of losing his whole family? Which of these opinions is the right one, or whether any of them be correct, is more than I can pretend to state.

Houb.—34 רבשני: Rectè Masora, רבשני, *et Segub*; nam sic legunt omnes Veteres. Nos interpretamur, *et sanguine Segub*, ut antea *sanguine Abiram*, addito *sanguine*, ex medullâ sententiæ; vide *Jos.* vi. 26.

CHAP. XVII. 1.

וַיִּאמְרוּ אֵלָיו הַהִשְׁבִּי מִהֶשְׁבִּי
וְיִלְכְּדוּ אֶת־הַיְּהוֹנָתָן אֶל־הָאֱלֹהִים
יִשְׂרָאֵל אֲשֶׁר־עָמְדָתִי לְפָנָיו אִם־יִהְיֶה
הַשָּׁנִים הָאֵלֶּה מִלְּפָנֶיךָ אִם־לִפְנֵי
דְּבָרֶיךָ :

καὶ εἶπεν Ἠλίου ὁ προφήτης Θεσβίτης ὁ ἐκ Θεσβῶν τῆς Γαλααδ πρὸς Ἀχαάβ, ὃ κύριος ὁ θεὸς τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ, ὃ παρέστην ἐν ὧπιοι αὐτοῦ, εἴ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετός, ὅτι εἰ μὴ διὰ στόματος λόγου μου.

Au. Ver.—And Elijah [Heb., Elijahu, Luke i. 17, and iv. 25, he is called Elias]

the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

Bishop Patrick.—*Elijah the Tishbite.*] Whose original being not known (for here is no mention of his father or mother), some of the Jews have fancied him to have been an angel sent from heaven to reduce them to the true religion. So Abarbinel relates, upon the Book of Judges, as Joh. Frischmuthus observes, in a dissertation about Elijah. Whose name, which in the Hebrew is *Elijahu*, carries something divine in it: being compounded, as Ægid. Camartus imagines, of three of the names of God, viz., Eli, and Jah, and Hu. There is no doubt the first two are the names of God, but there is reason to question the last, though a great man of our own, Edm. Castellus, in his Polyglot Lexicon, doth put Hu among the Divine names, and so do the Cabalists. He was indeed a very eminent messenger of God, sent to call the Israelites to repentance; from whence our learned Dr. Lightfoot thinks he had the name of Tishbite; from the Hebrew word *shub*, which signifies to *return*; for he was sent to be the converter of the nation (see him upon St. Luke, i. 17). Other conjectures there are about this name. But Kimchi seems to have given the plainest account of this name of Tishbite from Thesbe, a town or region where he was born; just as Ahijah is called Shilonite, from Shiloh, where he was born, or dwelt.

Who was of the inhabitants of Gilead.] It is not certain that he was a native of this country; but only that he came and settled among the Gileadites, being born, as some think, in the tribe of Benjamin, though most are rather of opinion in the tribe of Gad.

As the Lord—liveth, before whom I stand.] Whose minister I am; for that is meant by *standing before him*.

Ged., Booth.—And the prophet [LXX] Elijah, the Tishbite, from Tishbi of Gilead, said to Ahab, &c.

From Tishbi.] So Sept., which I am convinced is the true reading. The rest of the inhabitants.—*Ged., so Houb., Horsley.*

Gesen.—אֱלִיָּה (whose God is *He*, i. e., Jehovah) *Elihu*, pr. n. m.

אֱלִיָּה m. *Tishbite*, 1 Kings xvii. 1; xxi. 17, gentile n. of Elijah, from a city of Naphtali

called תַּשְׁבִּי or תַּשְׁבִּי, Gr. Θεςβή Tob. i. 2. See Reland Palæstina p. 1035.

Houb.—תַּשְׁבִּי נֹשֶׁה: Nos, de *Thesbi Galaad*, ut Græci Intt. qui Θεσβῶν τῆς Γαλααδ, de *Thesbon Galaad*; ita etiam Josephus. Plerique interpretes convertunt, vel de *habitoribus Galaad*, vel de *inquilinis*... Malè utrique. Nam malè de *habitoribus*, cùm תַּשְׁבִּי sit *inquilinus*, non *habitor*; malè etiam de *inquilinis*. Nam Elias modò dictus est תַּשְׁבִּי, *Thesbita*, seu civis Thesbe civitatis, et convenit utrumque תַּשְׁבִּי eundem habere significatum, ita ut posterius explicatio sit prioris, significetque eam urbem Thesbe, quæ erat in regione Galaad.

Ver. 4, 6.

וְהָיָה כְּהַחֲמִיל תַּשְׁבִּי וְאֶת־חֶרְבִּי
צִיִּיתִי לְכָל־לֶחֶם שָׁם :

καὶ ἔσται ἐκ τοῦ χειμάρρου πίσαι ὕδωρ, καὶ τοῖς κόραξι ἐντελούμαι διατρέφειν σὲ ἐκεῖ.

Au. Ver.—4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook.

Pool.—*I have commanded*; or, *I shall command the ravens to feed thee.* *Object.* The ravens were unclean, Lev. xi. 15. *Answ.* They were unclean for meat, but not for the touch. But howsoever, that ceremonial law was overruled by necessity, and by the lawgiver's dispensation.

Ravens. So *Bochart*, *Houbigant*, *Pool*, *Patrick*, *Geseñ.*, *Lee*, *Maurer*, et al.

Bp. Patrick.—*Ravens.*] This seems so strange, that some will have the word *orebim* not to signify *ravens*, but *merchants*: because they find the word *orebe* in Ezekiel xxvii. 17, signifying merchants that traded in the market of Tyre. But, as Bochartus hath observed, they are never called simply *orebim*. Nor is their opinion better, who think Arabians to be here meant: for there were none thereabout; and Elias's lurking-place would soon have been discovered to Ahab, if merchants, or any other people that travelled that way, had been acquainted with it. We must therefore acknowledge a miraculous care which God took of Elijah, as all the ancients do, none excepted (see Bochartus, in his *Hieroicoicon*, par. ii., lib. ii., cap. 13).

Prof. Lee.—In 1 Kings xvii. 4, 6, some suppose Arabs to be meant. But this is both unnecessary and groundless. For a miracle must have been wrought in any case, and the text, as it now stands, will admit of nothing less. Besides, to have made known generally to the Arabs the place of the prophet's retirement, would have been to have entirely ruined its object. *Aquila*, *Symm.*, *Theod.*, LXX., here, καὶ οἱ κόρακες, κ.τ.λ. And so the ancient versions, except the Arabic, which possesses no authority.

Ken.—In my Second Dissertation on the Hebrew Text (p. 581), I observed, that the words of *Jerom* are, *Orbim*, *accolæ villæ in finibus Arabum*, *Eliæ dederunt alimenta*. And as the authority of this learned father is certainly great, with regard to places in or near Palestine; the best interpretation of this passage seems to be, that this food was brought to Elijah by the *Orbim*, the inhabitants of *Oreb* or *Orbo*, a small village near Arabia.

Dr. A. Clarke.—*I have commanded the ravens to feed thee.* It is contended that if we consider שָׂרִים, *orebim*, to signify *ravens*, we shall find any interpretation on this ground to be clogged with difficulties. I need mention but a few. The raven is an unclean bird, *And these ye shall have in abomination among the fowls—every raven after his kind*; Lev. xi. 13—15; that is, every species of this genus shall be considered by you unclean and abominable. Is it therefore likely that God would employ this most unclean bird to feed his prophet?

Besides, where could the ravens get any flesh that was not unclean? *Carion* is their food, and would God send anything of this kind to his prophet? Again: If the flesh was clean which God sent, where could ravens get it? Here must be at least three miracles: *one*, to bring from some table the flesh to the ravens; *another*, to induce the ravenous bird to give it up; and the *third*, to conquer its timidity towards man, so that it could come to the prophet without fear. Now, although God might employ a fowl that would naturally strive to prey on the flesh, and oblige it, contrary to its nature, to give it up; yet it is by no means likely that he would employ a bird that his own law had pronounced abominable. Again, he could not have employed this means without working a variety of miracles at the same time, in order to accomplish one simple end; and

this is never God's method: his plan is ever to accomplish the greatest purposes by the simplest means.

The original word *orebim* has been considered by some as meaning *merchants*, persons occasionally trading through that country, whom God directed, by inspiration, to supply the prophet with food. To get a constant supply from such hands in an extraordinary way was *miracle enough*; it showed the superintendence of God, and that the hearts of all men are in his hands.

But in answer to this it is said, that the "original word never signifies merchants; and that the learned Bochart has proved this." I have carefully read over cap. 13, part ii., lib. 2, of the Hierozoicon of this author, where he discusses this subject; and think that he has never succeeded less than in his attempt to prove that *ravens* are meant in this passage. He allows that the Tyrian merchants are described by this periphrasis, עֲרָבִים מְכַשְׁכְּשֵׁי, *the occupiers of thy merchandise*, Ezek. xxvii. 27; and asserts that עֲרָבִים, *per se*, *mercatores nusquam significat*, "by itself, never signifies merchants." Now, with perfect deference to so great an authority, I assert that עֲרָבִים, the contracted form of עֲרָבִים, does signify *merchants*, both in Ezekiel xxvii. 9, and xxvii. 27, and that מְכַשְׁכְּשֵׁי signifies *a place for merchandise, the market-place or bazaar*, in Ezek. xxvii. 9, 13, 17, 19; as also the *goods* sold in such places, Ezek. xxvii. 33; and therefore that עֲרָבִים may, for aught proved to the contrary, signify *merchants* in the text.

As to Bochart's objection, that, the prophet being ordered to go to the brook Cherith, that he might lie hid, and the place of his retreat not be known, if any traders or merchants supplied his wants, they would most likely discover where he was, &c., I think there is no weight in it; for the men might be as well bound by the secret inspiration of God not to discover the place of his retreat, as they were to supply his wants; besides, they might have been of the number of *those seven thousand men who had not bowed their knees to the image of Baal*, and consequently would not inform Ahab and Jezebel of their prophet's hiding-place.

Some have supposed that the original means *Arabians*; but Bochart contends that there were no Arabians in that district: this is certainly more than he or any other man can prove. Colonies of Arabs, and hordes

and families of the same people, have been widely scattered over different places for the purpose of temporal sojournment and trade; for they were a wandering people, and often to be found in different districts remote enough from the place of their birth. But, letting this pass merely for what it is worth, and feeling as I do the weight of the objections that may be brought against the supposition of *ravens* being the agents employed to feed the prophet, I would observe that there was a town or city of the name of Orbo, that was not far from the place where Elijah was commanded to hide himself. In Bereshith Rabba, a rabbinical comment on Genesis, we have these words, עֵר דִּיא בְּחוּמֵי בִיתְשָׁן וְשָׁמָּה, עֲרָבִים; "There is a town in the vicinity of Beth-shan (Scythopolis), and its name is Orbo." We may add to this from St. Jerome, *Orbim, accolæ villæ in finibus Arabum, Eliæ dederunt alimenta*; "The Orbim, inhabitants of a town in the confines of the Arabs, gave nourishment to Elijah." Now, I consider Jerome's testimony to be of great worth, because he spent several years in the Holy land, that he might acquire the most correct notion possible of the language and geography of the country, as well as of the customs and habits of the people, in order to his translating the sacred writings, and explaining them. Had there not been such a place in his time, he could not have written as above: and although in this place the common printed editions of the Vulgate have *corvi*, "crows or ravens;" yet in 2 Chron. xxi. 16, St. Jerome translates the same word עֲרָבִים, "the Arabians;" and the same in Neh. iv. 7; it is, therefore, most likely that the inhabitants of Oreb or Orbo, as mentioned above, furnished the aliment by which the prophet was sustained; and that they did this being specially moved thereto by the Spirit of the Lord. Add to all these testimonies that of the Arabic version, which considers the word as meaning a people, عَرَبِيْم, *Orabim*, and not ravens or fowls of any kind. In such a case this version is high authority.

Dathe.—a) Num עֲרָבִים jussi a Deo Eliæ cibum afferre *corvi* sint, an *homines*? dissentiunt interpretes. Utraque sententia suos nacta est defensores. Qui posteriorem sententiam tuentur, iterum in partes abeunt. Alii volunt esse עֲרָבִים *mercatores*, coll. Ezech. xxvii. 27; alii *Arabes*, aliis punctis subjectis

legentes אֲנִי 2 Chr. xxi. 16; Neh. iv. 7; alii nomen proprium loci esse dicunt *Horbo*, non procul a Scythopoli. Equidem fateor, mihi posteriorem sententiam maxime probabilem videri, cum doctissimi interpretes et theologi consentiant, præter necessitatem, non esse miracula augenda, neque Deum præternaturalia media adhibere, ubi naturalia suppetant. Quoniam igitur illud sine multis miraculis cogitari non potest, malim utique hanc vocem de nomine proprio incolarum loci cujusdam intelligere. Non obstat, quod hoc nomen alibi non legatur, nam neque Teseb, patria Eliæ, neque Torrens Cerith alias occurrit. Objectionibus *Bocharti*, qui priorem sententiam defendit, (Hieroz. tom. ii., cap. 13, p. 214.) satisfacit *Clericus* ad h. l.; cf. *Reland* in Palestina, p. ii., p. 913. *Deyling* in observatt. s. tom. i., obs. XXV. Mitto alios.

Maurer.—אֲנִי אֲנִי *corvos*. Schulzius, Dathius, alii *Orebiths* h. e. incolas oppidi Oreb intelligunt. Sed perleves sunt, quas afferunt rationes. Universa historia cap. 17—19 fabularum plena est.

6 *And he drank of the brook.*

Ged., Booth.—And he drank water [LXX, Syr., Arab.] from the brook.

Ver. 7.

וַיָּבֵי יְמֵי נִיבֶשׁ תַּחֲלֵ וְנִיבֶשׁ

καὶ ἐγένετο μετ' ἡμέρας, καὶ ἐξηράνθη ὁ χαμάριος, κ.τ.λ.

Au. Ver.—7 And it came to pass after a while [Heb., at the end of days] that the brook dried up, because there had been no rain in the land.

Bp. Patrick.—*After a while*.] In the Hebrew it is, *at the end of days*, that is, of a year [so *Pool*]; as that phrase, I have shown, is often used.

Houb.—*Post aliquod tempus*. See notes on ver. 15.

Ver. 12.

וַתֹּאמֶר חַיִּיהָ וְהָאֵלֶּהֶם אֲמִישׁ לִי מָלֶכֶת וְנִיבֶשׁ

καὶ εἶπεν ἡ γυνή, ἦ κύριος ὁ θεός σου, εἰ ἔστι μοι ἐγκυφίας, κ.τ.λ.

Au. Ver.—12 And she said, *As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die.*

I have not a cake.

Houb.—סֶמֶךְ, *subcinericius panis*. Mirum est mulierem respondere, non sibi esse panem subcinericium, cum eum panem Elias non nominârit. Præterea Elias infra ver. 13, cibum ab eâ muliere postulans, utitur verbo עֵנָה, non verbo סֶמֶךְ, quod quidem ambigitur utrum sit Hebraicum; neque enim alibi recurrit, quàm Pa. xxxv. 16, ex mendo, ut ibi animadvertimus, et id, hoc loco, circulo superno Codices castigant. Germanam scripturam habuere Chaldæus et Syrus, qui convertunt, ille סֶמֶךְ, hic סֶמֶךְ, *nilil*: nempe legebant סֶמֶכָה, *nilil*. Arabs سَمَكَة, *cibus*, ex sententiâ potiùs, quàm ex ipso verbo, cum videret incommodum esse ut de pane subcinericio mulier respondeat, de quo verbum non fecerat Elias. . וְנִיבֶשׁ, *et id comedemus*, deficienter ac mendosè, pro וְנִיבֶשׁ; itaque id circulo notatur in Codicibus.

Two sticks.

Bp. Patrick.—By *two sticks* is meant a few: as *two* frequently signifies (Isaiah xvii. 6; Jer. iii. 14).

Ver. 13.

Houb.—13 . עֵנָה: melius עֵנָה, *placentam*, ut lego in uno Codice Orat. nam littera י Radicis est, neque eam sustulere Masoretæ, nisi quia puncto suo *Cibbuts* eandem supplebant.

Ver. 15.

וְנִיבֶשׁ וְנִיבֶשׁ וְנִיבֶשׁ וְנִיבֶשׁ

וְנִיבֶשׁ וְנִיבֶשׁ וְנִיבֶשׁ וְנִיבֶשׁ

— καὶ ἔσθιεν αὐτὴ καὶ αὐτὸς καὶ τὰ τέκνα αὐτῆς.

Au. Ver.—15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days [Or, a full year].

Many days. [So *Houb*.]

Pool.—*Many days*, i. e., a long time, even above two years: see chap. xviii. 1. Heb. *days*, i. e., a full year; as ver. 7; namely, before the following event about her son happened, and the rest of the time of the famine after it.

Bp. Patrick.—*Her house did eat many days*.] Some by *many days* understand a full year; as it is in the margin. But it rather signifies *two years*: for one year was past before he came from the brook Cherith (see ver. 7). And therefore they lived upon this meal and oil two years more, till the end of the famine.

Houb.—סֶמֶךְ: *Clericus*, *annum*, ut solet,

non dubitans hoc vocabulo nudè posito significari *annum*, quia sæpe id sibi videre visus est; neque idem vidit hoc loco, in quæ dumeta compellatur. Nam postquam suprâ ver. 7, convertit יָמִים כָּכָן, *exactly anno*, necessitas ei fuit statuere, Eliam fuisse à corvis anno toto nutritum prope torrentem Carith, cujus aquam bibebat Elias, donec torrens exaruisset. Ergò etiam illi statuendum fuit, non exaruisse torrentem, nisi post annum totum, eumque sine pluviis transactum; quod non facillè creditur de torrente in regione sito non parùm calente. Neque id satis. Nam hoc versu 15. Clericus accepit יָמִים, de anno ultimo famis, quæ quidem annorum fuit trium sexque mensium. Venit Elias ad mulierem de Sarepta proximè ante annum eum, in quo desiit fames. Fuerat antè in torrente Carith annum unum; ergò, ex Clerico, duo tantùm anni ultimi famis transacti sunt, dùm hæc evenerunt, quæ hic narrantur; ex quo sequitur, annum jam unum famis sexque menses præterisse, antequàm Elias in torrente Carith habitaret. Sed torrens non exaruit, ex Clerico, nisi postquam Elias annum totum ibi habitasset; ergo aquæ torrentis, ex eodem Clerico non exaruerint, nisi post annos duos sexque menses siccitatis: nam fames fuit annorum trium cum dimidio. Ne ipse quidem Clericus hæc persuadere vellet, si animo reputasset. Sed Lector ex hoc loco intelligere potest, quàm inconsideratè novi Interpretes vocabulum יָמִים, *annum*, credant esse. Nam eos à tali interpretatione detertere hic locus debuerat, cùm ex eà sequatur falsa temporum notatio. Porro nos, *multos dies*, addito *multos*, ex sententiâ, et perspicuitati servientes. Nam Latinè *dies*, sine adjuncto, nihil significaret.

Ver. 18.

Au. Ver.—18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?

Pool.—To remembrance; either, 1. To my remembrance; that I should by this dreadful judgment be brought to the knowledge and remembrance of my sins, which have procured it. Or rather, 2. To God's remembrance; for God is oft said in Scripture to remember sins, when he punisheth them; and to forget them, when he spares the sinner. See 2 Sam. xvi. 10. Have I, instead of the blessing which I expected from thy presence, met with a curse?

Ver. 19.

וַיַּעֲלֶהוּ אֱלֹהֵי-עֲלִיָּהוּ אֶשְׁ-רָהוּא
יָשָׁב שָׁם וַיִּשְׁכְּבֶהוּ עַל-בִּטְנֹתָיו :

— καὶ ἀνένεγκεν αὐτὸν εἰς τὸ ὑπερφῶν, ἐν ᾧ αὐτὸς ἐκάθητο ἐκεῖ, κ.τ.λ.

Au. Ver.—19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.

A loft. See notes on Judg. iii. 20, p. 181.

Bp. Patrick.—*A loft.*] The LXX, translate it ὑπερφῶν, "an upper room:" which he had to himself for his study, meditation, and prayer.

Houb.—19 וַיִּשְׁכְּבֶהוּ: Unus Codex Orat. וַיִּשְׁכְּבֶהוּ, et fecit eum recumbere, plenè cum ' , ut sit vox Activa, cujus ' defectum circulo castigant plerique Codices.

Ver. 20.

Au. Ver.—Hast thou also brought evil upon the widow, &c.

Houb.—וַיַּעַשׂ: Melius וַיַּעַשׂ, *malo affectisti*, ex formâ וָיָא, *possedisti*. Est enim præteritum, non autem infinitum, *malo afficere*; nam si esset infinitum, adderetur nominativi loco affixum ךְ hoc modo; וַיַּעַשׂךְ, *affligere te*.

Ver. 24.

— דְּבַר-יְהוָה בְּפִיךָ אֱמֶת :

— καὶ ῥῆμα κυρίου ἐν τῷ στόματι σου ἀληθινόν.

Au. Ver.—24 And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

Is truth.

Pool.—That the word of the Lord in thy mouth is truth; that the God whom thou professest is the true God, and the doctrine and religion which thou teachest is the only true religion.

Ged., Booth.—And that the word of Jehovah is truly in thy mouth.

Houb.—Et Dominum per os tuum loqui veritatem.

CHAP. XVIII. 1.

Au. Ver.—And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.

Pool.—In the third year; either, 1. From the time when he went to hide himself by the brook Cherith; six months before which time the famine might begin, though it was not yet come to extremity. And so this being in or towards the end of the third year, it makes up these three years and six months, James v. 17. Or, 2. From the time of his going to Sarepta, which probably was a year after the famine begun; see on chap. xvii. 7; and so this might be in the middle of the third year, which also makes up the three years and six months.

Dr. A. Clarke.—1 After many days—in the third year.] We learn from our Lord, Luke iv. 25, that the drought which brought on the famine in Israel lasted *three years and six months*. St. James v. 17, gives it the same duration. Probably Elijah spent six months at the brook Cherith, and three years with the widow at Sarepta.

I will send rain upon the earth.] The word *haadamah* should be translated *the ground or the land*, as it is probable that this drought did not extend beyond the land of Judea.

Ver. 4.

וַיִּהְיֶינָם חֹסְדָּים אִישׁ בְּמַעְרָה
רבו

— και κατέκρυπεν αὐτοὺς κατὰ πεντήκοντα ἐν σπηλαίοις, κ.τ.λ.

Au. Ver.—4 For it was so, when Jezebel [Heb., Izebel] cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.

Houb. — 4 חמשים, *quingaginta*. Nos, *quingagenos*; nam legendum חמשים חמשים, ut infra ver. 13, ut iteratio habeat distributionem. Sic fuit manu priori scriptum in Codice uno Orat. ubi alterum חמשים fuit transverso calamo perperam deletum. Ita etiam Syrus, qui חמסין חמסין, bis; ita Græci Intt. qui κατὰ πενήκοντα, *per quingaginta*, notatâ distributione in verbo Græco κατὰ.

Ver. 5.

Au. Ver.—5 And Ahab said unto Obadiah, Go into the land, &c.

Ged., Booth.—5 And Ahab said to Obadiah, Come, let us go [LXX] through the land, &c.

Ver. 9.

Au. Ver.—9 And he said, &c.

VOL. II.

Ged., Booth.—9 But Obadiah [LXX, Syr.] said, &c.

Ver. 10.

Au. Ver.—10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, *He is not there*; he took an oath of the kingdom and nation, that they found thee not.

Bp. Patrick.—10 *There is no nation or kingdom, whither my lord hath not sent to seek thee.*] That is, to all the countries thereabout, with whom he was in league.

He is not there; he took an oath of the kingdom and nation.] These words incline me to think, that he sought him only throughout all his dominions; through every tribe, which is called a *nation*; and every government, which is called a *kingdom*. For how could he take an oath of any but his own subjects? It may be said, indeed, that there might be such compacts between him and the Moabites, Edomites, Ammonites, and other neighbouring nations, that they should harbour none of his rebellious subjects: and if they required it, they should swear they knew of none in their country. But such a treaty is so unusual, that I see no reason to suppose it.

Ver. 18.

וַיֹּאמֶר לֹא עָזַבְתִּי אֶת־יְהוָה אֱלֹהֵי אֲבוֹתַי
אֶת־אֱלֹהֵי יִשְׂרָאֵל אֲבִיךָ בְּעֶזְבְּכֶם אֶת־
מִצְוֹתַי יְהוָה וְנִלְוָה אַחֲרֵי הַבְּעָלִים:
και ειπεν Ἡλιού, οὐ διαστρέφω τὸν Ἰσραὴλ,
ὅτι ἀλλ' ἢ σὺ καὶ οἶκος τοῦ πατρὸς σου ἐν τῷ
καταλιμπάνειν ὑμᾶς τὸν κύριον θεὸν ὑμῶν, καὶ
ἐπορεύθης ὀπίσω τῶν Βααλῖμ.

Au. Ver.—18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.

Houb.—חמסין ... ענבם, *reliquistis et ivisti*. Discordiam talem numerorum non habet Chaldaeus, non Syrus, nec ipse Arabs, qui omnes legunt, חמלי, *et ivistis*: vide Polyglotta.

Baalim. See notes on Judg. xi. 11, p. 166.

Ver. 19.

Au. Ver.—19 Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table.

5 F

Baal. See notes on Judges xi. 11, p. 166.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*The prophets of the groves.*] By the *prophets of the groves* (as we translate it), Mr. Selden understands the prophets of Astarte, the great goddess of the Zidonians; which he proves by comparing many places of scripture together (L. de Diis Syris, Syntag. ii., cap. 3), Maimonides hath a peculiar notion, that the prophets of Baal, and of the *groves*, were such as had drunk in the opinion of the ancient Zabii; who made images to receive the influences of the stars; golden ones for the sun, and silver ones for the moon, &c., which gave to men the gift of prophecy, and showed what was good for them. The same they said of trees; which were some under the influence of one star, some under the influence of another; and were planted in their names, and worshipped after several manners, and infused special virtues into the trees, and made men prophets. This he avers he found expressly in their books (More Nevochim, par. iii., cap. 29).

Ver. 21.

וַיִּשָּׂא אֱלִיָּהוּ אֶל-צֶלֶהָעִם וַיֹּאמֶר
עַד-מָתַי אֲתָם מְסַחֲחִים עַל-שְׂתֵי הַסְּפָרִים
'רְגִי

הַגִּשְׁתִּי

καὶ προσήγαγεν Ἠλίου πρὸς πάντας καὶ
εἶπεν αὐτοῖς Ἠλίου, ὥς ποτε ὑμεῖς χωλαεῖτε
ἐν ἀμφοτέροις ταῖς ἰγνύσιν; κ.τ.λ.

Au. Ver.—21 And Elijah came unto all the people, and said, How long halt ye between two opinions [*or, thoughts*]? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.

Bishop Patrick.—*Halt ye between two opinions.*

Parkhurst.—ספֿר.] In general, *to split, divide, rive*. The LXX have given nearly the idea, Isa. ii. 21, by rendering the N. ספֿר, σχισμας, *clefs*, from σχίζω *to rend, cleave*.

I. In Hiph. *To split, rive*, as a branch from a tree, occ. Isa. x. 33; where Vulg. *confringet, shall break*.

II. As a N. masc. plur. in Reg. ספֿר *the branches of a tree, which divide off from its body*. Occ. Isa. xvii. 6; xxvii. 10. And so with Mr. Bate we may understand ספֿר,

1 Kings xviii. 21, *how long halt or hop ye upon two boughs* [so *Horsley, Clarke*]? i. e., like birds hopping backwards and forwards from one *bough* to the other, without settling. It does not appear that the N. ever signifies *thoughts or opinions*, as we render it. As a N. fem. plur. in Reg. ספֿר the same. occ. Ezek. xxxi. 6, 8.

Gesen.—ספֿר. 1. pp. *to leap, to dance*.

3. *To halt, to limp, to be lame*, from the irregular and *leaping gait*; see Niph. and ספֿר. Trop. 1 Kings xviii. 21, *how long ספֿר ספֿר do ye halt between two opinions?* i. e., hesitate between Jehovah and Baal.

So Arab. حلف pp. *to limp*; Chrysost.

περὶ τὴν πίστιν χωλεῖν.

ספֿר f. (r. ספֿר [*to divide*]) plur. ספֿר *divided opinions, parties*; 1 Kings xviii. 21.

Professor Lee.—ספֿר, masc. pl. ספֿר. (a) *A cleft in a rock, a cavern*, Judg. xv. 8, 11; Isaiah ii. 21; lvii. 5. (b) *A separation; party, sect; opinion*, 1 Kings xviii. 21. (c) *A branch*, Isaiah xvii. 6; xxvii. 10.

Houb.—*Quousque claudicabit in utrumque pedem?*

ספֿר: Recentiores convertunt, *cogitationes*, vel *opiniones*; qui significatus, nullo Codicum Sacrorum exemplo firmari potest. Nam ספֿר non alibi recurrit, quàm hic et Ps. cxix. 113, ubi *opiniones* nihil medullæ habet, et ubi veteres legerunt ספֿר, *iniquos*, vel *iniquitates*. Hic verò, *claudicare in duas cogitationes*, metaphorum habet inchoatam et parum sibi constantem. Postulat enim similitudo ex claudicatione ducta, ut Elias dixerit, *claudicatis in duas claudicationes*, seu *in utrumque pedem*, utque adeo, pro ספֿר, legatur ספֿר, *claudicationes*. Atque ita forsan legerint Græci Intt. apud quos habetur, ἐν ἀμφοτέροις ταῖς ἰγνύσιν, *in ambobus poplitibus*. Cæteri Intt. in *duas partes*, quia scripturam ספֿר expedire cum non possent, satis habuerunt, si sententiam persequerentur. Erat in proclivi, ut ס, pro פ, scriberetur, ob soni affinitatem, utque deinde ex ספֿר, fieret ספֿר, quia ספֿר nihil significabat, litterâ ס vocabuli ספֿר, suo loco jam dimotâ.

Ver. 24.

Au. Ver.—24 And call ye on the name of your gods, and I will call on the name of the LORD: &c.

The Lord.

Ged.—The LORD, my God [LXX, Syr.].

Ver. 26.

וַיִּפְסְחוּ עַל-הַמִּזְבֵּחַ אֲשֶׁר עָשָׂה :

— καὶ διέτρεχον ἐπὶ τοῦ θυσιαστηρίου, οὗ ἐποίησαν.

Au. Ver.—26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us [or, answer]. But there was no voice, nor any that answered [or, heard]. And they leaped upon the altar [or, leaped up and down at the altar] which was made.

Pool.—Upon the altar; or, over the altar; which might easily be done, the altar being low, and suddenly made for the present use. Or rather, *beside* (as the Hebrew (al) oft signifies) the altar; or, before it.

Which was made, Heb., which he made; either, first, Elijah; which some think was already made, though the making of it be not mentioned till afterwards, ver. 31, and that it was their design, by leaping upon his altar, to overthrow it. Or rather, secondly, Ahab on their behalf; or any other person; that being only a Hebraism, the third person active being put for the passive verb, as our translators well render it.

Gesen.—פָּסַח. Piel to leap, to dance; so the priests of Baal, 1 Kings xviii. 26 they danced at (around) the altar which was made; Sept. διέτρεχον, Targ. סחחן insaniebant, which Kimchi explains, "they danced after their manner." Dancing was customary at some sacrifices; see 2 Sam. vi. 16.

Professor Lee.—פָּסַח. Pih. pres. פָּסַח. Probably, leaped about [so Patrick, Clarke, Dathe, Ged., Booth.], in a frantic manner, on or by the altar; this being, apparently, their manner of expressing their earnestness in calling upon Baal, 1 Kings xviii. 26.

Houb.—Interea ad altare, quod fecerant, inambulabant.

26 אֲשֶׁר עָשָׂה : Lege, אֲשֶׁר עָשָׂה, quod fecerant; sic lego in Codice uno Orat. sicque omnes veteres, præter unum Chaldæum, cui Judæi Scribæ sæpe obtemperant, ut menda transcribant. Cæterum verbum פָּסַח convertimus, inambulabant, non autem saltabant, ut recentiores; is enim significatus nullam habet Sacris ex Codicibus autoritatem. Præterea vix credibile est tot prophetas Baal potuisse altare, quod fecerant, saltu transilire, ut plerique putant. Talia enim altaria conspici longo intervallo poterant,

atque adeo altitudinem habebant talem, qualis hominis saltum superabat.

Maurer.—[פָּסַח.] Contemtim utitur scriptor hoc verbo de saltu sacrificulorum Baalis.

Ver. 27.

וַיִּהְיֶה בְּצִהְרֵי יוֹחֵל בָּתָם אֱלֹהֵהוּ וַיֹּאמֶר קְרָאָה בְּהוֹל־צִדּוֹל קְרָאֵלֵהֶם אָחָא פִּי־שִׁיחַ וּכְרָשִׁיב לוֹ וּכְיִי־רָחָו לוֹ אֲבִלִי יִשְׁעֵן הָאָה וַיִּהְיֶה :

וְהָיָה

καὶ ἐγένετο μεσημβρία, καὶ ἐμυκτήρισεν αὐτοὺς Ἡλίου ὁ Θεοβίτης, καὶ εἶπεν, ἐπικαλείσθε ἐν φωνῇ μεγάλῃ, ὅτι θεὸς ἐστίν, ὅτι ἀδολεσχία αὐτῷ ἐστί, καὶ ἅμα μὴ ποτε χρηματίζει αὐτὸς, ἢ μὴ ποτε καθέυδει αὐτὸς, καὶ ἐξαναστήσεται.

Au. Ver.—27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud [Heb., with a great voice]: for he is a god; either he is talking [or, he meditateth], or he is pursuing [Heb., hath a pursuit], or he is in a journey, or peradventure he sleepeth, and must be awaked.

For he is a god.

Dr. A. Clarke.—He is the supreme God, you worship him as such, he must needs be such, and no doubt jealous of his own honour and the credit of his votaries! A strong irony.

Either he is talking, or he is pursuing.

Bp. Horsley.—Rather, either he is in deep thought, or he is absent. — absent, שָׁי, absent in thought.

Gesen.—I. פָּסַח m. (r. פָּסַח I to talk) 1. Speech, discourse, 1 Kings ix. 11. So perh. in irony of Baal, 1 Kings xviii. 27, וַיִּהְיֶה פָּסַח he is talking with some one; or perh. he is meditating, is in a brown study, so that he does not hear; see the root lett. c. [to talk with oneself, i. e., to meditate]. The first is more certain.

פָּסַח m. (r. פָּסַח) a withdrawing; 1 Kings xviii. 27 וַיִּהְיֶה פָּסַח he has withdrawn himself, sc. into his private apartments.

Prof. Lee.—פָּסַח. Shooting forth, uttering. (a) A plant, bush. (b) Speech, message, business. (c) A complaint. (d) Sorrow. (b) 1 Kings xviii. 27; 2 Kings ix. 11.

פָּסַח. Probably Retirement, 1 K. xviii. 27. Vulg. in diversorio est.

Houb.—...וְהָיָה אֲרִיאָה : Arias, aut qui insectio ei, quem cæteri novi Interpretes sequuntur, quasi ex radice פָּסַח, attingere;

σήμερον ἐν πυρὶ, καὶ γνώτωσαν πᾶς ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεὸς Ἰσραὴλ, καὶ ἐγὼ δοῦλός σου, καὶ διὰ σέ πεποίηκα τὰ ἔργα ταῦτα. 37 ἐπάκουσόν μου κύριε, ἐπάκουσόν μου, καὶ γνώτω ὁ λαὸς οὗτος, ὅτι σὺ εἶ κύριος ὁ θεός, καὶ σὺ ἔστρεψας τὴν καρδίαν τοῦ λαοῦ τούτου ὀπίσω.

Au. Ver.—36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37 Hear me, O LORD, hear me; that this people may know that thou art the LORD God, and that thou hast turned their heart back again.

Ged.—36 And said. LXX read “and called toward the heavens.”

Let it be known. LXX read, *Hear me, O LORD, hear me, to-day, by fire: let all this people know, that thou art the LORD, the God of Israel; and that I, thy minister, have, through thee, done all these things: Hear me, O LORD! hear me: and let this people know that thou art the LORD-GOD, who hath converted the hearts of this people.* Such is the reading and arrangement of the LXX, at least, of equal probability with the present.

Pool.—That thou hast turned their heart: that they may feel so powerful and sudden a change in their hearts, that they may know it is thy work, and the effect of thy grace to them, and in them. Or, *when thou hast turned, &c.*, or, *because thou, &c.* So the particle *vau* is oft used; and the sense is, That they may know thee to be the true God, by the effects of thy Divine power, in converting their hearts, and that in so miraculous a way, and in answer to my prayers.

Houb.—40 ירדו, *et descendere eos fecit.* Unus Codex Orat. ירדו, plenè; sic alibi sæpè hod. Hodices in verbo ירד vocis *Hiphil*, quanquam hod. Impressa sæpè deficiente.

Ver. 43, 44.

Au. Ver.—43 And he said, Go again seven times.

44 And it came to pass at the seventh time, &c.

Ged.—And Elias [LXX] said, Go again seven times. 44 So the servant went again seven times [LXX]. And it came to pass at the seventh time, &c.

Houb.—44 בשבעה, *septies.* Quinque Codices בשבעה, plenè.

Ver. 45.

וַיְהִי וְעַד־פֶּחַ וְהַשְׁמַיִם הִתְמַלְּוּ עָבִים וַיְהִי בָּשָׁם גֶּדֶל וּבָר

καὶ ἐγένετο ἕως ὧδε καὶ ὧδε, καὶ ὁ οὐρανὸς συνεσκότασε νεφέλαις, καὶ πνεύματι, καὶ ἐγένετο ὑέτος μέγας, κ.τ.λ.

Au. Ver.—45 And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel.

And it came to pass in the meanwhile. So *Gesen.*

Bp. Horsley.—Rather, *And it came to pass that in every quarter the skies grew black [with] clouds and wind.* Houbigant proposes a transposition of the words, which seems unnecessary.

Gesen.—ח 3 Partic. of time, *now*; עד־הַנִּיחַ until now, hitherto, Ex. vii. 16; Joshua xvii. 14. עד־הַנִּיחַ till now and till then, in the meantime, *meanwhile*, 1 Kings xviii. 45.

Houb.—45 Deinde extiterunt undique nubes ac venti, cælumque obscuratum est, et plurimi imbres extiterunt. Ahab, conscenso curru, ad Jezrahel iter fecit.

45 וַיְהִי עַד כִּהְיֶה הָעָרָב, *et fuit usque huc et usque illuc.* Hæc Arias, nihil dicens; nec cæteri Intt. animadvertère ordinem fuisse turbatum. Nam duo verba וַיְהִי עַד, *nubes et ventus*, nihil habent, ubi sunt, quod regant, aut à quo regantur. Nimirùm, postquàm dictum est, *cæli obscurati sunt*, non jam pertinere possunt *nubes et ventus* ad verbum וַיְהִי, quod in versu primum est. Verus ordo est, וַיְהִי עַד כִּהְיֶה הָעָרָב, *et fuerunt nubes et ventus*, ut sequatur והַשְׁמַיִם הִתְמַלְּוּ עָבִים, *et cæli obscurati sunt.* Veteres alii aliud dicunt, quia in suâ scripturâ non potuere acquiescere. Non vituperabat Clericus eos, qui convertunt עַד כִּהְיֶה הָעָרָב, *interim* quanquam id sine exemplo est.

Maurer.—עד־הַנִּיחַ] liberius redde: *dum manum huc et illuc vertas* h. e. citius quam manum vertas. “Scriptor divinus id agit ut indicet, brevissimo interjecto temporis spatio imbrem deciderisse; quæ quidem illarum particularum interpretatio e gestu *manum cito huc et illuc vertentis* petenda videtur; *nigruit cælum nubibus et vento, dum manum vertas* s. citius quam manum vertas.” Schäfer

(in programm. 1826. Onoldini ed. p. 14). cf. Lutheri; "und *ehe man zusahe*, ward der Himmel schwarz von Wolken un Wind." Consentit Fäsi.

CHAP. XIX. 1.

וַיַּגֵּד אֲחָב לֵאמֹר לַיהוָה אֵת פְּלִיאָתוֹ
עָשָׂה אֱלֹהֵי יְהוָה לַיהוָה אֵת פְּלִיאָתוֹ
פְּלִיאָתוֹ אֵת פְּלִיאָתוֹ אֵת פְּלִיאָתוֹ :

καὶ ἀγγέλειεν Ἀχάβ τῇ Ἰεζάβελ γυναῖκα
αὐτοῦ πάντα, ἃ ἐποίησεν Ἐλίου, καὶ ὡς
ἀπέκτεινε τοὺς προφῆτας ἐν ῥομφαίᾳ.

Au. Ver.—1 And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

And withal how he had slain.

Houb. — וְאֵת כָּל אֲשֶׁר עָשָׂה, *et omne quod occidit (Prophetas).* Nihil hæc dicunt, ut et nihil Arias, sic interpretans, *et omnes quos occiderat omnes prophetas.* Liqueat superfluere כָּל, *omne vel omnes*, legendumque esse וְאֵת, *et ut*, vel *et quomodo occidisset (Prophetas).* Ita legebat Græci Intt. qui καὶ ὡς ἀπέκτεινε, *et ut occiderat.* Sæpe abundat וְאֵת, præpositum adverbio וְאֵת, neque aliud est, nisi nexus orationis. Occasionem dedit τοῦ כָּל ante אֲשֶׁר scribendi illud אֲשֶׁר, quod mox antecessit.

Ver. 3.

וַיָּרֶם יְהוָה בְּיָדוֹ אֶל־נִפְשׁוֹ וַיָּבֵא בְּיָדוֹ
שִׁבְעָה אֲשֶׁר לִיהוֹדָה וַיַּנְחֵם אֶת־נַפְשׁוֹ
καὶ ἐφοβήθη Ἐλίου, καὶ ἀνέστη καὶ ἀπηλ-
θε κατὰ τὴν ψυχὴν αὐτοῦ, καὶ ἔρχεται εἰς
Βηρσαβὲ γῆν Ἰούδα, καὶ ἀφήκε τὸ παιδάριον
αὐτοῦ ἐκεῖ.

Au. Ver.—3 And when he saw that, he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

And when he saw that, he arose.

Houb., Schulz, Dathe, Pilkington, Horsley, Ged., Booth.—And he was afraid [LXX, Syr., Vulg., 4 Heb., and 1 Chald. MSS.], and arose.

Houb.—3 וַיָּרֶם, *et vidit.* Melius Syrus, Vulgatus et Græci Intt. *et timuit*, ex scriptione וַיָּרֶם: nam timuisse Eliam liqueat ex infra dictis; et, post Jezabel minas mox memoratas, melius dicitur Elias timuisse, quàm *vidisse.*

Maurer.—וַיָּרֶם [Veterum nonulliet plures libri: וַיָּרֶם s. וַיָּרֶם *et timuit*, quam scripturam

recipiendam putarunt Schulzius, Dathius, alii, nulla urgente necessitate.

Went for his life.

Pool.—*Went for his life*, i.e., to save his life [so *Dathe, Ged., Booth, Maurer*]; or, according to his soul, or, mind [so *Houb.*]; whereby it may be intimated, that he did not flee from *Jezebel* by the hand or direction of the Lord, by which he came thither, chap. xviii. 46, but because of his own fear and apprehension of danger; for this may seem to be an act of human frailty.

Houb.—Nos, *iter fecit, quod eum mens ferebat*, quam sententiam extulit Vulgatus: quo quidem plus videre se credidère novi Interpretes, cum converterunt, *ut vitæ suæ consuleret*, ut convertit Castalio, vel *vitæ suæ causâ*, ut Clericus: qui tamen Chaldæo et Syro malè obsequebantur, nec videbant, verbum וַיָּרֶם, *ibat*, malè consociari cum *vitæ suæ causâ*, neque *ibat* idem valere, ac *fugiebat.*

Maurer.—*Et abiit propter vitam suam*, i.e., ut salutis suæ prospiceret. — וַיָּרֶם est respicientis ad aliquid, ut 16, 13, al.

Ver. 4.

וַיְהִי־הָלֶךְ בַּמִּדְבָּר דֶּרֶךְ יוֹם וַיָּבֵא
וַיֵּשֶׁב בְּתַחַת רֶתֶם וַיִּשְׁמָל אֶת־
נַפְשׁוֹ לְבֵית וַיֵּאמֶר רַב צָרָה יְהִיָּה קָח
נַפְשִׁי כִּי לֹא־טוֹב אֲנִי מֵאֲבֹתַי :

וַיְהִי־כֵן

καὶ αὐτὸς ἐπορεύθη ἐν τῇ ἐρήμῳ ὁδὸν ἡμέρας,
καὶ ἦλθε καὶ ἐκάθισεν ὑποκάτω ῥαβμέν, καὶ
ἠτήσατο τὴν ψυχὴν αὐτοῦ ἀποθανεῖν καὶ εἶπεν,
ἱκανοῦσθω νῦν, λάβε δὴ τὴν ψυχὴν μου ἀπ'
ἐμοῦ κύριε, ὅτι οὐ κρείσσων ἐγὼ εἰμι ὑπὲρ τοὺς
πατέρας μου.

Au. Ver.—But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and he requested for himself [Heb., for his life] that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

A juniper-tree.

Geen.—וַיָּבֵא m. 1 Kings xix. 4, (but fem. in Cheth.) plur. וַיָּבֵא, 1 Kings xix. 4, 5; Job. xxx. 4; Psalm cxx. 4; i.q. Arab. وَاْتَمَّ, collect. وَاْتَمَّ, *genista, broom* [so *Prof.*

Lee], *spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers, and bitter roots, which the Arabs re-

gard as yielding the best charcoal; see Robinson's Palest. I. p. 299; Burckh. Trav. in Syr. p. 483. This illustrates Job. xxx. 4, and Psalm cxx. 4.—Prob., so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. i. p. 246. Oedmann Verm. Sammlungen Fasc. 2, c. 8. The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

For himself.

Pool.—*For himself*, Heb., *for his life*, or *for his soul*, that it might be taken away from his body. Or, *with his soul*, as it is Isaiah xxvi. 9, i. e., he desired it heartily or fervently. *It is enough*; I have lived long enough for thy service, and am not like to do thee any more service; neither my words nor works are like to do any good upon these incorrigible people.

Maurer.—[וְשָׂא נַפְשָׁא *et expetiit animam suam ad moriendum* i. e., expetiit mortem animæ suæ, mortem sibi optavit. Eadem phrasis legitur Jon. iv. 8. וְשָׂא salvo sensu abesse posset, uti intelligitur ex loco Job. xxxi. 30: וְשָׂא נַפְשִׁי *ut peterem animam* i. e., mortem *ejus*.

Ver. 5, 6.

וַיֵּבֶשׂ וַחֲמָה מִבְּרִשְׁתּוֹ עֲגַת רִצְפִּים
וַצִּפְחַת מִיָּם וַיֹּאכַל וַיִּשְׁתַּ וַיִּשְׁבּ וַיִּשְׁכַּב:

6 καὶ ἐπέβλεψεν Ἡλίου· καὶ, ἰδοὺ, πρὸς κεφαλῆς αὐτοῦ ἐγκρυφίας ὀλურიτης καὶ καψάκης ὕδατος· καὶ ἀνέστη, καὶ ἔφαγε, καὶ ἔπινε, καὶ ἐπιστρέψας ἐκοιμήθη.

Au. Ver.—6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head [Heb., *bolster*]. And he did eat and drink, and laid him down again.

On the coals.

Bp. Patrick.—It should be translated "upon hot stones," as Bochartus shows in his Hierozoicon, par. i. lib. ii. cap. 33.

Geesen.—[רִצְפִּים *to range stones* artificially, e. g., in a pavement or inlaid work, *to checker*; hence רִצְפִּים m. 1 a stone which is heated in order to roast meat or bake bread upon it. 1 Kings xix. 6, וְרִצְפִּים *a cake baked on hot stones*. Arab. رُفٌ id. The Rabbins understand *a coal*; comp. וְרִפְּיָא.

Prof. Lee.—[רִצְפִּים Arab. رُفٌ, *lapis ignitus, quo ignito lac calefit: lapis, cui*

impositæ assantur carnes. According to some, *hot stones* used in baking bread or flesh; others, *burning coals*, 1 Kings xix. 6, only.

At his head. See notes on 1 Sam. xix. 13, p. 440.

Houb.—5 מִכֹּל, *comede*. Duo Codices Orat. מִכֹּל, *legitimā formā, ut versu 7*. Cæteri Codices *litteram i circulo castigant, in verbum מִכֹּל malè immissam*.

6 וַיִּשְׁבּ, *et ibibit*. Infra ver. 8, וַיִּשְׁבּ. Ejusmodi scribendi inconstantia Scribarum sunt recentiorum, non Sacrae ipsius Membranæ; ut et aliæ multæ, quæ passim occurrunt.

Ver. 9—13.

9 וַיְבָרֵשׁ אֱלֹהֵי הַמַּעֲרָה וַיִּלֶּן שָׁם
וַחֲמָה דְּבַר יְהוָה אֵלָיו וַיֹּאמֶר לוֹ מַד
לָךְ כָּח אֵלֶיךָ: 10 וַיֹּאמֶר קָמָא קָמָא
לִיתִינָה וְאֵלֶיךָ צָבָאוֹת קָרָעְוֵבֵי בְּרִיתֵךְ
בְּנֵי יִשְׂרָאֵל אֲחֵימִזְבְּחֵיךָ תִּרְסֹו וְאֶת־
נְבִיאֶיךָ הָרַגְוּ בְּחֶרֶב וְאֶתְּךָ אֲנִי לְבָנִי
וַיִּבְרָשׁוּ אֲחֵימִזְבְּשֵׁי לְחֻמָּתָה: 11 וַיֹּאמֶר
צֵא וַעֲמַדְתָּ בְּהָרְ לִפְנֵי יְהוָה וַחֲמָה יְהוָה
עָבַר וְרַחֵם גְּדוּלָּה וַחֲלֹק מִפְּנֵיךְ חֲרִים
וּמַשְׁבֵּר סַלְעִים לִפְנֵי יְהוָה לֹא בָרִים
יְהוָה וְאֶתְךָ חֲרִים וְעֵשׂ לֹא בָרַעַשׁ
יְהוָה: 12 וְאֶתְךָ חֲרַעַשׁ אֵשׁ לֹא בָרַעַשׁ
יְהוָה וְאֶתְךָ חֲאֵשׁ קוֹל דָּמָמָה דָּקָה:
13 וַיְהִי וַיִּשְׁמַע אֱלֹהֵי וַיִּגְלַשׁ פָּנָיו
בְּמַעֲרָתוֹ וַיִּצָּא וַיַּעֲבֹד פְּתַח חַמְצָרָה
וַחֲמָה אֵלָיו קוֹל וַיֹּאמֶר מַד לָךְ כָּח
אֵלֶיךָ:

9 καὶ εἰσῆλθεν ἐκεῖ εἰς τὸ σπήλαιον, καὶ κατέλυσεν ἐκεῖ· καὶ, ἰδοὺ, ῥῆμα κυρίου πρὸς αὐτόν, καὶ εἶπε, τί σὺ ἐνταῦθα Ἡλίου; 10 καὶ εἶπεν Ἡλίου, ζῆλῶν ἐξήλωκα τῷ κυρίῳ παντοκράτορι, ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ· τὰ θυσιαστήριά σου κατέσφαξαν, καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ, καὶ ὑπολείμμαι ἐγὼ μονότατος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν. 14 καὶ εἶπεν, ἐξελεύσῃ αὖριον, καὶ στήσῃ ἐνώπιον κυρίου ἐν τῷ ὄρει· ἰδοὺ, παρελεύσεται κύριος· καὶ, ἰδοὺ, πνεῦμα μέγα κραταῖον διαλύον ὄρη καὶ συντριβὸν πέτρας ἐνώπιον κυρίου, οὐκ ἐν τῷ πνεύματι κύριος· καὶ μετὰ τὸ πνεῦμα συσσεισμός, οὐκ ἐν τῷ συσσεισμῷ κύριος· 12 καὶ μετὰ τὸν συσσεισμόν πῦρ, οὐκ ἐν τῷ πυρὶ κύριος· καὶ

μετὰ τὸ πῦρ φωνὴ αὖρας λεπτῆς. 13 καὶ ἐγένετο ὡς ἤκουσεν Ἡλίου, καὶ ἐπεκάλυψε τὸ πρόσωπον αὐτοῦ ἐν τῇ μῆλωτι αὐτοῦ, καὶ ἐξῆλθε καὶ ἔστη ὑπὸ σπήλαιον· καὶ, ἰδοὺ, πρὸς αὐτὸν φωνή, καὶ εἶπε, τί σὺ ἐνταῦθα Ἡλίου.

Au. Ver.—9 And he came thither unto a cave; and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah?

10 And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life to take it away.

11 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake;

12 And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

13 And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, *there came* a voice unto him, and said, What doest thou here, Elijah?

9, 11 *What doest thou here, Elijah?* &c. 11 *And he said.*

Bp. Horsley.—9—11 —*What doest—said.* All this seems to be the conversation between God and the prophet, related in its proper place in the 13th and 14th verses, and by some error of the transcribers anticipated here. The word of Jehovah comes to the prophet in the cave, bids him go forth out of the cave, and gives him certain signs by which he is to be advertised of the presence of Jehovah.

11, 12 *The Lord passed by—rent—brake in pieces, &c.* [so *Pool*, *Patrick*, *Dathe*].

Bp. Horsley.—Rather, “passeth by—rendeth—breaketh in pieces.” These presents denote instant futurity. Jam mox transiturus est Jehovah [so *Houb.*, *Ged.*].

Ged.—11 It was then said to him: “Go forth, and stand upon the mountain to meet the LORD: and, lo; while the LORD is about to pass, a great and mighty wind shall precede him; rending the mountains, and shivering the rocks: but the LORD will not

be in the wind. The wind will be followed by an earthquake: but the LORD will not be in the earthquake. 12 The earthquake will be followed by lightning: but the LORD will not be in the lightning. But, after the lightning, there will be heard a calm, gentle voice; and there will the LORD be” [some copies of the LXX. *Booth.*, And there was Jehovah].

I have, with the Greek and Arabic translators, made the description a part of the angel's speech; not a part of the historian's narrative.

Houb.—11 *Tum ei dictum est; egredere, et sta in monte coram Domino; nam Dominus mox transiturus est. Erit autem ante Dominum ventus vehemens, qui vi magna quatiet montes, et franget scopulos, sed non erit in vento Dominus. Erit, post ventum, terræ motus, neque erit in terræ motu Dominus. 12 Erit, post terræ motum, ignis, neque erit in igne Dominus; sed erit, post ignem, sibilus auræ tenuis, ibique erit Dominus.*

11 et 12 נַח וַיֵּרָא מִן הַמָּוֶה: Nos, nam Dominus mox transiturus est. Ita Græci Intt. ἰδοὺ παρελεύσεται κύριος, ecce transibit Dominus. Non recte plerosque convertere, ecce transivit... in Præterito tempore, ex eo probatur, quod Dei vocem Elias non ante audierit advenientem, quam spelunca egrederetur, ejusque in limine staret; quod quidem Eliam fecisse nondum dictum est, sed tantum postea narratur. Itaque hi duo versus 11 et 12 angeli sunt cum Eliâ loquentis, non autem sacri scriptoris Dei transitum, ut jam factum, narrantis. Maxime observandum, fuisse tunc Eliam in monte Horeb, quo, Deo jubente, venerat. Olim extiterant in monte Horeb venti et ignes et terræ motus, quibus Deus præsentiam suam in veteri lege manifestarat. Nunc significat Eliæ angelus, non sic olim fore; neque illum Deum, quem Elias cæterique veri Israelitæ expectabant, mediis ignibus, ventis et terræ motibus adfuturum, sed ejus adventum lenis auræ susurro similem futurum, talemque, qualem posthac Isaias propheta exhibebat, cum diceret (xlii. 3) *arundinem quassatam non confringet, et linum fumigans non extinguet.* Porro in fine versus 12 hæc edimus, *ibi erit Dominus*, ex Codice Alex. in quo legitur *ἐκεῖ κύριος, et ibi Dominus.* Nisi hæc diceret angelus, non doceretur Elias, quo signo Deum adesse cognosceret. Cur hæc verba נַח וַיֵּרָא מִן הַמָּוֶה, et erit ibi Do-

minus, omitterentur, occasio fuit in illo altero יד, quod sequebatur, initio versus 13.

Ver. 16.

Au. Ver.—16 And Jehu the son of Nimshi shalt thou anoint to be king over Israel, &c.

Houb.—יהוה בן נמשי, *Jehu, filium Namsi.* Legitur lib. ii., cap. ix., ver. 2. יהוה בן נמשי, *Jehu, filium Josaphat, filii Namsi*; quam scripturam nos hic nostram facimus. Ejusmodi enim generationes sacra pagina proximas solet adhibere, non remotas; neque adeo Jehu filium Namsi esse dixerit, qui esset ejusdem nepos.

Ver. 18.

וְהִשְׁתַּחֲוִיתִי בְּיִשְׂרָאֵל שֶׁבַע מֵאֲלָפִים
כָּל־הַבָּרִיִּים אֲשֶׁר לֹא־קָרְעוּ לְבַעַל
וְכָל־הַחֹף אֲשֶׁר לֹא־נָשָׁק לִי׃
סלע

kai kataleipseis en 'Isra'el ep'ta chiliadas andron, panta g'onata, d ouk w'laxsan yonu t'p Ba'al, kai pan stoma, d ou prosekynhsen autw.

Au. Ver.—18 Yet I have left [or, I will leave] me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

Pool.—*I have left*, or, *I have reserved* to myself; I have by my grace kept from the common contagion. Or, *I will reserve*, from the slaughters last mentioned, and from Jezebel's rage. *Seven thousand*; either definitely so many; or rather, indefinitely, for many thousands; the number of *seven* being oft used for a great number, as Leviticus xxvi. 18; Psalm xii. 6; Micah v. 5; Zech. iii. 9; Luke xvii. 4. For it is altogether improbable that all the Israelites except seven thousand did worship Baal; except Baal be here synecdochically put for all their idols, and the calves among others.

Ged.—Seven thousand men, &c.

Kissed him.

Pilkington's Remarks.—The word נשק, signified, either to *kiss*, or, to *be subject* to. It is generally rendered by φιλεω and καταφιλεω in the LXX: but they saw the necessity of rendering it, Gen. xli. 40. "And to thy word shall all my people *be subject*." And they have rendered, 1 Kings xix. 18, "Every mouth that hath not *worshipped* Baal;" instead of *kissed* him, as it is in our

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and other versions. Psalm ii. 12, "*Kiss* the son, lest he be angry, and ye perish," must imply a direction to submission and *obedience*; and consequently, the word should be here rendered, *obey*, or be subject to; as *kiss* cannot so properly be used, to express this metaphorically in our language. Most of the ancient versions have it *receive instruction*; and, the commentators have supposed, that there was a various reading in the former Hebrew MSS., but I see no sufficient reason to support such a conjecture.

Ver. 20.

וַיֵּאמֶר לוֹ לֵךְ שׁוּב בִּי קָדָה
עֲשֵׂיתִי לָךְ׃

— *kai elpen 'Hliou, anastrefe, sti pe-poiha soi.*

Au. Ver.—20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again [Heb., Go return]: for what have I done to thee?

Pool.—*And said*; or, *but he said*; or, *yet he said*. *Let me kiss my father and my mother*, i. e., bid them farewell, by the usual ceremony. *Go back again*, and take thy leave of them, as thou desirest, and then return to me again. *What have I done to thee?* either, first, To hinder thee from performing that office. That employment to which I have called thee doth not require an alienation of thy heart from thy parents, nor the total neglect of them. Or, secondly, To make such a change in thee, that thou shouldst be willing to forsake thy parents, and lands, and all, and desire only this liberty to go and bid them farewell, that thou mayest follow me. Whence comes this marvellous change? It is not from me, who did only throw my mantle over thee; but from a higher power, even from God's Spirit, which hath changed thy heart, and consecrated thee to thy prophetic office; which therefore it concerns thee vigorously to execute, and wholly to devote thyself to it.

Houb.—*Cui Elias; vade, inquit, et revertere, memor quid fecerim tibi.*

וְכָל־הָעָם׃ Fere omnes interpretes, *nam quid feci tibi?* Et interrogationem hanc, quam inducunt, contorte explicant, cum debuissent per affirmationem interpretari. Nam po sæpe affirmat, ut non

5 q

semel monuimus, et pronomini **סמיך**, *quiddam*, vicem gerit: sic ait Elias: revertere, *nam quiddam feci tibi*, ut intelligat Eliæus se, pallio Eliæ in ipsum injecto, fuisse ab Eliā destinatum, ut se sequeretur, et ut spiritum Eliæ posthac haberet. Nos sententiam extulimus, ne verba ipsa, Latino in sermone, obscura essent.

Dathe—*Abi*, inquit ille, *sed redi, memor, quid tibi fecerim*, i. e., cogita, ad quantum munus te vocarim.

Maurer.—*Nam quid tibi feci!* h. e., memor esto, quid tibi fecerim, “cogita, ad quantum munus te vocarim (vs. 19).” Grot.

Ver. 21.

וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־אֶמֶד חֲבָקֹק
וַיִּזְבְּחֶהוּ וּבִכְלֵי הַבָּקָר פִּשְׁלָם הַבָּשָׂר
וַיֵּתֶן לָעָם וַיֹּאכְלוּ וְגו'

καὶ ἀνέστρεψεν ἐξ ὅπισθεν αὐτοῦ· καὶ ἔλαβε τὰ ζεύγη τῶν βοῶν, καὶ ἔθυσσε καὶ ἤψησεν αὐτὰ ἐν τοῖς σκεύεσιν τῶν βοῶν, καὶ ἔδωκε τῷ λαφ, καὶ ἔφαγον, κ.τ.λ.

Au. Ver.—21 And he returned back from him and took a yoke of oxen, and slew them and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah and ministered unto him.

Houb.—21 Ille ab eo divertens, tulit par boum, quos mactavit, et aratri instrumentis coxit boves, carnemque eorum dedit familiæ: quam ut comederunt, abiit, &c.

21 בשלם הבשר ורד, *coxit eos carnem, et dedit*. Sic Arias, non tam interpretans, quàm Lectorem sapientem admonens, ordinem fuisse perturbatum. Nam verus ordo est, בשלם רדן הבשר, *coxit eos, et dedit carnem eorum*. Veteres, ne ordinem, quem habebant, sequerentur, maluerunt alii τὸ דבשר, alii affixum ὁ prætermittre, alii denique, neglectis verbis, sententiam ipsam reddere. Sed Chaldæus, cum verba ipsa persequi vellet, vitium Codicis alio vitio exhibuit, convertens, בשלם רד, *coxit eis*. Nam neque ὁ in בשלם, est dandî casus, neque illis (*hominibus*) locum habere potest, ubi *homines* non antecedunt, ad quos pertinere istud illis possit. Etenim affixa Hebraica *antecedens* suum sequuntur, non antecedunt.

CHAP. XX. 1.

Au. Ver.—And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him,

and horses, and chariots: and he went up and besieged Samaria, and warred against it.

Ged. and Booth. place this chapter after chap. xx. “I follow the order of Sept., which, I am convinced, is the true one. This, I think, every attentive reader will himself perceive on comparing the two arrangements.”—*Ged.*

Benhadad.

Dr. A. Clarke.—*Ben-hadad*] Several MSS., and some early printed editions, have *Ben-hadar*, or, *the son of Hadar*, as the Septuagint. He is supposed to be the same whom Asa stirred up against the king of Israel, chap. xv. 18; or, as others, his *son* or *grandson*.

He went up and besieged Samaria.

Bp. Patrick.—He did not actually besiege it; for his army was routed before he could do it. Therefore the sense is, “he went up to besiege Samaria,” and assault it. Which is like that speech, Gen. xxviii. 10, “Jacob went out from Beer-sheba and went to Haran.” Which Rasi interprets, “He went out to go to Haran.” For it presently follows, that God appeared to him in the way.

Ver. 5, 6.

וַיֵּשְׁבוּ הַפְּלִמְלִים וַיִּמְרְדּוּ כַּחֲמֹר
כְּדָהֶדֶד לְאֶמֶר כִּי־שָׁלַחְתִּי מֵאִיֶּךָ לֵאמֹר
בִּסְפָּר וַיִּחַדְתָּ וַיִּשְׁאֵר וּבְגִיֶּךָ לִי חֵתָן׃
6 כִּי אִם־בְּעֵצַת מְחֹר אֲשַׁלַּח אֶת־עַבְדִּי
אֵלֶיךָ וְחִפְשֹׁךָ אֶת־בְּרִיתְךָ וְאֶת בְּתִי
עַבְדֶּיךָ וְחֵיהּ כְּלִי־מַחְמֶד עֵינֶיךָ וְשִׁימָה
בְּיָדָם וְלִקְחֶהּ׃

5 καὶ ἀνέστρεψαν οἱ ἀγγελοὶ, καὶ εἶπαν, τάδε λέγει ὁ υἱὸς Ἀδερ, ἐγὼ ἀπέστειλα πρὸς σέ, λέγων, τὸ ἀργύριόν σου, καὶ τὸ χρυσίον σου, καὶ τὰς γυναῖκας, καὶ τὰ τέκνα σου δώσεις ἐμοί, 6 ὅτι ταύτην τὴν ὥραν αἰρίον ἀποστέλω τοὺς παιδὰς μου πρὸς σέ, καὶ ἐρευνήσουσι τὸν οἶκόν σου καὶ τοὺς οἴκους τῶν παίδων σου, καὶ ἔσται πάντα τὰ ἐπιθυμήματα τῶν ὀφθαλμῶν αὐτῶν, ἐφ' ἃ ἂν ἐπιβάλῃσι τὰς χεῖρας αὐτῶν, καὶ λήψονται.

Au. Ver.—5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, and they shall

search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is pleasant [Heb., desirable] in thine eyes, they shall put *it* in their hand, and take *it* away.

Pool.—Although I did before demand not only the dominion of thy treasures, and wives, and children, as thou mayst seem to understand me, but also the propriety and actual possession of them, wherewith I would then have been contented.

6 Yet now I will not accept of those terms, but, together with thy royal treasures, I expect all the treasures of thy servants or subjects; nor will I wait till thou deliver them to me, but I will send my servants into the city, and they shall have free liberty and power to search out and take away all which they desire, and this to prevent fraud and delay.

Bp. Horsley.—Chap. xx. 5, 6. *Although I—thou shalt deliver—Yet I will send, &c. Thou shalt deliver.* He had sent no such message. His former message was simply the claim of the lord paramount. Encouraged by Ahab's ready submission, he now attempts a tyrannical exaction, artfully giving the sense of a demand to his former message, and reproaching Ahab with non-compliance. I am inclined to suspect that the word *אֵל* has been lost between *וְ* and *וְהָאֵל*, at the end of the 5th verse, "inasmuch as I sent unto thee, saying, Thy silver and thy gold, and thy wives and thy children are mine, and thou hast not given up. 9 Assuredly, therefore, I will send," &c.

Ged.—5 The message which I sent to you was, to deliver up to me your silver and your gold, and your wives, and your children: I, therefore, will, to-morrow about this time, send my servants [so *Booth*]; that they may search thine house and the houses of thy servants: when, whatsoever is the most desirable in thine eyes, they shall lay hands on, and take away.

Thine eyes. Sept., Syr., Vulg. read *their*, and this seems the more natural reading. So *Booth*.

Maurer.—5, 6. *וְכִי שְׁלַחְתִּי—כִּי אָמַר וְנִי* utroque hoc loco est *וְנִי*, præmissum orationi directæ, ut Jos. ii. 24, al. *Misi ad te cet. Quod si cras misero cet.* Repetitur *וְ* ante alteram sententiam ver. 6, non sine vi. Declaratur enim his verbis, quomodo verba *וְהָאֵל* ver. 5, sint intelligenda. Winerus, quem secutus est de Wettius, nescio an non audacius: *quod ad te misi, qui postulerent,*

ut argentum tuum, aurum, etc. mihi traderes, ver. 6, *scito, servos meos, si cras misero, inquisituros esse,* etc. Ewald Gr. min. § 604. *אָמַר* ver. 6, tanquam una vox est: *certo, profecto.* Ceterum bene Schulzius: "cum Benhadad Achabum tam promte consensisse audiisset, poenitentia ductus est, quod plura non petiisset. Itaque stare noluit conditionibus prioribus, sed addidit de novo, ut etiam principum Achabi bona sibi darentur."

Ver. 7.

וַיִּקְרָא מֶלֶךְ־יִשְׂרָאֵל לְכָל־זִקְנֵי הָאָרֶץ
וַיֹּאמֶר דְּעִרְתֶּם יִרְאֹוּ כִי רָצָה זֶה מֶלֶךְ
כִּי־שְׁלַח אֵלַי לִקְשֹׁי וּלְכֶבֶד וּלְבִסָּסִי
וְלִנְחֹבִי וְלֹא מְנַעְתִּי מִמֶּנּוּ :

καὶ ἐκάλεσεν ὁ βασιλεὺς Ἰσραὴλ πάντας τοὺς πρεσβυτέρους τῆς γῆς, καὶ εἶπε, γινώτε δὴ καὶ ἴδετε ὅτι κακίαν οὗτος ζητεῖ, ὅτι ἀπέσταλκε πρὸς μὲ περὶ τῶν γυναικῶν μου, καὶ περὶ τῶν υἱῶν μου, καὶ περὶ τῶν θυγατέρων μου· τὸ ἀργύριόν μου καὶ τὸ χρυσίον μου οὐκ ἀπεκάλυσα ἀπ' αὐτοῦ.

Au. Ver.—7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not [Heb., I kept not back from him].

Ged.—7 On this the king of Israel convoked all the elders of the land, and said to them [Syr., Mark, I pray you, and see how that man seeketh mischief: although, when he sent to me for my wives and for my children, and for my silver and for my gold, I gave him no refusal.

Ver. 8, 9.

Houb.—8 וְלֹא חָתַבָה, *et ne acquiescas.* Duo Codices Orat. *וְלֹא*, quæ solita consuetudo est negandi, ut solita est *וְלֹא*, interrogandi.

9 וַיִּשְׁבְּרוּ דָבָר, *et retulerunt ei verbum.* Melius scriptum fuisset וַיִּשְׁבְּרוּ: addunt ' in medio quidam Codices. Non omittendum fuisse *וְ*, post *ב*, significat punctum *Kibbula*.

Ver. 10.

Au. Ver.—10 And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me [Heb., are at my feet].

Bp. Patrick.—He wishes he may perish,

if he did not bring such an army against the king of Israel, that if every soldier in it should take a handful of his country, nothing of it would be left remaining. Others explain it thus: I will not leave a bit of Samaria standing. But the other is most natural; and this is included in it.

Ver. 11.

וַיַּעַן מְלֹכֵי־יִשְׂרָאֵל וַיֹּאמְרוּ דְבָרוֹ אֵל־יְהוָה לֵךְ נָא בְּפָנֶיךָ:

καὶ ἀπεκρίθη ὁ βασιλεὺς Ἰσραὴλ, καὶ εἶπεν, ἱκανοῦσθω· μὴ καυχάσθω ὁ κυρτός, ὡς ὁ ὀρθός.

Au. Ver.—11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off. So Gesen. and most commentators.

Houb.—11 *Ne gloriatur, qui balteum cingit, tanquam jam solvisset, partā victoriā. Licet etiam convertere... claudus tanquam rectus, ex potestate* יִצְרָאֵל Chaldaicā et Syriacā, *claudus, et ex* Hebraicā יָצָא, *solvere, liberum esse, non impeditum esse, ut impediuntur pedibus, qui claudicando ambulant: vide* Græcos. Intt.

Ver. 12.

— וַיֹּאמְרוּ אֵל־עַבְדָּיו קִשְׁמוֹ וַיִּשְׁמְנוּ עַל־הָקִיר:

— καὶ εἶπε τοῖς παισὶν αὐτοῦ. οἰκοδομήσατε χάρακα· καὶ ἔθεντο χάρακα ἐπὶ τῇ πόλει.

Au. Ver.—12 And it came to pass when Ben-hadad heard this message [Heb., word], as he was drinking, he and the kings in the pavilions [or, tents], that he said unto his servants, Set yourselves in array. And they set themselves in array [or, Place the engines: and they placed engines] against the city.

Set yourselves in array, &c. So Gesen. See notes on 1 Sam. xv. 2, p. 407.

Dr. A. Clarke.—Set yourselves in array.] The original word, שִׁמּוּ *simu*, which we translate by this long periphrasis, is probably a military term for *Begin the attack, Invest the city, Every man to his post*, or some such like expression.

Houb.—12 שִׁמּוּ: Nos, *appropinquate*, ex significatu Arabico. Nam Arabicè שִׁמּוּ vel שִׁמַּס habet, *appropinquare homini et hosti in conspectum*. Esse verbum neutrum שִׁמּוּ declarat id, quod sequitur, וַיִּשְׁמְנוּ הָעִיר, ubi שִׁמּוּ non habet casum. Itaque malè interpretantur, qui dicunt, *punite*; quibus postea divinandum est, quid sit supplendum, quique

suppleat pro libidine, quidquid ipsis videtur: vide Polyglotta, in quibus reperies tot interpretationes, quos Interpretes.

Ver. 14.

וַיֹּאמֶר אַחָזֵב בְּמִי וַיֹּאמְרוּ לְחָדָמָר יְהוָה בְּנַעֲרֵי שְׂרָיֵי הַמְּדִינֹת וְנוֹ:

καὶ εἶπεν Ἀχαάβ, ἐν τίνι; καὶ εἶπε, τάδε λέγει κύριος, ἐν τοῖς παιδαρίοις τῶν ἀρχόντων τῶν χωρῶν· κ.τ.λ.

Au. Ver.—14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the young men [or, servants] of the princes of the provinces. Then he said, Who shall order [Heb., bind, or, tie] the battle? And he answered, Thou.

Pool.—By the young men of the princes of the provinces; not by old and experienced soldiers, but by those young men; either the sons of the princes and great men of the land, who were generally fled thither for safety; or their pages or servants that used to attend upon them, who are bred up delicately, and seem unfit for the business.

Bp. Patrick.—The "princes of the provinces" were the governors of the several provinces, into which the kingdom was divided. And their *young men* seem to signify their servants, or their pages (as we speak), that waited on them. As much as to say, Not by old experienced soldiers, but by youths; who, perhaps, had never seen a fight, but had always lived at court.

Ged.—The chiefs of provinces; who were then probably at Samaria. The Syriac and Arabic translators, with Symmachus, have given a different version: and render the chiefs, or, principal persons in the city. The young men here mentioned composed their retinues; and were no doubt the flower of the youth of their respective provinces.

Gesen.—In some passages נַעַר seems rather a name of condition, and denotes servant, like the Greek παῖς. Germ. *Bursche, Junge*, Engl. *boy*; Gen. xxxvii. 2 וַיֵּאמֶר נַעַר *he was servant with the sons of Bilhah*, i. e., he was herdsman's boy, shepherd's boy. 2 Kings iv. 12; v. 20; viii. 4; Ex. xxxiii. 11, al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys, men*; 1 Kings xx. 14, 15; xvii. 19; 2 Kings xix. 6. Seq.

Ver. 19.

וַאֲלֵהָ יָצְאוּ מִן־הָעִיר בְּנַעֲרֵי שְׂרָיֵי הַמְּדִינֹת וְנוֹ:

καὶ μὴ ἐξελάττωσαν ἐκ τῆς πόλεως ἄρχοντα τὰ παιδάρια τῶν χωρῶν, κ.τ.λ.

Au. Ver.—19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

Houb.—19 אלה, *illi autem*. Hoc vocabulum omittunt Vulgatus et Arabs. Græci Intt. legere videntur, non אלה, sed אלו. Certè Hebraicum id non est, ut pronomem אלה separaretur à suo nomine נשי, per hæc verba, נשי מן חצר; suspicio est, olim scriptum fuisse ונשי, *ecce autem*.

Young men of the princes of the provinces. See notes on ver. 14.

Ver. 27.

יבגו ישראֵל חֲתָקָדָד וְכַלְפָּלָד וְנִלְכָּד
לְקִרְיָתָם וַיַּחֲלֹ בְנֵי־יִשְׂרָאֵל גִּדְּמָם בְּשֹׁנֵי
חֲשָׁנֵי עֲזִים וַיָּאֲרֹם מֶלֶךְ אֶת־הָאָרֶץ
καὶ οἱ υἱοὶ Ἰσραὴλ ἐπεσκήπησαν, καὶ παρε-
γένοντο εἰς ἀπαντὴν αὐτῶν καὶ παρενέβαλεν
Ἰσραὴλ ἐξανατίας αὐτῶν ὥσει δύο ποίμνια αἰ-
γῶν καὶ Συρία ἐπλησε τὴν γῆν.

Au. Ver.—27 And the children of Israel were numbered, and were all present [*or, were victualled*], and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country.

Were all present.

Gesen.—סל *to measure*, e. g., grain, as in Syr. Chald. and Arab. كال for كيل. In Kal only once, Isaiah xl. 12.

Pilp. 1 to hold, to contain, pp. of a vessel, measure, 1 Kings viii. 27, &c.

2 To hold up, to sustain, &c.

3 To sustain, to nourish, to furnish with the means of living, &c.

Polp. pass. 1 to be furnished with provisions, &c., 1 Kings xx. 27.

Prof. Lee.—Puh. pl. m. נִלְכָּד, *were sustained, provided for*, 1 Kings xx. 27.

Houb.—Sumpto cibo.

Dathe.—Commeatu instructi.

Like two little flocks of kids.

Bp. Patrick.—The Hebrew word *chasiph* is nowhere found but in this place; which Kimchi and others translate *a little flock*. But there is no need to add the word *little*; for the flocks of goats are always small; never so great as those of sheep. For they love to ramble, and are scattered up and down as Bochartus observes, who translates these words, *two flocks of young kids*; denoting their contemptible number, and that

they were weak, feeble, and timorous, like those fugacious creatures, as he speaks, Hierozoicon, par. i. lib. ii. cap. 51.

Gesen.—חֲתָקָדָד *m. a flock*, i. e., *a little flock*. 1 Kings xx. 27 חֲתָקָדָד וְכַלְפָּלָד *two little flocks of kids*. Sept. δύο ποίμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares قطيعه *a little flock*, so called from cutting off, being separated out. But perhaps it may be from the idea of *driving* a flock; comp. حصف *to drive a flock*.

Prof. Lee.—חֲתָקָדָד, *m. pl. constr. r. חֲתָקָדָד*. Arab حصف, *gregum actio. Flocks of—*, 1 Kings xx. 27, only.

Ver. 30.

וַיָּנָסוּ הַנּוֹתָרִים וַיִּמָּקֶה אֶל־הָעִיר
וַתִּפֹּל הַחוֹמָה עַל־עַשְׂרִים וְשֶׁבַע אֶלֶף
אִישׁ הַנּוֹתָרִים וַיִּבְרְחוּ וַיָּסֻפוּ אֶל־
הָעִיר חֲדָר בְּחֹדֶר
καὶ ἔφυγον οἱ καταλοιποὶ εἰς Ἀφεκά εἰς τὴν
πόλιν, καὶ ἔπεσε τὸ τεῖχος ἐπὶ ἑκατοσὶ καὶ ἑπτὰ
χιλιάδας ἀνδρῶν τῶν καταλοίπων καὶ υἱὸς Ἀδερ
ἔφυγε καὶ εἰσῆλθεν εἰς τὸν οἶκον τοῦ κοιτῶνος,
εἰς τὸ ταμνείον.

Au. Ver.—30 But the rest fled to Aphek, into the city; and *there* a wall fell upon twenty and seven thousand of the men *that were left*. And Ben-hadad fled, and came into the city, into an inner chamber [*or, from chamber to chamber*]. Heb., into a chamber within a chamber, ch. xxii. 25].

Pool.—The wall, or, the walls, (the singular number for the plural, than which nothing more frequent,) of the city; or of some great castle or fort in or near the city, in which they were now fortifying themselves; or of some part of the city where they lay. Which might possibly happen through natural causes: but most probably was effected by the mighty power of God, then sending some sudden earthquake, or violent storm of wind, which threw down the wall, or walls, upon them; or doing this by the ministry of angels. For if ever miracle was to be wrought, now seems to have been the proper time and season for it; when the blasphemous Syrians denied the sovereign and infinite power of God, and thereby in some sort obliged him, for his own honour, to give a proof of it; and to show that he was the God of the plains as well as of the

mountains, and that he could as effectually destroy them in their strongest holds as in the open fields, and make the very walls, to whose strength they trusted for their defence, to be the instruments of their ruin. But it may be further observed, that it is not said that all these were killed by the fall of this wall; but only *that the wall fell upon them*, killing some, and wounding others, as is usual in those cases. Nor is it necessary that the wall should fall upon every individual person; but it is sufficient to justify this phrase, if it fell upon the main body of them; for the words in the Hebrew run thus, *the wall fell upon twenty-seven thousand* (not of the men that are left as we render it, but) *which were left of that great army. Into the city*; either, 1 Out of the fields as the rest of his army did; which is distinctly and particularly noted of him, because he was the most eminent person in it, and the head of it. Compare the title of Psal. xviii. Or, 2 At and from the noise and report of that terrible fall of the wall, or walls; which possibly might be in the outside or suburbs of the city; from whence he fled further into the city. *Into an inner chamber*: or, *a chamber within a chamber*.

Ken.—A WALL fell upon twenty-seven thousand men. If this passage will fairly admit any other construction, such construction will be readily accepted. The alteration, which I shall here offer, is founded on this—that *חומה murus* becomes a word very different in sense; when it is read without the *vau*, on the authority of 18 Heb. MSS., and the three first editions. Now the Heb. noun *חמה*, from *חם*, Castel explains by *calor* and *sol*: in Chaldee, by *fervor*, *æstus*, *calor solaris*: and in Arabic, by *æstus meridiei*, *vehementia caloris*, *nomen venti*. And the same noun, from *חם*, he explains by *excandescencia*, *furor*, *venenum*. These renderings all concurring to establish the sense of a *burning Wind*, eminently blasting and destructive; I shall now cite some other sacred passages, in which such a wind is mentioned; and then subjoin a few remarks. We read in Job xxvii. 21, *the east wind carrieth him away*: where the word *קדם* is *καυσων* in the Greek version, and in the Vulgat *ventus urens*. In Ezech. xix. 12, *she was plucked up* *בדמה*, *she was cast down to the ground*, and *the east wind dried up her fruit*, *her strong rods were withered*, *the fire consumed them*. Hosea (xiii. 15) mentions the desola-

tion brought on by *an east wind, the wind of the Lord*. What in Amos (iv. 9) is *I have smitten you with blasting*, is in the Vulg. *in vento vehemente*; in the Syr. Lat. *vento calido*. Let us now apply ourselves to the history, in 1 Kings chap. xx. When Ben-hadad, king of Syria, was besieging Samaria the second time; the children of Israel slew of the Syrians *one hundred thousand* footmen in one day; and it follows, that when the rest of the army fled to Aphek, *twenty-seven thousand* of the men that were left were suddenly destroyed by *הרומה*, or *החמה*, a *burning wind*. That such is the true interpretation, will appear more clearly if we compare the destruction of Ben-hadad's army with that of Sennacherib, whose sentence is that God would send upon him a *BLAST*, *רוח ruach*, a *wind*; doubtless, such a wind as would be suddenly destructive. The event is said to be that in the night *one hundred and eighty-five thousand* Assyrians were smitten by the angel of the Lord, 2 Kings xix. 7, 35. The connexion of this sentence with this execution of it is given by the Psalmist; who says (civ. 4) *God maketh his angels winds*, or *maketh* *רוחות* *THE WINDS his angels*, i. e., messengers, for the performance of his will. In a note on Psalm xi. 6, Prof. Michaelis has these words, *Ventus Zilgaphoth pestilens Euris est. Orientalibus notissimus qui obvia quævis necat*. And Le Clerc says—*Vox (kadm) orientalem ventum sonat, et quasi ventus adurens describitur*.—*Thevenotius memorat, anno 1658 und nocte fuisse occisa καυσων viginta millia hominum*.—Again: *Ventus calidus et urens vocatur in Oriente Samiel: anno 1665 (ait Thevenot.) interierunt 4000 homines, hoc vento adflati*. See on Gen xli. 6; and Job. xxvii. 21. Upon the whole, I conclude, that, as Thevenot has mentioned two great multitudes destroyed by this burning wind, so has holy Scripture recorded the destruction of two much greater multitudes by a similar cause: and therefore, that we may translate the words in question thus—*But the rest fled to Aphek, into the city: and a (OR THE, so Bp. Horsley) BURNING WIND fell upon twenty and seven thousand of the men that were left*.

Ver. 31.

וַיִּמָּרוּ אֲלָיו עֲבָדָיו הַגֹּהֲזִים שְׁמֵעָנָה
קִרְמִלְכִּי בֵּית יִשְׂרָאֵל קִרְמִלְכִּי הָקֵד
הֵם נִשְׁמָחָה בָּהּ שְׁמֵרָה בְּמִתְגַּלְיָנוּ וּבְחִבְלָיִם

בְּרִאשׁוֹנָה וְנָצַח אֶל-מַלְכָּהּ וַיִּשְׁרָל אֹהֶל
: יָחִיחַ אֶת-נַפְשָׁהּ :

καὶ εἶπε τοῖς παισὶν αὐτοῦ, οἶδα ὅτι βασιλεῖς
'Ισραὴλ βασιλεῖς ἐλείους εἰσὶν· ἐπιθώμεθα δὲ
σάκκους ἐπὶ τὰς ὀσφύας ἡμῶν, καὶ σχοινία
ἐπὶ τὰς κεφαλὰς ἡμῶν, καὶ ἐξέλθωμεν πρὸς
βασιλέα 'Ισραὴλ, εἴ πως (ζωογονήσει τὰς ψυχὰς
ἡμῶν.

Au. Ver.—31 And his servants said unto
him, Behold now, we have heard that the
kings of the house of Israel are merciful
kings: let us, I pray thee, put sackcloth on
our loins, and ropes upon our heads, and go
out to the king of Israel: peradventure he
will save thy life.

Houb.—31 כִּי מַלְכֵּי, quod sunt reges
misericordes. Superfluit istud כִּי, quod qui-
dem iteratum videtur ex eo, כִּי מַלְכֵּי, quod
antecessit. Itaque id recte omisit Codex
Orat. 42 atque id ad marginem rejecit.

Ged.—And ropes about our necks. The
Hebrew word is *heads*: but I am convinced
that the meaning is, *necks*; and so the Arabic
translator understood it. *Thy life*; LXX,
Syr., Vulg., read *our lives*.

Ver. 33.

וַיַּחְזְקִישׁ יְבִחְשׁוּ וַיִּמְחֲרוּ וַיַּחֲלֹט
חֲמִימָה וַיִּמְחֲרוּ אֶת-יְדֵיהֶם בְּרִיחָהּ וַיִּמְחֲרוּ
בְּלֹא קִרְחָהּ וְגו'

καὶ οἱ ἄνδρες οἰωνίσαντο, καὶ ἐστείσαντο·
καὶ ἀνελέξαντο τὸν λόγον ἐκ τοῦ στόματος
αὐτοῦ, καὶ εἶπον, ἀδελφός σου υἱός 'Αδερ. καὶ
εἶπον, εἰσέλθατε καὶ λάβετε αὐτόν· κ.τ.λ.

Au. Ver.—33 Now the men did diligently
observe whether *any thing* would come from
him, and did hastily catch it: and they said,
Thy brother Ben-hadad. Then he said, Go
ye, bring him. Then Ben-hadad came forth
to him; and he caused him to come up into
the chariot.

Pool.—Did hastily catch it: or, they took
that word for a good token, and made haste
and snatched it (i. e., that word) from him,
i. e., from his mouth; they repeated the
word again, to try whether the king would
own it, or it only dropped casually from
him: or made haste to know whether it was
from him, i. e., whether he spoke this from
his heart, or only in dissimulation or design;
for it seemed too good news to be true. *Thy
brother Ben-hadad*; understand, *liveth*; for
that he inquired after, ver. 32.

Gesen.—נִחַשׁ. Piel to take auguries, to

practise divination, to divine, Lev. xix. 26;
Deut. xviii. 10; 2 Kings xvii. 17; xxi. 6.
Some here understand ὀφειμαντεία or divina-
tion by serpents, as if denom. from שָׂרָף, see
Bochart Hieroz. T. I., p. 21. Hence

2. In a wider sense, to divine, to prognos-
ticate, to feel presages; Gen. xxx. 27;
1 Kings xx. 33, וַיִּחְזְקִישׁ וַיִּמְחֲרוּ and the men
took as a good omen sc. the words of Ahab
in v. 32. See more in Thesaur. p. 875.

Gesen. Thesaur. — 1 Reg. xx. 33 :
וַיִּחְזְקִישׁ וַיִּמְחֲרוּ viri augurium (faustum) capie-
bant ex his verbis Ahab, bene inde spera-
bant, cf. οἰωνίζομαι faustum augurium capio.
Bene Vulg. et acceperunt viri pro omine.
Arabs, qui hæc quidem ex Hebræo trans-

tulit: القوم استقالوا الرأي divinando asse-
quebantur mentem eius (sie erriethen seine
Meinung). — Arab. نحس Conj. VI. est:

diligenter sciscitatus est nuncios ab aliquo
sq. عن, sec. Kamusum (p. 805) i. q.,

تتبع, quod a sciscitando per au-
guria ad aliam quamcunque sciscitationem
diligentiorum translatus est, possitque etiam
hoc verbis 1 Reg. i. c. adhiberi, hac sen-
tentia: et diligenter sciscitati sunt viri (quæ
esset sententia eius), sed malo in certo
linguæ Hebrææ usu acquiescere, cui et
universa loci ratio favet.

حَلَطَ, ἡπαξ λεγόμεν in Hiph. i. q. Arab. حَلَطَ,

حَلَطَ, to be quick and hasty in any thing,
to press, to urge; for the primary idea see
in kindr. חָלַץ. 1 K. xx. 33 וַיִּמְחֲרוּ וַיִּחְזְקִישׁ
and they hastened and urged whether it was
from him. The form וַיִּחְזְקִישׁ is for Hiph.
וַיִּחְזְקִישׁ, as וַיִּחְזְקִישׁ for וַיִּחְזְקִישׁ, 1 Sam. xiv. 22;
xxx. 2. Lehrs., p. 322.

Prof. Lee.—נחש, v. Kal non occ. Arab.

نحس, sciscitatus fuit nuncium, inquisivit
de eo. See Hieroz. Bochart., i. 20.

Pih. נחש, pres. נחש. (a) Used divina-
tion. (b) Watched, observed. (b) Gen.
xxx. 27; 1 Kings xx. 33.

נחש, v. pres. pl. m. נחשו, once, 1 Kings
xx. 33. Arab. حَلَطَ, festinus in re fuit;
studio usus fuit. The passage will then
read (Gram. art. 222. 4), so the men observed
and hastened greatly, i. e., by an hypallage

(Gram. art. 214. 7), *were very quick, keen, to observe what (fell) from him.* הִקְפִּיט, should perhaps be pointed הִקְפִּיט, making ה the def. art. in the sense of הַ. Gesen. after the usage of the Mishna, "*declarare jussurunt*;" but, how this can be made to suit either the etymology or the context, it is beyond my power to discover. LXX, ἀνελέξαντο, κ.τ.λ.; which is a comment.

Houb.—33 וְהָאֵלֹהִים מִמֶּנִּי: *Legē arripuerunt id ex eo, ut sit ה affixum femininum pro neutro, ex more Hebr. sermonis.* Ita Chaldaeus, וְהָאֵלֹהִים מִמֶּנִּי, *et arripuerunt hanc (rem) ex eo.* Si relinqueretur הִמְסִיט, non posset ה aliter esse, quān nota interrogationis. Atqui nemo non videt, non habere posse locum interrogationem. ... קְדוּרָה. *Legē קְדוּרָה, adducite eum, ne absit in Codice non punctato nota numeri pluralis.*

Maurer.—וְהָאֵלֹהִים מִמֶּנִּי Bene Vulg. *et acceperunt viri* (Achabi verba vs. 32) *pro omine* sc. fausto. Alii: *et hi viri augurantur*, sentiebant, quæ esset illius, Achabi, mens, coll. Gen. xxx. 27. וְהָאֵלֹהִים מִמֶּנִּי *et festinarunt et declarare eum fecerunt*, jusserunt (דלש in Talm. *declarare*, וְהָאֵלֹהִים Hiph. = וְהָאֵלֹהִים 1 Sam. xiv. 22, ad quem loc. vid.), *an ex ipso pronuntiandum esset, num ex animi sententia hoc dixisset.* וְהָאֵלֹהִים מִמֶּנִּי Hic locus, quem variis conjecturis vexarunt interpretes, tam facilis est intellectu, quam qui facillimus. Scilicet viri isti verba וְהָאֵלֹהִים מִמֶּנִּי *interrogando proferunt: num frater tuus est Benhadadus? fratrem nominasti Benhadadum? Elicere volunt ex Achabo simplicem et accuratam responsionem, ex qua cognoscant, an ex animo ista loquutus sit.*

Ver. 34.

וַיֹּאמֶר הָאֵלֹהִים מִמֶּנִּי וְהָאֵלֹהִים מִמֶּנִּי
מֵאֵת מִלְּךְ אֲשִׁירֵי הַצִּדּוֹת הַשֵּׁשִׁים לָךְ
בְּדִמְשֶׁק בְּאֲשֶׁר־לָאֵלֹהִים מִמֶּנִּי וְהָאֵלֹהִים מִמֶּנִּי
בְּבִקְרֵית אֲשֶׁר־לָאֵלֹהִים מִמֶּנִּי

καὶ εἶπε πρὸς αὐτόν, τὰς πόλεις, ἀς ἔλαβεν ὁ πατήρ μου παρὰ τοῦ πατρὸς σου, ἀποδώσω σοι· καὶ ἐξόδους θήσεις σεαυτῷ ἐν Δαμασκῷ, καθὼς ἔθετο ὁ πατήρ μου ἐν Σαμαρείᾳ, καὶ ἐγὼ ἐν διαθήκῃ ἐξαποστελῶ σε, κ.τ.λ.

Au. Ver.—34 And Ben-hadad said unto him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant.

So he made a covenant with him, and sent him away.

Bp. Patrick.—*The cities, which my father took from thy father, I will restore.*] The word Ben-hadad not being in the Hebrew, Osiander and some others think that Ahab, who was so kind as to take him up into his chariot, made this speech to him when he came there, that he would not only give him his life, but his kingdom also, which he had now power to take from him; and be so far from diminishing his power, that he would restore all that had been taken from him by his father. Which senseless kindness was the thing that provoked God to pronounce that heavy doom upon him, ver. 42. But the next words do not well agree with this; therefore I take these to be Ben-hadad's words to Ahab [so most commentators].

Pool.—*The cities which my father took from thy father*; either, 1. From Baasha, chap. xv. 20, whom he calls Ahab's father, because he was his legal father, i.e., his predecessor. Or, 2. From Omri; in whose time, it seems, he made a successful invasion into the land of Israel, and took some more of the cities, and Aphek amongst the rest, though it be not elsewhere recorded in Scripture. *Thou shalt make streets*, or *markets*, &c., places where thou mayest either receive the tribute which I promise to pay thee, or exercise judicature upon my subjects in case of their refusal; or *outlets* (as the LXX render it) *in or into Damascus*, i.e., some strong fort near Damascus, which might curb the kings of Damascus, and keep them from attempting any other invasion into the land of Israel.

Bp. Patrick.—Some think by *streets* he means *market-places*, where commodities were sold, the toll of which should belong to Ahab. Others think he means "courts of judgment," where he should maintain a jurisdiction over Ben-hadad's subjects: others, that we now call a *piazza*, of which Ahab should receive the rents. But commonly interpreters think he means *fortifications*, whereby he might bridle the chief city of the kingdom of Syria; that they might not make new irruptions into the land of Israel: *citadels*, as we now speak, to keep them in awe, and to be a check to them, if they attempted anything destructive to the Israelites. Yet, after all, Gotf. Vallandus hath said a great deal to prove that the Hebrew word signifies *palaces*, which he

being allowed to build, was a great token of subjection. We do not read of any such things that were built by the Syrian kings in Samaria: nor of any cities they took from the Israelites: unless those taken from Baasha (xv. 20), who was not Ahab's father.

Ged.—*Outlets.* So I render the word which is translated *streets* in our common version. Those *outlets* were, most probably, for pasturage: and the English word is a literal translation of the Hebrew.

Prof. Lee.—חַלְצוֹתָי, *open places* (not unlike our squares perhaps) *thou shalt appoint (make) for thyself*, 1 Kings xx. 34.

Gesen.—34 חַלְצוֹתָי, *plateas fac tibi Damasci, sicut fecit pater meus Samariae, exstrue tibi domos integrasque plateas in urbe mea regia tanquam in proprio solo.* (Al. fac tibi fora rerum venalium, unde vestigalia accipias: sed חַלְצוֹתָי distinguitur a חַלְצוֹת Prov. vii. 12. Grotius intelligit *munitiones* et *præsidia militaria* in agro Damasceno condenda, invito linguae usu: alii *pascua*, sed vix dicas: לַחֲצוֹתָי facere sibi pascua, pro: uti pascuis, præsertim quum חַלְצוֹת non tam *pascua* significet, quam *deserta*.)

Houb.—34 חַלְצוֹת: Legendum חַלְצוֹת, *et plateas*, in quibus esset præsidium hominum armatorum; vel, si mavis, *vicos*, ita ut vicos suos Damasci habiturus esset rex Israel. Græci Intt. ἔξοδους, *exilus*, ex scriptura חַלְצוֹת, minus bona. ... וְאִי, *ego autem*. Nos addimus, *cui Achab*; nam hæc, quæ sequuntur loquitur Achab. Non dubium, quin omissum fuerit, וְאִי, *et dixit*, ante וְאִי, quo verbo significetur transire à Benadad ad Achab sermonem.

Maurer.—חַלְצוֹת, ni fallor, *pascua* sunt, חַלְצוֹת vero de *regno* intelligendum videtur æque ac חַלְצוֹת. [חַלְצוֹת] inquit Achabus. חַלְצוֹת *justo foedere facto*. Alii, in his Dathius: *his pacis conditionibus*, cui interpretationi minus favent quæ sequuntur.

Ver. 38.

וְנָלַךְ הַנֶּבִּיאַת וַיַּעֲלֶה לְפָנָיו אֶת-הַחֲרָדִית וַיַּתְּחֶהּ עַל-עֵינָיו :

καὶ ἐπορεύθη ὁ προφῆτης καὶ ἔστη τῷ βασιλεῖ Ἰσραὴλ ἐπὶ τῆς ὁδοῦ, καὶ κατεδήσατο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ.

Au. Ver.—38 So the prophet departed, and waited for the king by the way, and disguised himself with ashes upon his face.

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Pool.—*With ashes*; whereby he changed the colour of it. Or, *with a veil*, or *cloth*, or *band*, (as the Hebrew doctors understand the word,) whereby he might seem to have bound up his wound, which probably was in his face; for it was to be made in a very conspicuous place, that it might be visible to Ahab and others.

Commentaries and Essays.—38 *Disguised himself with ashes on his face.* 41 *Took the ashes away.* Here seems to be an error in the Hebrew text. I should rather suppose a veil, or some other kind of covering to be meant. The Targum and Jewish critics understood the word here used to signify *velamen*. Buxt. in verbo חַרְדִּית. Probably then they did not read חַרְדִּית, nor the LXX, whose version is τελαμών, *fascia, vitta*. I suspect, therefore, that חַרְדִּית is a mistake for חַרְדִּית, *amiclus*, from חַרְדִּית, *amicivil* [so *Houb.*, *Dathe*, *Clarke*, *Ged.*], *cinxit*. A Hebrew MS., No. 99, read *primo*, חַרְדִּית, in the 41st verse, which is probably the true reading. חַרְדִּית and חַרְדִּית are frequently interchanged. The proper version then may be, *He disguised himself with a veil*, or, *garment on his face*; *he took the veil away*.

Gesen.—חַרְדִּית m. *a covering* for the head, *headband, turban*, (r. חַרְדִּית, *to cover*.) 1 Kings xx. 38, 41. Sept. τελαμών. Chald. and Abulwalid by the help of their respective languages, employ for it almost the same

word, the former חַרְדִּית, the latter مغفر, i. e., cap, helmet. The same word exists in Syriac, חַרְדִּית, i. e., the turban or tiara of the priests and bishops. Others make it by transpos. i. q., חַרְדִּית ornament of the head.

Prof. Lee.—*A fillet or tiara* for the head.

Ged.—*A bandage*, &c. The present Heb. text has *ashes*; but this is evidently a corruption. The bandage might be placed, also, to hide the wound, which he had received. See above, ver. 35.

Houb.—38 וַיַּתְּחֶהּ עַל-עֵינָיו, *et mutavit se cinere super oculos*. Non sine causa plerique deserunt interpretationem talem, et, pro *cinere*, ponunt *velo*. Nam parum intelligitur, quonam pacto ille propheta, cinere super oculorum orbes asperso, ita se se immutare potuerit, ut eum Achab sæpe antea visum, non agnosceret. Sed quanquam *velo* melius quadrat, tamen nullo exemplo persuadetur, esse חַרְדִּית, *velum*. Itaque melius Græci Intt., *et ligavit fasciâ oculos suos*.

5 R

Scilicet legebant, ut observat Lud. Cappellus. *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת*, et *ligavit se ipsum fasciā*. Negat eos Buxtorfius sic legisse. "Putida est (inquit) hæc conjectura, qua asserit LXX pro *וַיִּלְבַּשׁ* legisse *וַיִּלְבַּשׁ*, ubi *וַיִּלְבַּשׁ*, *velamen faciei*, vel simile quid? Respexerunt ad eam significationem, quam Hebræi hęc vocis isti attribuunt communiter, quamque nostri quoque sequuntur. Quod vero *וַיִּלְבַּשׁ* reddiderunt *katedēsaro*, non aliter legerunt, sed ad sensum respexerunt, ut et paraphrastes, qui reddidit, *וַיִּלְבַּשׁ*, et *involvit, obvolvitur*: vel acceperunt pro *וַיִּלְבַּשׁ*, sive quod decepti fuerint similitudine affinium litterarum, uti alibi; sive quod alias existimarint idem cum eo esse, per transmutationem litterarum homogenearum." Buxtorfio respondetur, conjecturam aliquam esse, non *putidam*, sed probatam et liquidam, quæ descriptioni incommodæ scripturam commodam, eamque prope similem, ostendit, ut sunt hoc loco *וַיִּלְבַּשׁ* et *וַיִּלְבַּשׁ*, *וַיִּלְבַּשׁ*, nec negari posse, deceptos fuisse Scribas similitudine affinium litterarum, ubi statuas, eodem modo fuisse deceptos paraphrastas et interpretes. Quod vero Buxtorfius sic interrogat, "ubi *וַיִּלְבַּשׁ*, *velamen faciei*, vel simile quid?" id non ferit Lud. Cappellum. Nam velabat oculos propheta stricta fascia, non *velamine faciei*; ita ut clausos haberet oculos, nec lumen videret. Propterea enim sistit se media in via regi transeunti, nec eum convenit. Est autem *וַיִּלְבַּשׁ*, *fascia*, unde *וַיִּלְבַּשׁ*, nomen, *Ephod* deductum; quod ipsum ducitur ab *וַיִּלְבַּשׁ*, verbo, *vincire, redimire*.

Dathe.—Verba textus *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת* ex vulgari lectione et interpretatione *mutavit cinere oculos suos* non commodum sensum præbent. Quomodo enim cinerem oculis adperserit ille propheta, ut agnosci non posset ab Ahabo, et quomodo faciem sic conspurcatam statim purgare potuerit, non satis apparet. Sed *οὐδ' οὐδ' οὐδ'* et Chaldæus haud dubie veram lectionem nobis servarunt. Illi quidem vertunt: *καὶ κατεδήσατο ἐν τελαμῶνι τοὺς ὀφθαλμοὺς αὐτοῦ, et ligavit fascia oculos suos*. Nempe legebant *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת*, uti jam Cappellus conjectavit (in crit. s. lib. iv., cap. iv., §. 12). Quod quidem Buxtorfius negavit, sed argumentis parum firmis. Nam vocabulum *וַיִּלְבַּשׁ*, quod in nostro loco legitur et ab interpretibus nonnullis per *cinerem* vertitur, qui tamen Hebraice *וַיִּלְבַּשׁ* dicitur, confert cum *וַיִּלְבַּשׁ*, quæ investigandæ significationis ratio ex litterarum transpositione a philologis recte improbat. Chaldæus in-

terpres eandem lectionem exhibet, dum vertit *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת*, *involvit fasciæ*. Tandem consilium quoque prophetæ id ipsum videtur fuisse, cum se feriri pateretur, ut sic in facie vulneratus obligare s. tegere posset vulnus. Alias nulla apparet ratio, cur illud fieri jussisset. Pulvere enim aut cinere conspergere faciem potuisset etiam sine vulnere.

Maurer.—38 *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת* Winerus, alii: *et stetit apud regem, coram rege*, pr. conversus ad regem. Sed *וַיִּלְבַּשׁ* purus putus Dativus esse videtur: *et constitit, se sistit regi in viam*. *וַיִּלְבַּשׁ אֶת-הַחֹשֶׁת* et *se dissimulavit velatis cidari oculis*, pr. *mit dem Turban über seinen Augen*. *וַיִּלְבַּשׁ* pr. *quæsiavit, וַיִּלְבַּשׁ* *queri se passus est*, hinc *se ipsum occultavit, dissimulavit*, maxime mutato vestitu, cf. intra xxii. 30; 1 Sam. xxviii. 8; 2 Chron. xxxv. 22. *וַיִּלְבַּשׁ* = *וַיִּלְבַּשׁ* (cf. *וַיִּלְבַּשׁ* et *וַיִּלְבַּשׁ*, *וַיִּלְבַּשׁ* al. (= Aram. *וַיִּלְבַּשׁ* *cidaris r. וַיִּלְבַּשׁ* Syr. *Ettaph. indutus est*. Ita jam Chaldæus.

Ver. 40, 41, 42.

וַיִּתֵּן עַבְדֵּךְ עַל-הָהָרָה הַזֶּה וְהָיָה לְךָ
וְהָיָה לְךָ

καὶ ἐγενήθη, περιεβλέφατο ὁ δοῦλός σου ὧδε καὶ ὧδε, καὶ οὗτος οὐκ ἦν κ.τ.λ.

Au. Ver.—40 And as thy servant was busy here and there, he was gone [he was not]. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it.

Ged.—Was busied here, and there. The Greek translator and Chaldee paraphrast seem to have read a different word in their copies; and render, while I was looking about this way and that way.

Houb.—*וַיִּתֵּן*, *faciebat*. Lege *וַיִּתֵּן*, *prospiciebat*, ut legebant Græci Intt. qui *περιεβλέφατο*. Nam *facere* hęc et illuc, nihil resonat, et sine exemplo est. Ita etiam legere videntur Chaldæus et Syrus, qui *וַיִּתֵּן* et *וַיִּתֵּן*: nam *וַיִּתֵּן* non modo habet *vertere*, sed etiam *respicere*. Negligentia regis Achab melius adumbratur per hominem otiose huc et illuc respicientem, quam per hominem vertentem se in omnes partes, et in rebus necessariis occupatum.

41 *וַיִּתֵּן עַל-הָהָרָה*, *ab oculis suis*. Sine causa Masoretæ; ... *וַיִּתֵּן*, sublatō; cum *וַיִּתֵּן*, sine, non sit respuendum.

42 *וַיִּתֵּן*, *ex manu*. Melius Vulgatus et Græci Intt. *וַיִּתֵּן*, *de manu tuā*. Omissum fuit *וַיִּתֵּן* ex similitudine ejus cum *וַיִּתֵּן*.

CHAP. XXI. 2.

Au. Ver.—And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house; and I will give thee for it a better vineyard than it; or, if it seem good to thee [Heb., be good in thine eyes], I will give thee the worth of it in money.

Houb.—2 *אם טוב בעיניך*, *si bonum est in oculis tuis*. Series postulat, ut legatur, vel *אם טוב*, ut infra ver 6, legitur, *אם טוב*, vel certè *אם טוב*, *et*, vel, *aut si tibi bonum videtur*. Habet *ו* Interpretes Arabs, Syrus *א*; alterutrum Græci Intt. qui *ei de, sin autem*. Proclive erat, ut omitteretur istud *ו*, quod nectit sententiam, quia proximum erat *ו* in vocabulo *ממנו* proxime antecedente.

Ver. 7, 8.

7 וְתֹאמַר אֵלָיו אֲזַבֵּל אֲשֶׁרֹא אֶתָּה
צִמָּה תַעֲמֹה מְלֹכָה עַל־יִשְׂרָאֵל הִנֵּה
אֲכַל־לָחֶם וְיִשֵּׁב לֶבָד אֲנִי אֲתֹן לָךְ אֶת־
בָּרֶם נָכוֹת חֵירוֹעָאֵלִי : וְתִקְחֶם סָפָרִים
בָּשֶׂם אַחָב וְתַחֲתֶם בְּחֻמָּו וְתַשְׁלַח
הַסָּפָרִים אֶל־הַזִּקְנִים וְאֶל־הַחֹרִים אֲשֶׁר
בְּעִירֵי חֵישְׁקִים אֶת־נָכוֹת :
וְיִסְּסוּ

7 καὶ εἶπε πρὸς αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ, σὺ νῦν οὕτω ποιεῖς βασιλεία ἐπὶ Ἰσραὴλ; ἀνάστηθι καὶ φάγε ἄρτον καὶ σαυτοῦ γενοῦ, ἐγὼ δὲ δώσω σοι τὸν ἀμπελώνα Ναβουθαί τοῦ Ἰσραηλίου. 8 καὶ ἔγραψε βιβλίον ἐπὶ τῷ ὀνόματι Ἀχαάβ, καὶ ἐσφραγίσαστο τῇ σφραγίδι αὐτοῦ· καὶ ἀπέστειλε τὸ βιβλίον πρὸς τοὺς πρεσβυτέρους καὶ τοὺς ἐλευθέρους τοὺς κατοικοῦντας μετὰ Ναβουθαί.

Au. Ver.—7 And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth.

Dost thou now govern the kingdom of Israel?

Dathe.—7 *Jam tu, inquit Isabela, pro auctoritate tua regia in Israëlitas agere potes.* a) &c.

a) Alii ironice hæc dicta volunt: tu scilicet egregie administras regnum Israëliticum. Alii interrogative explicant: Nonne tu rex es Israëlitarum?

Maurer.—7 "*Tu nunc regnum in Israele exerceto*, h. e., regem te ostende et per vim age, prout tanquam rex potes." Schulz. Alii ironice hæc dicta volunt.

Houb.—7 *אֲזַבֵּל מְלֹכָה*, *tu nunc exercebis jus regnandi*, vel sic, *faciam ut brevi regnes in Israel*; vel, ut Vulgatus, per ironiam, *grandis auctoritatis es*, quam ironiam nos antetulimus.

8 *וַיִּסְּסוּ*, *et misit litteras*. Masora *וַיִּסְּסוּ*, extrito *ו*; malè. Nam de illis litteris jam facta est mentio; itaque rectè hîc non omittitur *ו* demonstrativum, ut antè recte fuit omissum... *בְּעִיר*, *in urbe ejus*. Melius *בְּעִיר*, sine affixo, ut legunt Chaldæus et Syrus; nam excludit affixum nomen, *Naboth*, quod mox sequitur.

Ver. 10.

וְהוֹשִׁיבוּ שְׁנַיִם אַנְשִׁים בְּגִרְבְּלֵי עֹלָם
בְּיָדֶיךָ וְיַעֲדוּהוּ לְאַחַד בְּרִכְתּוֹתַי
וְנִמְלֹךְ וְיִחַיְיָאָהוּ וְסִקְלֶהוּ וְיָמָת :

καὶ ἐγκαθίστατε δύο ἀνδρας υἱούς παρανόμων ἐξεναντίας αὐτοῦ, καὶ καταμαρτυρήσάτωσαν αὐτοῦ, λέγοντες, Εὐλόγησε Θεὸν καὶ βασιλεία· καὶ ἐξαγέτωσαν αὐτὸν, καὶ λιθοβολήσάτωσαν αὐτόν, καὶ ἀποθάνετω.

Au. Ver.—10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

Sons of Belial.

Gesen.—*בְּלִי* compounded from *בָּל* not, non, without, and *ל* use, profit, comp. *וְעַל* to be of use, profit, and Arab. *وَعَلَّ* and

وَعَلَّ i. q. شريف noble, prince; not from

בָּל and *עַל* yoke, q. d., impatient of the yoke, obstinate, rebellious, as proposed by Fischer, Prolus. de Verss. Gr. p. 93;) pp. *unprofitableness, worthlessness, something useless*, yielding no profit or good fruit; comp. Arab.

بَالٍ useless, without fruit, bad. See note below.—Hence

1 *Worthlessness, badness, wickedness*, as *בְּלִי* a worthless man, i. e., wicked, abandoned, 1 Sam. xxv. 25: xxx. 22. *בְּלִי* Prov. vi. 12, and *בְּלִי* 1 Sam. xxv. 17, id. Plur. often *בְּלִי* 1 Sam. ii. 12, and *בְּלִי* אֲנָשִׁים *בְּלִי*, Deut. xiii. 14; Judg. xix. 22; xx. 13; *בְּלִי* a wicked woman, 1 Sam. i. 16;

blessed be *Jehovah*, i. e., *praised, adored*, Ex. xviii. 10, &c. Job ii. 9 בָּרַךְ אֱלֹהִים וְיָמָא *bless God and die*, i. e., *bless and praise God* as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. §. 127, 2 b.—More fully דָּרַךְ שֵׁם יְהוָה *to bless the name of Jehovah*, Ps. xcvi. 2, and דָּרַךְ שֵׁם יְהוָה (as דָּרַךְ שֵׁם יְהוָה) Deut. x. 8; xxi. 5. Once of the invocation of idols Isaiah lxvi. 3; also of self praise, Psalm xlix. 19.

2. Of men towards men, *to bless*, pp. to invoke blessings upon any one in the name of God, דָּרַךְ שֵׁם יְהוָה Psalm cxxix. 8. Constr. usually c. acc. rarely seq. לְ Neh. xi. 2.—Once of the consecration of a sacrifice, 1 Sam. ix. 13.

3. God too is said *to bless* men and other created things, Gen. i. 22; ix. 1. Often implying also the *effect* of the divine favour and blessing, i. q., *to prosper, to make prosperous*. Gen. xii. 2; &c.

4. Of men, *to bless*, i. q., *to salute, to greet*, implying the wish or invocation of every good, 1 Sam. xv. 13; comp. εὐφραίνω *ὑμῖν*, Arab. *السلام عليك*; &c.

5. In the sense of invoking evil, i. q., *to curse*, to invoke a curse from God, to wish destruction to any one; comp. Job xxxi. 30. This is one of the class of intermediate verbs, *verba media*, like Arab. *أبترك*, Ethiop.

ברך : to bless and to curse; *הל* VIII., to supplicate, also to wish one ill; see more in Thesaur., p. 241. — Spoken strictly only of men, but transferred also to curses and impious words uttered against God, 1 Kings xxi. 10; Psalm x. 3; Job i. 5, 11; ii. 5. Some interpreters, as Schulzens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see No. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. χαίρειν ἔαν, χαίρειν φράσειν τινά. But the signif. of *cursing* is supported both by the words in 1 Kings xxi. 10, and by the analogy of the kindred languages as above exhibited.

Prof. Lee.—ברך. Arab. *بَرَك*, *genua*

flezit, et sic in pectore procubuit camelus, id Syr. et Æth. I. *Knelt*, worshipping, 2 Chron. vi. 13; Ps. xcvi. 6; Dan. vi. 11. II. Meton. Part. בָּרַךְ, f. בָּרַכָה, pl. m. בָּרַכִּים, constr. בָּרַךְ. *Worshipped, blessed*, often applied to God as the object of worship, Gen. ix. 26, &c., occasionally to men, by a further Meton. as hence receiving favours from him, 2 Sam. ii. 5, &c.

Niph. בָּרַךְ, *They shall be, or become, blessed*, Gen. xii. 3, &c. "*Reflex...benedixit sibi*," says Gesenius, which is groundless in grammar, and untrue in theology. The blessing was to come from God.

Pih. בָּרַךְ, pres. בָּרֶכֶת, *Pronounced, or made blessed, holy, or prosperous*, used either of God or man. Constr. *immed.* Gen. xxiv. 1, 35; xxviii. 3, 5; xlix. 28, &c. In Job i. 5; ii. 9; and 1 Kings xxi. 10, this word has been thought to signify *cursing*; but for this there is no good ground. For, Job i. 5, בָּרַךְ, may be taken to signify *idols*: and, if so, the verb בָּרַךְ, will retain its proper sense. The same may be said of Ib. ii. 9, and of 1 Kings xxii. 10, 13. Besides, if we allow בָּרַךְ, in this last place to signify the true God, yet the ascription of blessedness to the king by Naboth, could be nothing short of blasphemy. But, if we take בָּרַךְ, to signify heathenish deities, the act ascribed to Naboth will be truly heathenish. See my note on Job i. 5. To these passages Gesenius adds Job xxxi. 30: but the verb occurs not there. He also adds Ps. x. 3; but here no such sense as *cursing* is necessary, as a moment's inspection of the passage will shew. He

cites likewise the Arab. *أبترك*, and Æth.

ברך : but in no such sense are these verbs to be found. The analogy of these languages, therefore, to which he appeals in the end of his article, will stand him in no stead. The senses, *salutavit, valedixit*, and the like, are often substituted for *bless, &c.*, especially by the German lexicographers, which I think a great fault; because, I cannot think the terms *the Lord bless thee, &c.* by any means equivalent to our *how do ye do?* the Arab. *سلام عليك*, &c. Surely it is better, as certainly it is more honest, to retain with the use of ancient terms the ancient notions which accompanied them, and not to soften every thing, so as to make it square with modern or heathenish usages.

Ver. 13.

See notes on ver. 10.

Ver. 17.

Au. Ver.—Elijah the Tishbite. See notes on xvii. 1.

Ver. 18.

— הִנֵּה יִקְרָא בְּכוֹת וְגו' —

— ὅτι οὗτος ἐν ἀμπελῶνι Ναβουθαί, κ.τ.λ.

Au. Ver.—18 Arise, go down to meet Ahab king of Israel, which *is* in Samaria: behold *he is* in the vineyard of Naboth, whither he is gone down to possess it.

Behold, he is in the vineyard.

Houb.—הִנֵּה, ecce. Lege, הִנֵּה, ecce ille. Sic Chaldæus, הִנֵּה, ecce ille; sic Græci οὗτος, ille. Nisi hoc pronomen additur, nihil erit, quod suppleat verbum הִנֵּה, quod hic reticetur ex more Hebr. sermonis; ecce ille in vineâ idem sonat, atque, ecce est in vineâ; non item, ecce in vineâ, sine ille.

Ver. 19.

— לָה אָמַר יְהוָה בְּמָקוֹם אֲשֶׁר

לְהָקִיץ הַקְּלָבִים אֶת־בְּכוֹת וְלִקְרֹא

הַקְּלָבִים אֶת־דָּמָהּ בְּסִמְתָּהּ :

— διὰ τοῦτο τάδε λέγει κύριος, ἐν παντὶ τόπῳ, ὃ ἔλειξαν αἱ δεσ καὶ οἱ κύνες τὸ αἷμα Ναβουθαί, ἐκεῖ λείξουσιν οἱ κύνες τὸ αἷμά σου, καὶ αἱ πόρραι λούσονται ἐν τῷ αἵματί σου.

Au. Ver.—19 And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

Pool.—*Quest.* How was this prophecy fulfilled, when Ahab's blood was not licked in Jezreel, which was in the tribe of Issachar, but in the pool of Samaria, chap. xxii. 38, which was in the tribe of Ephraim?

Ans. First, This was done, though not in the same individual place, yet in the same general place, i. e., in the territory of Samaria, within which Jezreel was; and in a place of the same nature, a public and common place; for such was both the place of Naboth's execution, and the pool of Samaria. Secondly, this was particularly accomplished in his son Joram, as is affirmed, 2 Kings ix. 25, 26; whose blood is not improperly called Ahab's blood, because

children are said to be born of their parents' blood. See John i. 13; Acts xvii. 26.

Object. These words, *thy blood, even thine*, show that it is meant of Ahab's person.

Ans. True, the threatening was so directed and designed at first; but afterwards, upon his humiliation, the punishment was transferred from him to his son, as is expressed, ver. 29. *Object.* This is said to be fulfilled in Ahab's person, chap. xxii. 38. *Ans.*

Either that may be referred to some other prediction or commination not elsewhere mentioned; or rather, it intimates that it was in part and in some sort fulfilled in him, though not so severely and opprobriously, nor with such characters of the curse, as it was in his son; whence he there mentions only the thing, without any regard unto the place here designed. But it may further be observed, that although upon Ahab's humiliation the curse here threatened might seem to be wholly translated from his person to his posterity; yet upon Ahab's return to sin, in the next chapter, he brings back the curse upon himself, and so it is no wonder if it be in some sort fulfilled in him also. Thirdly, The Hebrew word, rendered *in the place where*, may be, and is by some learned men, otherwise rendered; either thus, *instead of this that*; that being frequently said to be done in another's place which was only done in his *stead*; or, *like as*; or, *because that*. So it doth not design the place, but the cause and reason of this judgment. And in this sense the same word is used Zech. ii. 1.

Bp. Patrick.—*In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.*] He declares the cause of this judgment upon him, but doth not assign the place; for the dogs licked Ahab's blood in Samaria (xxii. 38.) Therefore these words should be translated, *as the dogs licked or in like manner as they licked Naboth's blood, so shall they lick thine*: mark what I say, *even thine*.

Dr. A. Clarke.—*In the place where dogs licked, &c.*] It is in vain to look for a *literal fulfilment* of this prediction. Thus it would have been fulfilled, but the humiliation of Ahab induced the merciful God to say, *I will not bring the evil in his days, but in the days of his son*, ver. 29. Now dogs did lick the blood of Ahab; but it was at the pool of Samaria where his chariot and his armour were washed, after he had received his death-wound at Ramoth-gilead;

but some think this was the place where Naboth was stoned: see chap. xxii. 38. And how literally the prediction concerning *his son* was fulfilled, see 2 Kings ix. 25, where we find that the body of Jehoram his son, just then slain by an arrow that had passed through his heart, was thrown into the portion of the field of Naboth the Jezreelite: and there, doubtless, the dogs licked his blood, if they did not even devour his body.

Houb.—19 ... במקום, in loco, (ubi linxerunt canes sanguinem Naboth.) Linxere canes sanguinem Naboth sub mœnibus Jezrahel; sanguinem vero Achab, in piscina Samariæ, ut capite sequenti narratur. Grotius, ut nodum solvat, sic interpretatur, loco ejus quoddam linxerunt, "id est, propterea quoddam." Causa enim (inquit) judicii indicatur, non locus." Sed enim Grotius, nec ab exemplis probat esse במקום, propterea quoddam, quomodo חתח אשר, nec causam indicat rei narratæ satis convenientem. Nodus solvitur ex Græcis Intt. apud quos legitur, ἐν παντί τόπου ὅ, in omni loco ubi, ex scriptiōne גבל מקום, in omni loco, vel ubicunque, hoc est, sive in agro, sive apud fontem, specie loci assignata, non ipso loco tali, aut tali.

Maurer.—מקום אשר Plerique: eodem in loco quo. Probabilior Gussetii interpretatio: pro eo quod (Hos. ii. 1), cf. xxii. 38. Consentit Fasi.

Ver. 20.

וַיֹּאמֶר אַחָאב אֶל-אֶלְיָהוּ הַמִּצְאָנִי
אֹיְבִי וַיֹּאמֶר מִצָּאתִי יַעַן הִתְמַצְרִי
לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה :

καὶ εἶπεν Ἀχαὰβ πρὸς Ἠλίου, εἰ εὕρηκας με ὁ ἐχθρὸς μου; καὶ εἶπεν, εὕρηκα διότι μάρτην πέπρασαι, ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, παροργισαὶ αὐτόν

Au. Ver.—20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord.

Hast thou found me, &c.

Houb.—Quorsum tu, inquit, inimice, me convenisti?

20 המצאתני איני: Verbum pro verbo, tu-ne ad me venisti, inimice? ex significato Æthiopico, venire, supervenire, advenire, quo utuntur aliquando Græci Intt. Clericus, anprehendisti me, inimice, quam interpre-

tationem sic tueri sibi videtur: "Non est interrogatio negantis se ab Elia in peccato deprehensum fuisse, sed expostulatio contra Eliam; quasi insidiatus esset Achabo, ut si forte peccasset, subito e latebris prosiliens rem ei exprobraret." Hæc coacta et longe petita evitantur in significato verbi מצא, venire.

Thou hast sold thyself. See notes on ver. 25.

Ver. 21.

Au. Ver.—Against the wall. See notes on 1 Sam. xxv. 22, p. 467.

And him that is shut up and left in Israel. See notes on xiv. 10.

Ver. 22.

Houb.—חטאתי, pro חטאתי, ex mendo, peccare fecisti. Nam vox Hiphil verbi חטא passim usurpatur.

Ver. 23.

וְהַכְּלִיבֵם יִמְכְּלוּ אֶת-אִיזֶבֶל בְּחֵל
יִזְרְעָאֵל :

—οἱ κύνες καταφάγονται αὐτήν ἐν τῇ προτειχίσματι τοῦ Ἰεζρεὲλ.

Au. Ver.—23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall [or, ditch] of Jezreel.

Wall. See notes on 2 Sam. xx. 15, pp. 634, 635.

Pool.—Or, by the ditch, or fort; or, in the portion, as it is explained 2 Kings ix. 36; the Hebrew *chel* here being put for *chelek*, used there by an apocope of the last Hebrew letter, which is not unusual in the Hebrew tongue.

Houb.—בדל: Lege בדל, in muro, ut habetur in Codice Orat. 53. Ita Græci Intt. ἐν τῷ προτειχίσματι, in antemurali. Chaldæus et Syrus in possessione, quasi ex radice בדל. Alii fossam inducunt, sed falso significatu.

Ver. 25—27.

25 בָּרַק לְאִתְיָהָ כַּחֲחָאב אֲשֶׁר הִתְמַצֵּר
לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה אֲשֶׁר-הִסְתַּחֲתָה
אֹהוּ אִיזֶבֶל אִשְׁתּוֹ : 26 וַיַּחֲזֵק בְּמַד
לְלַכֵּת אַחֲרֵי הַגְּלִילִים כָּל־אֲשֶׁר עָשָׂה
הָאֲמֹלִי אֲשֶׁר הוֹרֵשׁ יְהוָה מִפְּנֵי בְנֵי
יִשְׂרָאֵל : 27 וַיְהִי כְשֶׁמַּע אַחָאב אֶת-
הַדְּבָרִים הָאֵלֶּה וַיִּהְרַע בְּגָזּוֹ וַיִּשְׁמָטָה
עַל-בָּשָׂרוֹ וַיִּצְאֻם וַיִּשְׁכַּב בָּשָׂה וַיַּהֲלֵךְ
אֵם :

סחח בס"ט קמץ בו"ק v. 27.

25 πλὴν ματαίως Ἀχαάβ, ὃς ἐπράθη ποιῆσαι τὸ ποιηρὸν ἐνώπιον κυρίου, ὥς μετέθηκεν αὐτὸν Ἰεζάβελ ἡ γυνὴ αὐτοῦ. 26 καὶ ἐβδελύχθη σφόδρα πορεύεσθαι ὀπίσω τῶν βδελυγμάτων κατὰ πάντα, ἃ ἐποίησεν ὁ Ἀμορραῖος, ὃν ἐξωλόθρευσεν κύριος ἀπὸ προσώπου υἱῶν Ἰσραὴλ. 27 καὶ ὑπὲρ τοῦ λόγου ὡς κατενύγη Ἀχαάβ ἀπὸ προσώπου τοῦ κυρίου, καὶ ἐπορεύετο κλαίων, καὶ διέρρηξε τὸν χιτῶνα αὐτοῦ, καὶ ἐξώσατο σάκκον ἐπὶ τὸ σῶμα αὐτοῦ, καὶ ἐνήστευσεν· καὶ περιεβάλετο σάκκον ἐν τῇ ἡμέρᾳ, ἣ ἐπάταξε Ναβουθαὶ τὸν Ἰεζραηλίτην, καὶ ἐπορεύθη·

Au. Ver.—25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up [or, incited].

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD cast out before the children of Israel.

27 And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly.

Sell himself.

Pilkington.—The general signification of the Hebrew verb מָכַר , is, *to sell*, but it sometimes signifies *to give, or deliver up, without a price; or to give one's-self up to; as* Judg. ii. 14. "The Lord *sold* his people into the hands of their enemies." And Judg. iii. 8, and iv. 2, 9, &c. And 1 Kings xxi. 25, we are told, that "There was none like unto Ahab, who did *sell* himself to work wickedness in the sight of the Lord." 2 Kings xvii. 17? "They *sold* themselves to do evil." Now as מִכְרַשׁ was the word, by which מָכַר is commonly rendered in the Septuagint, the Apostle uses it in the same sense as the Hebrew writers did the other, Rom. vii. 14: "I am carnal, *sold* under sin." But as the English verb *to sell*, hath not properly such a latitude, *given up to sin*, would be the more intelligible to all persons; and the idiom of our language seems to require that the Hebrew verb should be so rendered in the passages above referred to.

25 *But there was none, &c.*

27 *And it came to pass.*

Ged.—25 Now, although there had been none like Ahab; who, seduced by his wife Jezebel, had sold himself to do evil, in the eyes of the LORD, 26 and committed the greatest abominations, by going after vile idols, according to all the doings of the

Amorites, whom the LORD had expelled from before the children of Israel; 27 yet, when Ahab heard those words, he rent his garments, and put sackcloth on his body, and fasted, and lay in sackcloth, and walked with a downcast look.

Booth.—27 *But when Ahab heard, &c.*

Went softly.

Pool.—i. e., Slowly and silently, after the manner of mourners, or those who are under a great consternation, and in deep consideration.

Bp. Patrick.—27 All these were expressions of very great sorrow and heaviness; which were usual in mourning. And the last words the Chaldee paraphrast translates, *he went barefoot*. But it is rejected by the greater part of interpreters, who take it as we do, for such a slow pace as signified he was reduced to great weakness and feebleness of body, by fasting and grief; or that he had no heart to go about any business.

Dr. Adam Clarke.—*And went softly.*] *Walked barefooted*; so the Chaldee, Syriac, and Arabic. The Vulgate has *demisso capite*, "with his head hanging down." Houbigant translates *went groaning*. Jarchi says that the word בְּלֵב , used here, signifies *to be unshod*. This is its most likely sense.

Gesen.— בְּלֵב (r. בְּלֵב [1. *to utter a gentle sound*; 2. *to go gently*]) subst. m. 1. *A gentle sound*.

2. *A going softly*, gentle motion; whence often adverbially, בְּלֵב , בְּלֵב , בְּלֵב , *softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 Kings xxi. 27; of water gently flowing, Isaiah viii. 6. בְּלֵב pp. in my slow gait, at my convenience, gradually, Gen. xxxiii. 14.—Also of the manner of acting and speaking; 2 Sam. xviii. 5. Job xv. 11 $\text{וְכָל דְּבָרָיו בְּלֵב}$, and words gently (spoken) towards thee.

Prof. Lee.— בְּלֵב , pl. בְּלֵבִים , r. בְּלֵב , Arab.

بَل , or بَلْ , *murmur edidit, teneriore affectu ductus fuit, &c.* Persons uttering a low murmuring voice. I. *Necromancers, enchanters*, Isaiah xix. 3. II. *Adv. gently, softly*, 1 Kings xxi. 27, &c.

Houb.—27 בְּלֵב בְּלֵב , *et tardè ingrediebatur, tanquam ex בְּלֵב, extrito ל, quod aliquando servile est.* Verum id vocabulum non alibi recurrit. Est בְּלֵב Arabicum, *gemere*, de camelo dictum, vel lasso, vel oneri succumbente, ut suspicari possis olim בְּלֵב fuisse Hebraicum, et de homine usurpatum; nam

gemens, aut suspirans, huic loco apprime convenit. Codex Alex. καλεμένος, demissus, ex radice נדה. Cæteri in Polyglottis, nudis pedibus; incertum quali ex scriptura.

Ver. 28.

Elijah the Tishbite. See notes on xvii. 1.

CHAP. XXII. 1.

וַיִּשָּׁבֶהוּ שְׁלֹשׁ שָׁנִים אֵין מִלְחָמָה
בֵּין יִזְרָאֵל וּבֵין יִשְׂרָאֵל :

καὶ ἐκάθισε τὰ τρία ἔτη, καὶ οὐκ ἦν πόλεμος ἀναμέσον Συρίας καὶ ἀναμέσον Ἰσραὴλ.

Au. Ver.—1 And they continued three years without war between Syria and Israel.

Houb., Horsley, Ged., Booth.—1 Three years passed without war between Syria and Israel.

Houb. — 1 ושבו שלש שנים : Verbum pro verbo, *et redierunt tres anni, ex radice שב, reverti. Vulgatus, transierunt, ex conjectura, si clericum audimus; diceret potius, ex sententia; et male clericus, quieverunt tribus annis, ex radice שב, quia non autecesserunt in oratione personæ, in quas conveniat istud quieverunt.*

Ver. 6, 7, 8.

Au. Ver.—6 — And they said, Go up; for the Lord shall deliver it into the hand of the king.

Houb.—6 ויחז אדני : Habent duo Codices Orat. ויחז דתה, *et dabit Dominus, vocabulo דתה, ad marginem relegato. In tertio Codice scriptum fuerat דתה in contextu, deinde ejus loco positum אדני. Non dubium, quin olim extaret דתה in omnibus Codicibus: nam sic legunt omnes veteres; atque ipse Chaldaeus habet ד, quod idem est, ac Hebraice דתה. Quin etiam Sedecias, unus ex 400 prophetis, nomen דתה bis usurpat, versibus scilicet 11 et 24. Itaque hanc דתה in אדני mutationem invexerit Judaica superstitio, cum Judæi quidam recentiores crederent, prophetas eos fuisse prophetas Baal, et ab eo abhorrenter, ut eosdem nomen דתה venerandum pronuntiantes inducerent. Porro legendum דתה, *et tradet eam (Ramoth-Galaad).* Syrus, ויחז, tanquam legeret, ויחזם, *tradet eos.**

7 ונדרשה סאורו, *et requiramus eum. Barbarum סאורו, pro סאור, et Rabbinica ex Lingua profectum. Itaque plerique Codices Orat. סאור. Idem dixeris de דרשה, pro דרש, ver. 8.*

VOL. II.

Ver. 9.

Au. Ver.—9 Then the king of Israel called an officer [*or, eunuch*], and said, Hasten *hither* Micaiah the son of Imlah.

Officer.

Gesen.—סרס m. (ר. סרס) *to root out, to extirpate, spec. the testicles, and hence, to castrate.*

*A eunuch, one castrated, Isaiah lvi. 3, 4. Such persons oriental monarchs were accustomed to set over their harems, Esther ii. 3, 14, 15; iv. 5; and also to employ them in various offices of the court, Esther i. 10, 15; ii. 21; vi. 2; vii. 9. So סרס Dan. i. 3, סרס v. 7 sq. chief or prince of the eunuchs, who had charge of the king's sons, as at the present day in Turkey the Kishlar Aga or chief of the eunuchs has charge of the Sultan's children, called *Itshoglan*. Hence according to some, *genr. a minister of court, court officer*, though not castrated, Gen. xxxvii. 6; xxxix. 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4, 3, 24; Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. xxxviii. 7; xli. 16; 1 Sam. viii. 15; 2 Kings xxiv. 12, 15; Isaiah xxxix. 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 Kings xxii. 9; 2 Kings viii. 6; ix. 32; xx. 18; xxiii. 11; xxv. 19; 1 Chron. xxviii. 1; Jer. xxxiv. 19; lii. 25. Sept. constantly εὐνοῦχος, twice σπάδων, Vulg., *eunuchus*. See more in Thesaur., p. 973.*

Prof. Lee.—סרס. (a) *A eunuch, Is. lvi. 3, 4; Dan. i. 3, 7.* (b) Hence, since such were commonly appointed to offices of trust in Asiatic courts, *Any chief officer, 1 Kings xxii. 9; 2 Kings viii. 6; xxv. 19, &c. Syr. ܣܪܫܐ, Id.*

Ver. 10.

— בָּנֵן פֶּתַח שַׁמְרוֹן וְגו' —

— ἐν ταῖς πύλαις Σαμαρείας κ.τ.λ.

Au. Ver.—10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place [*Heb., floor*] in the entrance of the gate of Samaria; and all the prophets prophesied before them.

In a void space.

5 s

Ged.—The original word signifies a *threshing-floor*; which in Judea was usually in the open air. Here it might serve for two purposes: for a general threshing-floor; and for a court of justice, which was commonly administered at the city gate.

Gesen.—גֶּד. *A place made level, an area.* Spoken a) Of the area or open place around the gates of cities, called also גֶּד, 1 Kings xxii. 10; 2 Chron. xviii. 9. b) Mostly spoken of the *area* on which grain is trodden out or threshed in the open field, a *threshing-floor*, Ruth iii. 2, &c.

Ver. 12.

Au. Ver.—12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver it into the king's hand.

Houb.—12 רָמֹת גִּלְעָד, *et tradet eam (urbem) ut supra ver. 6.* Habent Græci Intt. *regem Syriæ*, non quia legerent מֶלֶךְ אֲרָם, sed quia, cùm scriptum haberent, בְּיָדִי, *in manum tuam*, non בְּיָדִי, *in manum*, videbant vocabulum מֶלֶךְ non posse alium, quàm *Syriæ regem*, demonstrare.

Ver. 15.

Au. Ver.—15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king.

Pool.—He answered him; not seriously, but ironically, using the very words of the false prophets, in way of derision; as appears first, From his omission of that solemn preface, *Thus saith the Lord*, or, *This is the word of the Lord*, which the prophets generally used, and which himself useth when he comes to his serious answer, verse 19. Secondly, From Ahab's reply, ver. 16, which shows that he suspected Micaiah's sincerity in that answer, and gathered by his gesture or manner of speaking that he spake only mimically, as representing and traducing the false prophets for their answer. See the like ironical passages Gen. iii. 22; Judg. x. 14; 1 Kings xviii. 27; Eccles. xi. 9; Ezek. xx. 39; Amos iv. 4, 5; all which expressions are not used to lead men into mistakes, but to bring them to the sight of their sin and duty, which may be done sometimes most efficaciously in this way. So Micaiah's meaning is plainly this, Because thou dost not seek to know the truth, but only to

please thyself, go to the battle, as all thy prophets advise thee, and expect the success which they promise thee, and try the truth of their prediction by thy own costly experience.

Dr. A. Clarke.—Go and prosper; for the Lord will deliver it into the hand of the king. These were the precise words of the false prophets (see ver. 6 and 12), and were spoken by Micaiah in such a tone and manner as at once showed to Ahab that he did not believe them; hence the king *adjures* him, ver. 16, that he *would speak to him nothing but truth*; and on this the prophet immediately relates to him the prophetic vision which pointed out the disasters which ensued.

It is worthy of remark that this prophecy of the king's prophets is couched in the same *ambiguous terms* by which the false prophets in the heathen world endeavoured to maintain their credit, while they deluded their votaries. The reader will observe that the word it is not in the original: *The Lord will deliver it into the hand of the king*; and the words are so artfully constructed that they may be interpreted *for or against*; so that, be the event whatever it might, the *juggling prophet* could save his credit by saying he meant what had happened. Thus then the prophecy might have been understood: *The Lord will deliver (Ramoth-gilead) into the king's (Ahab's) hand*; or, *The Lord will deliver (Israel) into the king's hand*; i. e., into the hand of the *king of Syria*. And Micaiah repeats these words of uncertainty in order to *ridicule* them and expose their fallacy.

Ver. 17—19.

Au. Ver.—17 & 19 And he said, &c.

Ged., Booth.—17 Then Michaiah [Syr., and some copies of LXX] said.

19 Again Michaiah [LXX, Syr.] said.

Ver. 21.

וַיָּבֵא הָרוּחַ וַיֹּאמֶר

καὶ ἐξῆλθε πνεῦμα, κ. τ. λ.

Au. Ver.—21 And there came forth a spirit, and stood before the LORD, and said, I will persuade him.

A spirit.

Ged.—The lying spirit. Lying is not in the original; but there is a letter prefixed to *spirit* equivalent, for the most part, to our definite article.

any design [so Houb., Dathe, Gesen., Lee, Maurer] or thought of reaching Ahab. Or, according to his perfection [so Clarke], i. e., with his perfect or utmost strength; which is mentioned as the reason why it pierced through the joints of his armour.

Gesen.—3 מִן m. In a moral sense, integrity of mind, uprightness, innocence. Put for that simplicity of mind which is remote from mischief or ill design; 1 Kings xxii. 34 one drew a bow מִן in his simplicity, i. e., without any evil intent. 2 Sam. xv. 11, מִן who went (with him) in their simplicity, not conscious of any evil design.

Prof. Lee.—מִן, m. Completeness. (a) Completeness, fullness, in number or degree. (b) Completeness in character, integrity. (c) מִן, variously rendered. [1] With his full strength. [2] With all his skill, with an accurate aim. [3] In his integrity, without any design to kill the king, (d) &c.

Between the joints of the harness.

Dr. A. Clarke.—“Between the cuirass and the lower part of the helmet;” and then the arrow must pass through the neck, just above the breast: or “between the cuirass and the cuissarts;” and then the arrow must pass through the abdomen, or just where the armour of the thighs joins to that which covers the breast and belly. The Vulgate has *Inter pulmonem et stomachum*; “Between the lungs and the stomach;” consequently, in the region of the heart.

Ged.—Between the joinings, &c. Although I have so translated the words, with most modern interpreters: I confess I am not quite satisfied with the translation. The Greek translator renders, *between the lungs and the breast-plate*: and Jerom, *between the lungs and the stomach*. What they read in their text I cannot readily conjecture.

Gesen.—מִן m. 1 a soldering, welding of metals, Isaiah xli. 7.

2 Plur. מִן 1 Kings xxii. 34; 2 Chron. xviii. 33 prob. joints of a coat of mail; so Chald.—Others understand armpits, comp. Chald. מִן מִן Jer. xxxviii. 12 Targ.

מִן m. (r. מִן II) coat of mail, 1 Kings xxii. 34; Isaiah lix. 17.

Ver. 35.

וּמַעֲלָה הַמִּלְחָמָה בַּיּוֹם הַהוּא
וְהַמִּלְחָמָה הַזֶּה מִצֶּדֶד מִצֶּדֶד לֹכֵחַ
אֲרָם וְיִשְׂרָאֵל בְּעֶרְבֵי יָדֵי הַמִּלְחָמָה
אֲלֵי-חֵיק הָרֶכֶב :

καὶ ἐτροπώθη ὁ πόλεμος ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ ὁ βασιλεὺς ἠνέστηκώς ἐπὶ τοῦ ἅρματος ἐξεναντίας, Συρίας ἀπὸ πρωῒ ὥς ἑσπέρας, καὶ ἀπέχυνε τὸ αἷμα ἀπὸ τῆς πληγῆς εἰς τὸν κόλπον τοῦ ἅρματος, καὶ ἀπέθανεν ἑσπέρας, καὶ ἐξεπορεύετο τὸ αἷμα τῆς τροπῆς ὥς τοῦ κόλπου τοῦ ἅρματος.

Au. Ver.—35 And the battle increased [Heb., ascended] that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot [Heb., bosom.]

Ged.—But the battle growing hotter on that occasion, the king was stayed up, in his chariot, against the Syrians, from morn to eve; the blood of the wound running down all the while into the bottom of the chariot; and in the evening he died.

Ib. From morn to eve, &c. I have not only followed the reading but also the arrangement of the Greek, which is evidently better than that of the present text [so Booth.].

Ver. 36, 37.

Au. Ver.—36 And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

37 So the king died, and was brought [Heb., came] to Samaria; and they buried the king in Samaria.

37 So the king died.

Ged.—The Greek translator and Josephus make this a part of the proclamation, for that the king was dead.

Ver. 38.

וַיִּשְׁלַח אֶת-הָרֶכֶב עַל בְּרֶכֶת מַמְרוֹן
וַיִּלְחֲקוּ הַכְּלָבִים אֶת-דָּמֹו וַהֲלֹזוּת רַחֲצָה
בְּדָבָר יְהוָה אֲשֶׁר דִּבֶּר :

καὶ ἀπένιψαν τὸ αἷμα ἐπὶ τὴν κρήνην Σαμαρείας, καὶ ἐξέλιξαν αἱ ὕες καὶ οἱ κύνες τὸ αἷμα, καὶ αἱ πόρνοι ἐλούσαντο ἐν τῷ αἵματι, κατὰ τὸ ῥῆμα κυρίου ὃ ἐλάλησε.

Au. Ver.—38 And one washed the chariot in the pool of Samaria; and the dogs licked up his blood, and they washed his armour: according unto the word of the Lord which he spake.

See notes on xxi. 19.

Dr. A. Clarke.—38 The dogs licked up his blood.] Some of the rabbins think that this was in the very place where Naboth was stoned, see on chap. xxi. 19. The Sep-

tuangint translate this verse strangely: "And the swine and the dogs licked his blood, and the whores bathed themselves in his blood, according to the word of the Lord." It is certain that the Hebrew words *והנה רחצו*, "washed his armour," might be translated as the *Septuagint* have done; "and the whores (or public women) washed," &c. And so the rabbins seem to have understood the words; but then they suppose that Jezebel had made him *two images of prostitutes*, which he had with him in the chariot. See *Kinchi* and *Jarchi*.

Parkhurst.—*והנה* With a radical, (see Deut. xxxi. 16,) but mutable or omissible, *ה* final.

The primary idea seems to be, to *encircle*, *encircle*, *fold*, *enclose*, or the like. It occurs not however as a verb simply in this sense, but hence the Greeks plainly had their *ζώνη* a *zone*, *girdle*, and the V. *ζώνω*, *ζώνωμι* to *gird*, *gird round*.

1 As a n. with a formative *א*, *אין*, a *belt*, or *girdle*, occ. Deut. xxiii. 14.

2 As a n. fem. plur. *והנה* *defensive armour encompassing or surrounding the body*. *Montanus* translates it *zonas, girdles*; but it seems of more extensive signification, and is accordingly rendered in the Chaldee Targum by *כסא דמלכא* *armour*, in which sense *והנה* is often used in the Targums, occ. 1 Kings xxii. 38. It is evident from ver. 34 that Ahab went *defensively armed* into the battle, and therefore there is a peculiar emphasis in observing that the very *armour* in which no doubt he trusted, became one means of fulfilling Elijah's prophecy, ch. xxi. 19.

Gesen.—*והנה* *scortum, meretrix*, plur. *והנה* *scorta*, 1 Reg. iii. 16; xxii. 38, &c. See notes on Josh. ii. 1, p. 5, 6, 7.

Ged.—38 And when they washed his chariot, and rinsed his armour, in the pool of Samaria, the dogs licked up his blood, according to the words, which the Lord had spoken.

And rinsed his armour. In the present text the words seem to have been transposed. I have followed the order of the Syriac version. The Greek translator gives the words another turn, and renders, *the harlots washed themselves in the blood*, &c. *Josephus* says that it was afterwards the custom for harlots to wash in that pool.

Dathe.—38 *Cum currum et arma abluerunt* (a) *ad piscinam Samariae, linzerunt canes ejus sanguinem quod Jova futurum esse praedixerat*.

a) Verba textus *והנה רחצו* tantum of *ל* ex vulgari lectione et significatione vocis vertuntur *καὶ αἱ πόρναι ἐλούσαντο*. Sed omnino eorum versio h. l. valde corrupta videtur. Vulgatus vertit: *et habenas laverunt*. Chaldaeus *vasa armorum laverunt*. Syrus ordinem verborum transponit: *cum lavissent currum in locis editis Samariae, et arma ejus lavissent, linzerunt canes ejus sanguinem secundum verbum Domini*. Recte. Nam utique illa verba cum prioribus sunt connectenda. Arabs ea prorsus omisit, Explicandum esse vocabulum *והנה* non de *scortis*, sed de *armis* ex significatione Chald. et Syr. *והנה*, jam a pluribus est observatum.

Maurer.—*והנה* impersonaliter accipiendum. *והנה רחצו* *et laverunt*, abluerunt *eum meretrices*, sc. in gravissimam contumeliam. Contra Schulzius: "*lavabant se meretrices*. Spectatum veniunt, veniunt, spectantur ut ipsae. Qui *והנה* de currus lotionem a meretricibus facta interpretantur, ii non cogitant, tum *והנה* dicendum fuisse, *והנה* enim semper de corporis lotionem usurpatur."

Sed cum Arab. *רחض* etiam de vestium lavatione adhibeatur, *והנה* quoque latius patuit, opinor. Videtur autem de ablutione currus hic eo facilius dici potuisse, quod de curru sanguine hominis cruentato sermo est.

Ver. 39.

Au. Ver.—39 *Book of the chronicles of the kings of Israel*. See notes on 1 Kings xiv. 19.

Ver. 43—51.

43 וַיִּלְכְּדוּ בְּכַל־דֶּרֶךְ אֶת־אֶבְרָהָם אֶבְרָהָם
סָר מִפָּנָיו לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה
44 אֵת הַבָּקוּרֹת לֹא־סָרָה עוֹד הָעָם
מִזְבָּחִים וּמִקְדָּשִׁים בְּבָקוּרֹת : 45 וַיִּשְׁלַם
יְהוֹשָׁפָט עִם־חֶלְדָּה וַיִּשְׂרָאֵל : 46 וַיֵּתֶר
דָּבָרֵי יְהוֹשָׁפָט וַיְבַרְכֵּהוּ אֱלֹהֵי־עֲשָׂה
וַאֲשֶׁר נָלָחָם הִלָּחֵם בְּתוֹכָם עַל־חֶקֶר
דָּבָרֵי הַיָּמִים לְמַלְכֵי יְהוּדָה : 47 וַיֵּתֶר
הַקֶּלֶשׁ אֲשֶׁר נִשְׂאָר בְּיָמֵי אֶסָא אֶבְרָהָם
בְּעֵר מִדְּהָרָצ 48 וַיִּלְכְּדוּ אֵין בְּמָדָם
בְּנָבִיב חֶלְדָּה 49 יְהוֹשָׁפָט עָשָׂה אֲנִיּוֹת
תְּרַשִׁישׁ לְלִבְתָּהּ מוֹפְרִיחַ לְזָהָב וְלֹא חֶלְדָּה
פִּי־נִשְׁבְּרָה אֲנִיּוֹת בְּעֵצָיוֹן גָּבֵר : 50 אֵין
אֲמָר אֲחִיזָהוּ כְּדֹאחָזָב אֶל־יְהוֹשָׁפָט
יִלְכְּדוּ עֲבָדֵי עִם־עֲבָדֶיהָ בְּאִנְיּוֹת וְלֹא אֶבְרָהָם

יְהוֹשָׁפָט : וַיִּשְׁכַּב יְהוֹשָׁפָט עִם־אֲבֹתָיו בְּעִיר דָּוִד אָבִיו : וַיִּהְיֶה אֲחִירָם בְּנֵי תַחֲמָנִיו :
 יְהוֹשָׁפָט יְהוֹשָׁפָט יְהוֹשָׁפָט יְהוֹשָׁפָט יְהוֹשָׁפָט

43 καὶ ἐπορεύθη ἐν πάσῃ ὁδῷ Ἀσὰ τοῦ πατρὸς αὐτοῦ, οὐκ ἐξέκλινεν ἀπ' αὐτῆς τοῦ ποιῆσαι τὸ εὐθεὲς ἐν ὀφθαλμοῖς κυρίου. 44 πλὴν τῶν ὑψηλῶν οὐκ ἐξῆρεν· ἔτι ὁ λαὸς ἐθυσίαζε καὶ ἐθυμίων ἐν τοῖς ὑψηλοῖς. 45 καὶ εἰρήνευσεν Ἰωσαφάτ μετὰ βασιλείως Ἰσραὴλ. 46 καὶ τὰ λοιπὰ τῶν λόγων Ἰωσαφάτ καὶ αἱ δυναστεῖαι αὐτοῦ, ὅσα ἐποίησεν, οὐκ, ἰδοὺ, ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν βασιλείων Ἰούδα; [47—50 Alex. καὶ περισσὸν τοῦ ἐνδιηλλαγμένου οὐχ ὑπελείφθη ἐν ἡμέραις Ἀσὰ πατρὸς αὐτοῦ, ἐπέλεξεν ἀπὸ τῆς γῆς. καὶ βασιλεὺς οὐκ ἦν ἐν Ἐδῶμ ἐστηλωμένος. καὶ ὁ βασιλεὺς Ἰωσαφάτ, ἐποίησεν νῆας, τοῦ πορευθῆναι Ὠφειραὶ εἰς χρυσίον, καὶ οὐκ ἐπορεύθησαν, ὅτι συνετριβήσαν νῆες ἐν Ἀσεὼν Γαβέρ. τότε εἶπεν Ὁχοζίας υἱὸς Ἀχαάβ πρὸς Ἰωσαφάτ· πορευθήτωσαν δοῦλοὶ σου μετὰ τῶν δούλων μου καὶ ταῖς νανσίν· καὶ οὐκ ἠθέλησεν Ἰωσαφάτ.] 51 καὶ ἐκοιμήθη Ἰωσαφάτ μετὰ τῶν πατέρων αὐτοῦ, καὶ ἐτάφη παρὰ τοῖς πατράσιν αὐτοῦ ἐν πόλει Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ ἐβασίλευσεν Ἰωράμ υἱὸς αὐτοῦ ἀντ' αὐτοῦ.

Au. Ver.—43 And he walked in all the ways of Asa his father; he turned not aside from it, doing *that which was* right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.

44 And Jehoshaphat made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then no king in Edom: a deputy was king.

48 Jehoshaphat made ships [*or*, had ten ships] of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber.

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

50 And Jehoshaphat slept with his fathers and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

43 *High places.* See notes on iii. 2, p. 720.

45 *Book of the chronicles of the kings of Judah.* See notes on xiv. 19.

46 *Sodomites.* See notes on xiv. 24.

48 *Ships of Tharshish.* See notes on x. 22.

Ophir. See notes on ix. 28.

Pool.—43 *The high places were not taken away.* *Object.* It is said *he did take them away*, 2 Chron. xvii. 6. *Ans.* He took away those which were erected to idols; of which he seems to speak there, because *the high places* are there joined with *groves*, which were generally erected to *idols*, and not to the true God, as will appear to any one that shall compare all the scriptures where *groves* are mentioned; but he could not take those away which were erected to the true God, of which this place manifestly speaks; as also that parallel place 1 Kings xv. 14, where see the notes. Or he took them away, but not fully; or not in the very beginning of his reign.

48 *Jehoshaphat made ships.* See 2 Chron. xx. 36. Or, there were to *Jehoshaphat ten ships*; the ellipsis of the verb substantive, and of the prefix *lamed*, being frequent in the Hebrew language. Some render the words, *he made ten ships*; so joining both texts together, and out of both completing the sense. *Of Tharshish*; either, 1 *Of the sea*, as this word is thought sometimes to be used, Or rather, 2 *To go to Tharshish*, (as it is expressed, 2 Chron. xx. 36,) and thence to *Ophir*, as it here follows. See more on 1 Kings x. 22.

49 *But Jehoshaphat would not.* *Object.* It is said that he did join with Ahaziah herein, 2 Chron. xx. 35, 36. *Ans.* That was before this time, and before the ships were broken; for the breaking of the ships, mentioned here, ver. 48, is noted to be the effect of his sin, in joining with Ahaziah, and of the prophecy consequent upon it, 2 Chron. xx. 37. And good Jehoshaphat being warned and chastised by God for his sin, *would not* be persuaded to repeat it; whereby he showed the sincerity of his repentance.

Bp. Patrick.—48 *Jehoshaphat made ships of Tharshish.* These ships were not to go

to Tharshish, but to Ophir. But they are called "ships of Tharshish" from their form: for they were made after the mould of those ships which traded to that place. And all such ships, wheresoever they were built, were called "ships of Tharshish." Thus Abarbinel. Which seems not to agree with 2 Chron. xx. 36, 37 (see there).

Pilkington.—In the 22d chap. of 1 Kings four verses are omitted in the *Vatican* copy; from ver. 45 to ver. 50, and, it may be thought that they were not in the original *Hebrew* because, omitting them, the style is exactly conformable to the other passages in this book, where the last actions, and death of a king are spoken of. See 1 Kings xvi. 27; xxiv. 40; 2 Kings x. 34; xiv. 28; xv. 21; xvi. 19, &c. Besides, what is here said, is not altogether consistent with the account of *Jehoshaphat's* designs, mentioned 2 Chron. xx. 35, &c.

Bp. Horsley.—48 *Made ships.* For *עשו*, read, with many of Kennicott's best Codd., *עשו*.

Dr. A. Clarke.—43 *The high places were not taken away.*] In 2 Chron. xvii. 6, it is expressly said, that he *did take away the high places*. Allowing that the text is right in 2 Chron., the two places may be easily reconciled. There were *two kinds of high places* in the land: 1 Those used for *idolatrous* purposes. 2 Those that were *consecrated to God*, and were used before the temple was built. The former he did take away; the latter he did not. But some think the parallel place in 2 Chron. xvii. 6 is corrupted, and that, instead of *עשו הער*, "and moreover he took away," we should read, *לא הער*, "and he did not take away."

47 *There was no king in Edom.*] It is plain that the compiler of this book lived after the days of *Jehoshaphat*, in whose time the *Edomites* revolted; see 2 Kings viii. 22. David had conquered the *Edomites*, and they continued to be governed by *deputies*, appointed by the kings of *Judah*, till they recovered their liberty, as above. This note is introduced by the writer to account for *Jehoshaphat's* building ships at *Ezion-geber*, which was in the territory of the *Edomites*, and which showed them to be at that time under the Jewish yoke.

48 *Ships of Tharshish to go to Ophir for gold.*] Some translate, instead of ships of *Tharshish*, ships of *burden*. See *Houbigant*, who expresses himself doubtful as to the meaning of the word.

49 *But Jehoshaphat would not.*] It appears from the above-cited place in *Chronicles* that *Jehoshaphat* did join in making and sending ships to *Tharshish*, and it is possible that what is here said is spoken of a *second* expedition, in which *Jehoshaphat would not* join *Ahaziah*. But instead of *לא*, "he would not," perhaps we should read *לא*, "he consented to him" [so *Houb.*, *Dathe*, *Ged.*, *Booth.*]; two words pronounced exactly in the same way, and differing but in *one letter*, viz. an *aleph* for a *vau*. This reading, however, is not supported by any MS. or Version: but the emendation seems just. Critics have recommended the 48th and 49th verses to be read thus: "*Jehoshaphat* had built ships of burden at *Ezion-geber*, to go to *Ophir* for gold. 49 And *Ahaziah* the son of *Ahab* had said to *Jehoshaphat*, Let my servants, I pray thee, go with thy servants in the ships: to which *Jehoshaphat* consented. But the ships went not thither; for the ships were broken at *Ezion-geber*." This is *Houbigant's* translation, who contends that "the words of the 48th verse, but *they went not*, should be placed at the end of the 49th verse, for who can believe that the sacred writer should first relate that *the ships were broken*, and then that *Ahaziah* requested of *Jehoshaphat* that his servants might embark with the servants of *Jehoshaphat*?"

Ged.—43 He entirely followed the way of his father: from it he never deviated: doing what was right in the eyes of the Lord, 46 Nay, the remnant of *catamites* who had been spared in the days of his father, he expelled from the land.—Only the hill-chapels were not abolished: the people still sacrificed, and burned incense in hill-chapels.

44 *Joshaphat* having made peace with the king of *Israel*; 47 and there being no king in *Edom*, but a vice-king of the king of *Judah*; 48 *Joshaphat* buildeth ships of *Tharshish*, at *Ezion-geber*, to go to *Ophir* for gold. 49 Then said *Ahaziah Ben-Ahab* to *Joshaphat*: "Let my servants go, in the ships, with thy servants:" to which *Joshaphat* consented. But *the expedition* went not on: for the ships were wrecked, at *Ezion-geber*. 45 Now the rest of the acts of *Joshaphat*; all the valour he displayed, and the wars he was engaged in, are written in the *chronicles* of the kings of *Judah*. 50 And *Joshaphat* slept, &c. So in the main *Boothroyd*.

47 *There being no king in Edom, &c.* This gave Josaphat an opportunity of constructing a fleet without impediment at Ezion-geber: which was an Edomite port.

49 *To which Josaphat consented.* The present text, with all the ancient versions, has, *But Josaphat would not consent.* But this is totally irreconcilable with Chronicles; and the corruption is easily accounted for.

Booth.—43—50 These verses have, from some accident, been strangely misplaced. I have followed Geddes in the order adopted, which is consistent with itself and with the account in Chronicles.

Houb.—48 *Interdum non erat rex in Edom, sed regis præfectus.* 49 *Josaphat in Asiongaber onerarias naves edificârat, Ophir ad aurum ituras; 50 Et Ochozias, filius Achab, dixerat Josaphat, eunt, quæso, in navibus servi mei cum servis tuis, petentique, annuerat Josaphat; sed classis non eò ivit; naves enim in Asiongaber fractæ fuerunt.* 51 *Decubuit Josaphat, &c.*

48 נָבַח מֶלֶךְ, *præfectus regis.* Adde רַךְ, tantum, vel *sed*, ante נָבַח. Ita supplet contextum Chaldaeus, per adverbium Chald. אִלִּין, nisi. Sacra Historia hîc docet, cur Josaphat regi liceret classem ædificare in portu Asiongaber, qui erat in finibus Idumæorum: nempe non fuisse eo tempore reges Edom, ex quo David Idumæos sub jugum miserat, sed illuc missos fuisse à regibus Judæ præfectos, suæ potestatis vicarios. Veteres suam quisque habuere hujus loci interpretationem, quia in scriptione mutilatâ sententiam, ut poterant, reddebant.

49 מַשָּׂה Masora *fecit (naves).* Ita Codex Orat. 53. ... וַיִּשָּׂה: Nos, *onerarias*, ex conjecturâ, et ex significato *mare*; q. d., *naves maris*, vel, trajiciendo mari aptas. Erant naves in Asiongaber fabricatæ, ituræque erant *Ophir*. Itaque וַיִּשָּׂה neutrum locum potest indicare, nec notare videtur aliquem locum. Loco parallelo, 2 Par. xx. 36 naves dicuntur *Tharsis* ituræ; ibique de *Ophir* nulla mentio. Hæc non facillè conciliantur, Historiæ luce deficiente. ... וַיִּשָּׂה: Rectè Masora, וַיִּשָּׂה, *fractæ sunt*, numero eodem, quo אִיִּירָה, *naves*.

50 וְלֹא אָבָה, *et non acquievit.* Tamen loco parallelo Josaphat à prophetâ objurgatur, quodd cum Ochoziâ, impio rege, societatem iniisset, ad classem ædificandam. Hunc nodum Interpretes ut solvant, multa movent. Nos quidem non aliter solvi posse credimus,

quam si legitur, וְלֹא אָבָה, *et illi acquievit.* Nam ubi effectus narratur, causam necesse est non fuisse omisam. Propterea naves Josaphat tempestate fractæ sunt, quia societatem cum Ochoziâ junxerat. Ergo convenit Sacram Paginam affirmare junctam fuisse societatem, non autem fuisse recusatam. Pariter necesse est, hæc verba versus 49. וְלֹא אָבָה, *et non ivit*, usque ad finem versus, collocari in fine versus 50 quod et nos interpretando fecimus. Nam quis credat sacrum scriptorem narrasse, primùm naves fuisse fractas, deinde petiisse à Josaphat Ochoziam, ut servi sui, naves conscenderent simul cum servis Josaphat? Mendum וְלֹא dedit occasionem ordini perturbando, ut prius וְלֹא versus 49 et quæ sequuntur usque ad ejusdem versus finem, ponerentur ibi, ubi alterum וְלֹא, mendum jam factum, fuerat collocandum. So *Dathe*.

Maurer.—48 וַיִּשָּׂה מֶלֶךְ בְּנֵי אֱדוֹם רַךְ רַךְ Rex tum nullus fuit in Idumæa, præfectus fuit rex, apud præfectum summa imperii fuit. Alio modo voces conjungunt Hitzigius et Schulzius. Ille: *cum rex nullus in Idumæa constitutus esset rex*, h. e., tanquam talis: (vs. 49) *Josaphatus* cet. hic: *cum rex in Idumæa non constitutus esset: rex* (vs. 49) *Josaphatus* cet. Sed illud *rex nullus constitutus est rex* duriusculum videtur. Porro רַךְ posterior ad וַיִּשָּׂה trahi vix potest; deest enim articulus; cf., e. g., הַמֶּלֶךְ הַלְלוּהוּ, x. 13, sqq. Denique quo minus existimes, vs. 48 et 49 ita cohærere, ut ille protasin, hic apodosin efficiat, obstare videtur, quod ab init. vs. 49. abest copula. Nam ut Hitzigium sequi liceret, vs. 49. pro וַיִּשָּׂה וַיִּשָּׂה scribendum fuisset: וַיִּשָּׂה וַיִּשָּׂה vel וַיִּשָּׂה וַיִּשָּׂה (cf. E. Gr. min., §. 592); Schulzii autem interpretatio requireret: וַיִּשָּׂה וַיִּשָּׂה vel וַיִּשָּׂה וַיִּשָּׂה. 49 — וַיִּשָּׂה מֶלֶךְ בְּנֵי אֱדוֹם Masorethæ legendum præcipiunt: וַיִּשָּׂה מֶלֶךְ בְּנֵי אֱדוֹם *fecit naves onerarias.* Obtemperant interpretes fere omnes. cf., e. g., וַיִּשָּׂה מֶלֶךְ בְּנֵי אֱדוֹם, ix. 26. Sed vide tamen, an non coll. Arab. وَاِشْرَ C'tib וַיִּשָּׂה vertere liceat: *concinnavit, contignavit, v. comparavit, coëgit.* Quæ est Hitzigii opinio. וַיִּשָּׂה K'ri: וַיִּשָּׂה præter necessitatem, vid. ad Deut. xxi. 7.

Ver. 51—53.

Au. Ver.—51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the

LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin :

53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

Ged.—With Coverdale and Matthew, I

end the first Book of Kings at verse 50 : a much more proper division than the common one, which disjoins a part of the same reign. So *Booth*.

52 *His mother.*

Ged.—His mother Jezebel [LXX].

53 *Baal.* See notes on Judg. ii. 11, p. 166.

SECOND BOOK OF KINGS.

CHAP. I. 1, 2.

וַיִּשְׁעַם מֹאָב בְּיִשְׂרָאֵל אַחֲרֵי מוֹת
אֲחָזְיָה : וַיִּפֹּל אַחֲזָיָה בְּצֵד הַשֶּׁבַח
בְּעִלְיָהּ אֲשֶׁר בְּשִׁמְרוֹן וַיִּשְׁלַח
מַלְאָכִים וַיִּמְאָר מֵלֶהֱם לָכֵן דָּרְשׁוּ
בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן אֲסִימָתָה
: חֲחִלִּי יָהּ :

1 καὶ ἠθέτησε Μωάβ ἐν Ἰσραὴλ μετὰ τὸ ἀποθανεῖν Ἀχαάβ. 2 καὶ ἔπεσεν Ὀχοζίας διὰ τοῦ δικτυωτοῦ τοῦ ἐν τῇ ὑπερώῳ αὐτοῦ τῷ ἐν Σαμαρείᾳ, καὶ ἠρρώσθησε· καὶ ἀπέστειλεν ἀγγέλους, καὶ εἶπε πρὸς αὐτοὺς, δεῦτε καὶ ἐπιζητήσατε ἐν τῇ Βάαλ μύτιαν θεὸν Ἀκκαρῶν, εἰ ζήσονται ἐκ τῆς ἀρρώστιας μου ταύτης· καὶ ἐπορεύθησαν ἐπερωτῆσαι δι' αὐτοῦ.

Au. Ver.—1 Then Moab rebelled against Israel after the death of Ahab.

2 And Ahaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick : and he sent messengers, and said unto them, Go, enquire of Baal-zebub the god of Ekron whether I shall recover of this disease.

Ged.—1 Now, after the death of Ahab, the Moabites revolted from Israel : 2 when Ahaziah, having fallen through the lattice of his upper chamber in Samaria, was sick, &c.

Through a lattice in his upper chamber.

Pool.—In his upper chamber ; in which the lattice might be left to convey light into the lower room. But the words may be, and are by some, rendered *through the battle-*

ments (or *through the lattice in the battlements*) of the roof of the house ; where being first walking, after the manner, and then standing and looking through, and leaning upon this lattice, which was grown infirm, it broke, and he fell down into the court or garden belonging to the house.

Bp. Patrick.—2 *Through a lattice, &c.*] By this lattice, the Jews understand some net-work that was in the dining-room ; which being decayed, and he leaning upon it, it fell down, and he together with it.

Gesen.—תָּבַב. See notes on 1 Kings vii. 17, p. 769.

תָּבַב. See notes on Judg. iii. 20, p. 181.

Houb.—Ochozias autem ceciderat in cœnaculum quod Samariæ habebat, &c.

2 תָּבַב. Alii vertunt, in cœnaculo, alii cœnaculi. Nos, in cœnaculum, ut significetur locus, in quem cecidit Ochozias, qui gradiens in solarium super cancellos ligneos, per quos lux in cœnaculum admittebatur, cancellis fractis, in cœnaculum decedit præceps. Pessimè omnium Gallici interpretes, qui convertunt, *tomba par la fenêtre*.

Baal-zebub. See notes on Judg. ii. 11, p. 166.

Bp. Patrick.—*Baal-zebub.*] Many think this god was called Baal-semin, the Lord of heaven ; whom the Jews, by way of contempt, called Baal-zebub ; i. e., the lord of a fly, as a god that was nothing worth ; or rather, because his temple was full of flies : whereas the temple at Jerusalem, though so many sacrifices were offered there daily, never had a fly in it ; as the Jews relate in

Pirke Avoth. But it is not likely, the king of Israel would have called this god, for whom he had a great reverence by a contemptible name; which signifies, therefore, no more than *Μυιάδης μυίαγρος, ἀπόγυιος*, among the Greeks; which were the titles of Jupiter and Hercules; because they were thought to free their countries from flies [so *Pool*], with which the Ekronites were pestered, lying in a moist and hot soil, near to the ocean. Theodore, Procopius, and others, think they worshipped this god in the image of a fly; but the latter of them doubts whether it was the name of a demon, or of an old woman canonized for a goddess. And after all, Mr. Selden thinks the reason of this name cannot be found. But the most probable conjecture is, that he was so called from the cure of a contagious disease. For Pliny tells us, that there being a great pestilence in Africa, which was brought among them by a multitude of flies, it was extinguished by the killing of them all after they had sacrificed to the god Achore. He should have said, the god worshipped at Ekron; from whence that word *Achore* plainly came (lib. x., Nat. Hist., cap. 27). And if this was the original of the name, it is no wonder that Ahaziah sent to inquire of him about his sickness, since he was thought so powerful as to cure the pestilence.

Ver. 3.

וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו
וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו
וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו וַיִּשְׁלַח אֱלֹהִים מַלְאָכָיו

— καὶ λαλήσεις πρὸς αὐτούς, εἰ παρὰ τὸ μὴ εἶναι θεὸν ἐν Ἰσραὴλ ὑμεῖς πορεύεσθε ἐπιζητῆσαι ἐν τῷ Βάαλ μυΐαν θεὸν Ἀκκαρώων; καὶ οὐχ οὕτως.

Au. Ver.—3 But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?*

Elijah the Tishbite. See notes on 1 Kings xvii. 1, p. 836.

Baalzebub. See notes on ver. 3, and Judg. iii. 11, p. 166.

Is it not because there is not a God in Israel?

Bp. Patrick.—There are two negatives in the Hebrew text which increase the sense, *Is it not because there is no God, none in*

Israel? That is, do you not plainly declare, that you think there is no God, none at all, in Israel? that he knows nothing, nor can do anything? Which makes you send to Ekron, as if there was a more knowing and mighty, if not the only, God there.

Ged.—Is it for want of a God, in Israel, that ye are going to consult Beel-zebub, &c.

Houb.—*An non est Deus in Israel, quod vos itis Beelzebub, deum Accaron, sciiscitaturi?*

3 מליח, *Elias.* Suprà et infrà passim מליח, ut et hoc loco quidam Codices, manu priori. Deficere 1 monent Codices per circulum supernum. ... מליח, *ad inquirendum.* Quinque Codices, מליח, sine 1, ut fuerat scribendum.

Ver. 4.

Au. Ver.—And Elijah departed.

Ged., Booth.—And Elijah went and told them [LXX].

Ver. 6.

See notes on ver. 3.

Ver. 8.

וַיֹּאמְרוּ אֵלָיו אִישׁ בְּעַל שָׁפָר וְכוּ'
καὶ εἶπον πρὸς αὐτόν, ἀνὴρ δαρδύς, κ.τ.λ.

Au. Ver.—8 And they answered him, *He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.*

An hairy man.

Bp. Patrick.—8 Some think he is said to be “a hairy man,” because he had long hair on his head and his beard, like the Greek philosophers: but it is more probable, it was because he was clad with a hairy garment [so *Pool*], which the prophets were wont to use (Isa. xx. 2; Zech. xiii. 4; Matt. iii. 4). And, indeed, the leathern girdle shows what kind of garment he wore (see Dr. Hammond, upon the place last mentioned, annot. d.). This was the simplest and most ancient garment; and therefore the old heroes are said to have been clothed in the skins of lions, or tigers, or bears, &c. And, perhaps, by this rude habit the prophets expressed their great grief for the sad condition the Israelites were in when they came to call them to repentance.

Dathe, Schulz, Maurer, Ged., Booth.—A man clothed in a hairy garment.

Elijah the Tishbite. See notes on 1 Kings xvii. 1.

Ver. 10, 12.

— תָּרַד אֵשׁ מִרְחֹשָׁיִם וְהִמְאֵל
אֶת־וְגו

— καταβήσεται πῦρ ἐκ τοῦ οὐρανοῦ, καὶ καταφάγεται σε, κ.τ.λ.

Au. Ver.—10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty.

Let fire come down, &c. So Houb., Dathe.

Commentaries and Essays.—Perhaps better; *Fire will come down*, as a prediction of the testimony God would bear to his prophet, rather than as a prayer of Elijah, asking fire from heaven; which savours too much of a cruel spirit, and is not becoming so holy a prophet. LXX, καταβήσεται—"will come down." So *Bishop Law, Ged., Booth.*

Ver. 13, 15.

וַיֵּשֶׁב וַיִּשְׁלַח שְׁרֵתֵּימָשׁ שְׁלֹשִׁים
וַיִּמְשְׁאוּ וַיַּעַל וַיָּבֹא שְׁרֵתֵּימָשׁ
הַשְּׁלִישִׁי וְגו

13 καὶ προσέθετο ὁ βασιλεὺς ἑπὶ ἀποστείλαι ἡγούμενον καὶ τοὺς πενήτηκοντα αὐτοῦ· καὶ ἦλθεν ὁ πεντηκόνταρχος ὁ τρίτος, κ.τ.λ.

Au. Ver.—13 And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came, &c.

A captain of the third fifty.

Houb.—13 Ille adhuc misit principem quinquagenorum tertium cum hominibus ejus quinquaginta, &c.

13. וַיֵּשֶׁב: Converti quidem licet, *tertiorum*, si intelliges cohortem tertiam militum quinquagenorum. Sed potior scriptura וַיִּמְשְׁאוּ (*principem*), ut legitur in Codice Alex. τρίτον, *tertium*. Nam sequitur in rei ante-dictæ redintegratione וַיָּבֹא, *tertius*, demonstrativo ἢ significante, antecessisse alterum וַיַּעַל, quæ post veniunt.

15 וְגו, cum eo, pro וְגו, ortum est ex sæce Codicum deteriorum. Lego וְגו in tribus Codicibus Orat.

Ver. 16.

וַיָּדָבַר אֵלָיו לִחְמָמָר וַיְהִי וַיָּצוּ
אֶת־שְׁרֵתֵּימָשׁ מִלִּמְכָּיִם לִדְרֹשׁ בְּבָעַל

וַיִּבֶן אֶת־בְּעַלְמֵי אֶת־מִלְכָּם
וַיִּשְׁתַּחֲוֶה לִדְרֹשׁ בְּדָבָרוֹ וְגו

καὶ ἐλάλησε πρὸς αὐτὸν, καὶ εἶπεν Ἡλίου, τάδε λέγει κύριος, τί ὅτι ἀπέστειλας ἀγγέλους ἐκζητῆσαι ἐν τῷ βάαλ μυῖαν θεὸν Ἀκκαρῶν; οὐχ οὕτως. κ.τ.λ.

Au. Ver.—16 And he said unto him, Thus saith the Lord, Forasmuch as thou hast sent messengers to enquire of Baalzebub the God of Ekron, is it not because there is no God in Israel to enquire of his word? therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

Baal-zebub. See notes on ver. 2.

Is it not because there is no God in Israel to enquire of his word.

Ged.—Since thou hast sent messengers to consult Beel-zebub, the God of Ekron; as if there were, in Israel, no God to be consulted; therefore, &c.

Houb.—*Propterea quod legatos misisti qui Beelzebub Deum Accaron, consulerent, quasi non esset in Israel Deus, cujus oraculum consuleres, tu, quem lectulum ascendisti, ex eo non descendes, &c.*

וְגו, an non est ... Hæc interrogatio malè iterata fuit ex versibus 3 et 6. Series postulat וַיָּבֹא, quasi, ut legere videtur Vulgatus.

Ver. 17.

וַיָּדָבַר אֵלָיו לִחְמָמָר וַיְהִי וַיָּצוּ
אֶת־שְׁרֵתֵּימָשׁ מִלִּמְכָּיִם לִדְרֹשׁ בְּבָעַל
וַיִּשְׁתַּחֲוֶה לִדְרֹשׁ בְּדָבָרוֹ וְגו

17 καὶ ἀπέθανε κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν Ἡλίου. 18 καὶ τὰ λοιπὰ τῶν λόγων Ὁχοζίου, ὃ ἐποίησεν, οὐκ ἰδοὺ ταῦτα γεγραμμένα ἐν βιβλίῳ λόγων τῶν ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ; καὶ Ἰωρὰμ υἱὸς Ἀχαάβ βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἔτη δεκάδύο, ἐν ἔτει ὀκτωκαίδεκάτῃ Ἰωσαφὰτ βασιλέως Ἰούδα· καὶ ἐποίησε τὸ πονηρὸν ἐνώπιον κυρίου· πλὴν οὐχ ὡς οἱ ἀδελφοὶ αὐτοῦ, οὐδὲ ὡς ἡ μήτηρ αὐτοῦ· καὶ ἀπίστησε τὰς στήλας τοῦ βάαλ, ἃς ἐποίησεν ὁ πατὴρ αὐτοῦ, καὶ συνέτριψεν αὐτάς· πλὴν ἐν ταῖς ἁμαρτίαις οἴκου Ἰεροβοάμ, ὃς ἐξῆμαρτε τὸν Ἰσραὴλ, ἐκολλήθη, οὐκ ἀπίστη ἀπ' αὐτῶν καὶ ἐθυμώθη ὁργῇ κύριος εἰς τὸν οἶκον Ἀχαάβ.

Au. Ver.—17 So he died according to the word of the Lord which Elijah had

spoken. And Jehoram reigned in his stead in the second year [The second year that Jehoram was Prorex, and the eighteenth of Jehoshaphat, ch. iii. 1] of Jehoram the son of Jehoshaphat king of Judah, because he had no son.

Jehoram reigned.

Houb., Ged., Booth.—Jehoram his brother [LXX, Syr., Vulg.] reigned.

In the second year of Jehoram the son of Jehoshaphat king of Judah.

Ged.—*In the second year, &c.* Although I have retained these words in the text, I consider them either as an interpolation, or a manifest error contrary to the tenor of history, and contradictory to ch. iii. ver. 1.

In the second year of Jehoram the son of Jehoshaphat: other passages of Scripture seem to clash with this, as that *Ahaziah*, who reigned but two years, begun his reign in *Jehoshaphat's seventeenth year*, 1 Kings xxii. 51; and therefore this Jehoram must begin his reign in Jehoshaphat's nineteenth year; and therefore before the reign of Jehoram, Jehoshaphat's son; and that *Jehoram the son of Jehoshaphat began to reign in the fifth year of Joram, Ahab's son*, 2 Kings viii. 16. *Ans.* These difficulties are easily resolved by this consideration, that it was a usual practice among kings in former ages, to make their sons sometimes their viceroys and deputies in the administration of the kingdom; and sometimes formally kings in conjunction with themselves, and whilst they lived; whereof there are instances, both in profane history, among the Persians, Greeks, and Romans, and in the sacred Scripture, as in David, 1 Chron. xxiii. 1; xxix. 22, in Uzziah, 2 Chron. xxvi. 21, and (to come close to the point) in Jehoshaphat, 2 Kings viii. 16; who in his seventeenth year, when he went to Ahab, and with him to Ramoth-gilead, appointed his son Jehoram his viceroy, and (in case of his death) his successor. In the second year from that time, when Jehoram was thus made vice-king in his father's stead and absence, this Jehoram, Ahab's son, began to reign; and in the fifth year of the reign of this Joram, son of Ahab, which was about the twenty-fourth year of Jehoshaphat's reign, *Jehoram the son of Jehoshaphat* was formally made king of Judah, together with his father; or whilst *Jehoshaphat* lived, and was king of Judah also. And so all the places agree. To which

some add, that this verse, or this part of it, wherein the difficulty consists is wanting in some ancient copies, and is omitted by the LXX interpreters; which is far more prudent and pious to grant, than upon such chronological difficulties to question the truth and divinity of the Holy Scriptures.

Bp. Patrick.—*Jehoram reigned in his stead—because he had no son.* Therefore this brother of his succeeded him. Who began to govern in this second year of Jehoshaphat's son: but was king before (iii. 1), only very young, and, as some of the Jews think, under the care of Jehoshaphat. But Kimchi seems to have better reconciled this seeming difference, That Jehoshaphat declared his son Jehoram king while he lived, and he reigned with him seven years. The occasion of which is intimated in 2 Chron. xx. 3, "He gave the kingdom to Jehoram, because he was the first-born," and gave gifts to the rest of his sons. Who being many, began to strive about the succession to the kingdom: which belonging to the first-born, Jehoshaphat, to quiet them all, declared Jehoram king together with himself, and he reigned with him seven years. When it is said therefore that Ahab's Jehoram reigned in the second year of Jehoshaphat's son Jehoram, the meaning is, the second year that he reigned with his father Jehoshaphat who was then living,

Houb.—17 רִמְכָן יֶהוֹרָם חֲדָשִׁי, et regnavit Joram pro eo. Lege יֶהוֹרָם אֲדָוִי חֲדָשִׁי, et regnavit Joram, frater ejus, pro eo. Omissum fuit אֲדָוִי ante חֲדָשִׁי, ex similitudine utriusque verbi desinentis; quod omitti non licebat. Nam propterea mox dicitur, quia non erat ei filius, quod antea dictum est fratrem ejus regnasse; ut constet non fuisse אֲדָוִי à Sacro Scriptore omissum. Adde, neque id omittit Syrum, nec Vulgatum, nec denique Græcos Intt. in Codice quidem Alex. vide Polyglotta. ... בְּשָׁנָה שְ�נִיָּה, anno secundo. Nunc Joram, rex Israel, regnasse dicitur anno secundo Joram, regis Juda. Capite autem viii. ver. 16, idem Joram, rex Israel, dicitur regnasse annis quinque antequam in Judam regnaret Joram, rex Juda; capite autem iii. ver. 1, dicitur regnasse anno 18 Josaphat. Hæc conciliare, salvâ utrâque scriptione, quicunque volunt, operam ludunt et ipsos Lectores. Verùm cautus Lector non facillè patitur sibi verba dari; nec videre non potest, cadere in eundem Sacrum Scriptorem non potuisse, ut unum regem Israel nunc

diceret regnasse anno secundo, postquam regnare coeperat in Judam Joram, filius Josaphat, nunc regnasse annis quinque antequam regnaret idem Joram, rex Juda. Ergo assentimur Lud. Cappello sic statuenti: "Impossibile est omnino has duas temporis notationes simul consistere: itaque necesse est in alterutro loco esse mendum." Negat Buxtorfius *Anticrit.* Part. ii. cap. 13, p. 939, hæc non posse conciliari, quæ tamen non conciliat, sed confugit, ut solet, ad Rabbinos suos, quorum, ridiculos commentarios postquam exposuit, in medium profert *Petrum Martyrem* sic aientem: "Aliqui volunt Librarium errore mendum irrepsisse, sed hoc ego cuneo ad istos nodos dissolvendos minime utor." Verum *Petro Martyre* sapientior fuerat ille *Conradus Pellicanus*, cuius hæc verba Buxtorfius referebat: "Mihi nullum est dubium, Libri autorem verissimè scripsisse: sed pro temporum longitudine potuisse in numeris fuisse vitiatos Codices, maxime cum hic confusionis fenestram aperiat nomenclaturam similitudo in filiis tam Achab, quam Josaphat." Atque ille *Conradus Pellicanus*, postquam nodum solvere sic tentavit, "satis vero simile potest haberi, si dicatur Josaphat post occisum Achab administrasse regnum Israel, usque ad annum mortis suæ, cum filiis Achab; quo mortuo, solus regnaverit Ochozias filius Achab biennio, post quod uterque Joram, tam filius Achab, quam Joram filius, et Ochozias nepos Josaphat, suis præfuisse regnis, usque ad cladem utriusque per Jehu, qui utrosque occidit," videns quam vana hæc essent, ita concludit: "ignorantiam tamen malo fateri, quam aliquid definire contra Scripturam." Ut mirum sit eum fuisse à Buxtorfio iis annumeratum, qui hæc conciliare se putant posse. Nobis quidem videtur, errorem Scribæ fuisse, ut verba quædam omitteret, quæ cum absint, oritur hæc locorum pugna parallelorum. Certe in quibusdam Codicibus hæc verba, בשרו שנתו, à lineâ ponuntur, ut aliam sententiam ordiri videantur non perficere jam inceptam. Eodem Scribæ errore omissum fuit אחי, frater ejus, ut mox diximus: Vide Græcos Intt. in quibus non hæc leguntur, quæ pugnant cum locis parallelis. Vide etiam præfationem nostram de initio regni Joram, regis Israel.

Ver. 18.

Au. Ver.—18 Now the rest of the acts of Ahaziah which he did, are they not

written in the books of the chronicles of the kings of Israel?

Which he did.

Ged., Booth.—And all [LXX, Syr., Arab] that he did.

Book of the chronicles of the kings of Israel. See notes on 1 Kings xiv. 19.

CHAP. II. 3.

וַיֵּצְאוּ בְנֵי הַנְּבִיאִים מִשְׁכַּן עֵלִישָׁה
וַיֹּאמְרוּ אֵלֵינוּ מִלְּפָנֶיךָ כִּי
הַיּוֹם יִתְּנָה לָהֶם אֱתֵּנְךָ מֵעַל
רֹאשׁוֹ וַיֹּאמֶר בְּסֵמֶנִי יִדְעָתִי הַיּוֹם

καὶ ἦλθον οἱ υἱοὶ τῶν προφητῶν οἱ ἐν Βαιθὴλ
πρὸς Ἐλισαίαν, καὶ εἶπον πρὸς αὐτόν, εἰ ἔγνως,
ὅτι κύριος σήμερον λαμβάνει τὸν κύριόν σου
ἐπάνωθεν τῆς κεφαλῆς σου; καὶ εἶπε, ἀγῶ
ἔγνωκα, σιωπᾶτε.

Au. Ver.—3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

Sons of the prophets.

Bp. Patrick.—By the "sons of the prophets" are meant the scholars of the prophets, whom they educated, and trained up in religion and piety; and God, by degrees, bestowed on some of them the spirit of prophecy. It seems to me very probable, that these *sons of the prophets* were such ministers to the prophets, as the evangelists were to the apostles: whom the prophets sent to publish their prophecies and instructions to the people, where they could not go themselves. And perhaps they taught them the law of God, and explained it to them; of which there was great need in those idolatrous times.

From thy head.

Pool.—*From thy head*, Heb., *from above thy head*; which phrase may respect, either, 1 The manner of sitting in schools, where the scholar sat at his master's feet, Deut. xxxiii. 3; Acts xxii. 3. Or, 2 The manner of Elijah's translation, which was to be by a power sent from heaven, to take him up thither.

They allude to their manner of sitting in their school, when they say God would "take away Elijah from his head:" that is, deprive him of his instructions. For, it is well known, that the scholars sat below at

their master's feet, and the master above over their head, when they taught them.

Yea, I know it; hold ye your peace.] Say no more of it: I would not be disturbed with the thoughts of it. Or, let not my master know that I understand it.

Houb.—3 כסל ראשך, à capite tuo; quod quidam sic accipiunt, quasi à te, vel à tuâ personâ; quanquam כסל non habet personam. Melius Græci Intt. ἐπάνωθεν τῆς κεφαλῆς σου, supra caput tuum, ex scriptura כסל; neque enim כסל significat super, nec desuper, nec habere potest bonam sententiam in ea re, quæ nunc agitur.

Ver. 8.

Au. Ver.—8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

Mantle. See notes on Josh. vii. 21, p. 43.

Bp. Patrick.—This mantle of Elijah's is mentioned five times in these books; thrice in this chapter, and twice in 1 Kings xix. 13, 19. In all which places it is called *adareth*; which is a word signifying a royal robe, as well as a prophetic (Jonah iii. 6). The LXX in all the five places now mentioned, translate it *μηλωτή*, which properly signifies the prophetic mantle to be made of lamb-skin: being an upper garment thrown over the shoulders, and some think coming down to the heels.

Ver. 9.

וַיִּחַרְגֵּם יְיָ אֱלֹהֵי יִשְׂרָאֵל
וַיִּחַרְגֵּם יְיָ אֱלֹהֵי יִשְׂרָאֵל

— γενηθήτω δὴ διπλὴ ἐν πνεύματί σου ἐπ' ἐμέ.

Au. Ver.—6 And it came to pass when they were gone, that Elijah said unto Elisha, Ask, what shall I do for thee, before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me.

A double portion.

Pool.—Either, 1 Double to what is in thee; which it seems not probable that he had confidence either to ask, or to expect. Or rather, 2 Double to what the rest of the sons of the prophets may receive at thy request upon this occasion. He alludes to the double portion of the first-born [so *Houb.*, *Patrick*, *Clarke*], Deut. xxi. 17. But though Elisha desired no more, yet God

gave him more than he desired or expected: and he seems to have had a greater portion of the prophetic and miraculous gifts of God's Spirit than Elijah had.

Ver. 12.

וַיֵּלֶךְ עִשָּׂא אַחֲרַיִם וַיִּשְׁתָּא
וַיִּשְׁתָּא וַיִּשְׁתָּא וַיִּשְׁתָּא

καὶ Ἑλισαίῃ ἑώρα, καὶ ἐβόα, πάτερ, πάτερ ἄρμα Ἰσραὴλ καὶ ἰππεὺς αὐτοῦ κ.τ.λ.

Au. Ver.—12 And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

The chariot of Israel, and the horsemen thereof; who by thy example, and counsels, and prayers, and power with God, didst more for the defence and preservation of Israel, than all their chariots and horses, or other warlike provisions. The expression alludes to the form of chariots and horses, which he had seen. So *Patrick*, *Maurer*.

Houb.—12 רכב ישאל וסוסי, *currus Israel et equi ejus*. Chaldaeus et Arabs abeunt ad paraphrasin, ut dicant, Eliam fuisse meliorem Israeli, quàm currus et equites, atque hanc sententiam Clericus in suo Commentario fecit suam, quanquam longè petitam. Verius creditur, Elisæum nominasse, *currum Israel*, currum eum, quo Elias in cælum ferebatur, quia videbat ex fide spem Israel futuram, quæ in raptu Eliæ adumbrabatur; nos rapiemur...in æra.

Ver. 14.

וַיִּקַּח אֶת-מִטְאֵת הַיָּרֵד וַיִּשְׁתָּא
וַיִּשְׁתָּא וַיִּשְׁתָּא וַיִּשְׁתָּא
וַיִּשְׁתָּא וַיִּשְׁתָּא וַיִּשְׁתָּא
וַיִּשְׁתָּא וַיִּשְׁתָּא וַיִּשְׁתָּא

καὶ ἔλαβε τὴν μὴλωτὴν Ἑλίου, ἣ ἔπεσεν ἐπάνωθεν αὐτοῦ, καὶ ἐπάταξε τὸ ὕδωρ, καὶ εἶπε, ποῦ ὁ θεὸς Ἑλίου ἀφώ; καὶ ἐπάταξε τὰ ὕδατα, καὶ διεῤῥάγησαν ἔνθα καὶ ἔνθα· καὶ διέβη Ἑλισαίῃ.

Au. Ver.—14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

Pool.—Where is the Lord God of Elijah? who at Elijah's request divided these waters, and is as able to do it again; and hath given

me his spirit and office: and therefore I humbly beg, and confidently expect, his assistance in this matter. *They parted*; but these words after [*Where is the God of Elijah?*] are by many rendered otherwise, and that agreeably to the Hebrew, *even himself?* or, *even the same?* (which words they join with the former, as an emphatical addition, or repetition, which is usual in fervent prayers. But they may be rendered without an interrogation, thus, *Surely he is*, to wit, here present, and ready to help me. Or, *Surely he is the same*, to wit, to me, that he was to Elijah, as able and willing to work for me as for Elijah. Then the following words they render, as they are in the Hebrew, *and he smote the water, and it was divided*. By which repetition it may seem that he smote it twice, and that at the first smiting, the success did not answer his desire and expectation; which God so ordered, partly to keep him in a humble sense of his own insufficiency, that he might not be puffed up with the great gifts which he had now received; and partly to stir him up to a more lively exercise of faith and prayer.

Bp. Patrick.—*Where is the Lord God of Elijah?*] That is, let him show his presence with me, and his power, as he did with Elijah. But we do not translate these last words exactly, two words being left out, viz., *aphhu*, which the LXX put into one, ἀφφῶ, of which I know not the sense. And the Chaldee translates it, *receive my petition*; without any reason; those words carrying in them nothing of that signification. The best account of them is that which I meet with in a short dissertation by Joh. Frischmuthus, De Orig. et Prosapia Eliæ, where he observes, that Elisha having asked this question, "Where is the Lord God of Elijah?" answers himself in these words, Aph-hu, etiam ille adhuc superest; "yea, he is yet in being." Thus Abarbinel expresses the sense: "Though Elijah be not here, yet his God is." The servant is wanting, but not the Lord. The blessed God is still present, and will supply his place.

Dr. A. Clarke.—The Vulgate gives a strange turn to this verse: *Et percussit aquas, et non sunt divisæ; et dixit, Ubi est Deus Eliæ etiam nunc? Percussitque aquas, et divisæ sunt huc et illuc.* "And he smote the waters, but they did not divide; and he

said, Where is the God of Elijah even now? And he struck the waters, and they were divided hither and thither." The act of striking the waters seems to be twice repeated in the verse, though *we* get rid of the second striking by rendering the second clause, *when he also had smitten the waters*: which has the same Hebrew words as the first, and which we translate, *he smote the waters*. The Vulgate supposes he smote *once in vain*, perhaps confiding too much in his own strength: and then having invoked the God of Elijah, he *succeeded*. This distinction is not followed by any of the other versions; nor is the clause, *et non sunt divisæ*, "and they divided not," expressed by the Hebrew text.

Houb., Dathe, Ged., Booth. — 14 And he took the mantle of Elijah which had dropped from him, and smote the waters, but the waters were not divided [Vulg. and some copies of LXX]; and he said, Where now is Jehovah, the God of Elijah? And again he smote the waters, and they were divided hither and thither: and Elisha passed over.

Houb.—14 ... ויחַדּוּ אֶת־הַמָּיִם, *et dixit, ubi est (Dominus Deus Eliæ?)* Ante hæc verba hæc addimus, *et (aquæ) non sunt divisæ*, quæ habet Vulgatus, quæque etiam legimus in Editione Græcorum Intt. Complutensi. Nam sine his verbis, Elisæi hæc verba, *ubi est*, &c. cortex sine medullâ essent. Propter eam conqueritur Elisæus, quod aquæ, semel percussæ, non dividantur, quod id acciderat, Eliâ ipsas non plusquam semel percutiente. Ergo necesse est, ubi narratur conquestum fuisse de aquis Elisæum, ibi etiam narrari, propter causam causam Elisæus conquereretur, atque adeo non divisas fuisse aquas. Pronum fuit, ut, cum olim sic legeretur, ויחַדּוּ אֶת־הַמָּיִם, Scriba incautus saltum faceret ex priori דָּרְסִים, ad posterius. ... ויחַדּוּ אֶת־הַמָּיִם, *nunc.* Nam etiam ipse, peregrinum ac redundans; quod vitium Veteres cum sentirent, abierunt ad aliam alii sententiam: vide Polyglotta. So *Dathe*.

Maurer.—14 ויחַדּוּ אֶת־הַמָּיִם ויחַדּוּ אֶת־הַמָּיִם "Qui hæc verba attente legit, facile suspicari potest, aliquid deesse. Nam quæ sequuntur verba, *ubi est deus Eliæ?* sunt hominis conquerentis, et repetita aquarum percussio indicat causam, ob quam conquestus erat Elisa, nempe aquam non esse divisam. Atque hæc ipsa verba, quæ contextus requirit, supplet Vulgatus, qui habet: *percussit*

aquas et non sunt divisæ. Eadem habent LXX in editione Compl. Dathius. Sed interrogatio 'וגו' non est querentis, nec, si esset, inde sequeretur, excidisse 'וגו' ולא נחזי, quippe quod ex contextu orationis facile possit cogitando suppleri, sed est precantis et excitantis = faveat, sit mihi propitius deus Eliæ! Quod autem 'וגו' ante et post interrogationem legitur: scriptor Elisam inter percutiendum dei opem invocasse indicat. Probe etiam tenendum est, non dici: 'וגו'—'וגו'—'וגו' [ille ipse, qui Eliæ adfuit. Dathius legi jubet 'וגו', quod ne per grammaticam quidem licet.

Ver. 15.

וַיִּרְאוּהוּ בְנֵי-הַנְּבִיאִים אֲשֶׁר-קִיְּרְחוּ
מִבְּנֵי נִימְקָרְךָ נָחָח רָחֵם אֶלְיָהוּ עַל-
אֵלֵינוּ וְגו'

καὶ εἶδον αὐτὸν οἱ υἱοὶ τῶν προφητῶν οἱ ἐν
'Ιεριχῷ ἔξεναντίας, καὶ εἶπον, ἑπανάπανται,
τὸ πνεῦμα Ἑλίου ἐπὶ Ἑλισαίῃ. κ.τ.λ.

Au. Ver.—15 And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.

Sons of the prophets. See notes on ver. 3.

Pool.—Or, as it is in the Hebrew, *And the sons of the prophets who lived in Jericho saw him over against them*, from some hill where they stood at a convenient distance to observe the event, ver. 7. *They said*, Heb., *and they said*.

Houb.—15 וַיִּרְאוּ: Legendum, vel וַיִּרְאוּ, et viderunt eum (Eliam,) ut puncto Kibbutz, significatur, vel וַיִּרְאוּ, et hoc viderunt, Affixo fem. ה neutrius generis vim habente. ... נחזי רוח אליהו, *requievit spiritus Eliæ (super Elisæum)*. His verbis prophetæ demonstrant, spiritum Eliæ esse, non Eliæ ipsam pietatem, sed vim miraculorum, et prophetiæ simile domum.

Ver. 16.

Au. Ver.—16 And they said unto him, Behold now, there be with thy servants fifty strong men [Heb., sons of strength]; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain [Heb., one of the mountains], or into some valley. And he said, Ye shall not send.

Cast him upon some mountain, &c.

Ged.—Thrown him into the Jordan, LXX, or upon one of the mountains, or into one of the valleys, &c.

Ver. 17.

וַיִּתְּצוּהוּ עַד-רֶגֶל נִימְקָרְךָ וְגו'

καὶ παρειβιάσαντο αὐτὸν, ὥς οὗ ἡσχύνετο· καὶ εἶπεν, κ.τ.λ.

Au. Ver.—17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not.

Till he was ashamed. See notes on Judg. iii. 25, p. 185.

Till he was ashamed, i. e., to wit, to deny them any longer, lest they should think his denial proceeded from a neglect of his master, or a contempt of the sons of the prophets, or a secret content he took in his master's loss, that he might have his honour and power. Or, *till they were ashamed* [so *Gesen.*], because he did so oft and so obstinately deny their request.

Dathe.—17 *Cum vero pertinacius a) instaret consessit.*

a) וַיִּתְּצוּ non est a) *puđere*, sed a) *morari*. Sic Jud. xxxv. 2 et infra cap. viii. 11.

Houb.—17 וַיִּתְּצוּ: Verbum pro verbo, *quandiu tardavit*, quā loquendi formā idem significatur, quod Latine, *diu multūque*. Duo Codices וַיִּתְּצוּ, melius, quāם וַיִּתְּצוּ.

Ver. 19.

וְהָאָרֶץ מְשַׁבֵּלָה: —

— καὶ ἡ γῆ ἀτεκνοῦμένη.

Au. Ver.—19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren [Heb., causing to miscarry].

The ground is barren.

Ged., Booth.—The ground causeth abortions.

Gesen.—Piel פָּעַל. 1 *To bereave, to make childless.*

2 *To cause abortion* in women, flocks, &c., spoken of an unhealthy soil, 2 Kings ii. 19, Intrans. *to make*, i. e., *to suffer abortion, to miscarry*, e. g., of a woman, Ex. xxiii. 26; sheep and goats, Gen. xxxi. 38. Hence of a vine *to be barren, unfruitful*, Mal. iii. 11. Part. פְּעוּלָה barren, of land, 2 K. ii. 19, 21.

Maurer.—וְהָאָרֶץ מְשַׁבֵּלָה et terra abortare

facit (propr. *orbas facit matres*) ob aquæ vitium; cf. vs. 21. Dathius: *et terra sterilis est*, coll. Mal. iii. 11. Priorem interpretationem præferendam esse, plane apparet e contextu orationis.

Ver. 21.

See notes on ver. 19.

Ver. 22.

Houb.—22 וַיִּשָּׂא, mendosè, pro וַיִּשָּׂא, *et sanatae sunt*. Itaque omnes Codices litteræ defectum castigant circulo superno; quos si Grammatici novi consulissent, non sanxissent verbum "מִלְּ", suo "מ" privari.

Ver. 23.

וַיַּעַל מִשָּׁם בֵּית־אֵל וְהָיָא וְעַל בְּרָחוֹ וַיִּנְעָרִים קְשָׁיִם וַיֵּצֵא מִדְּהַעִיר וַיִּתְּקַלְסֵרְבוּ נִימְאָרֵי לוֹ עֲלֵה מִחָּה עֲלֵה מִחָּה :

καὶ ἀνέβη ἐκείθεν εἰς Βαιθήλ· καὶ ἀναβαίνοντος αὐτοῦ ἐν τῇ ὁδῷ καὶ παιδάρια μικρὰ ἐξῆλθον ἐκ τῆς πόλεως καὶ κατέπαιζον αὐτοῦ, καὶ εἶπον αὐτῷ, ἀνάβαινε φαλακρὲ, ἀνάβαινε.

Au. Ver.—23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head.

Bp. Patrick.—23 *He went up from thence unto Beth-el.*] It is very properly said he went up thither, because it stood upon a hill, and there was an ascent from Jericho thither (Josh viii. 3, 17); though Elijah and he, going another way, are said to go down to Beth-el (ver. 2).

There came forth little children out of the city.] The word *naarim* signifies "grown youth," [so *Pool, Clarke*], as well as little children; for Isaac, when he was twenty-eight years old, is called *naar* (Gen. xxii. 5, 12), and Joseph, when he was thirty (xli. 12), and Rehoboam, when he was forty (2 Chron. xiii. 7). And this is to be understood here of adult persons, who had a hatred to the prophet.

Go up, thou bald head; go up, thou bald head.] When they call upon Elisha to go up, they flouted, as Abarbinel thinks, at the ascension of Elijah to heaven [so *Pool, Clarke*]; the news of which had been brought thither, and reported by the prophets of that place. Which the idolaters

laughed at, and bade Elisha go up to heaven also, that they might not be troubled with him. Thus I find also the author of the questions and answers, and Orthodoxos, understands these words; which were spoken, πρὸς διασυρμὸν τῆς τοῦ Ἠλίου ἀναλήψεως, "to reproach the assumption of Elijah:" as if they had said, λαμβανέτω καὶ σε πνεῦμα, "Let the Spirit take thee also," and cast thee upon some inaccessible mountain, that we may be rid of thee, as we are of him (Respons. 80).

Ver. 24.

וַיִּפְּן אַחֲרָיו וַיִּרְאֵם וַיִּקְלֹל בְּשֵׁם יְהוָה וַהֲמַצְאֵה שְׁתֵּימִים דְּבָרִים מִדְּהַעִיר וַהֲבִהַעְנָה מֵהֶם אַרְבָּעִים וּשְׁנַיִ יְלָדִים : καὶ ἐξένευσεν ὀπίσω αὐτῶν, καὶ εἶδεν αὐτά, καὶ κατηράσατο αὐτοῖς ἐν ὀνόματι κυρίου· καὶ, ἰδοὺ, ἐξῆλθον δύο ἄρκοι ἐκ τοῦ δρυμοῦ, καὶ ἀνέβρῃξαν ἀπ' αὐτῶν τεσσαράκοντα καὶ δύο παῖδας.

Au. Ver.—24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them.

Dr. A. Clarke.—Elisha cursed them, i. e., pronounced a curse upon them, in the name of the Lord, בְּשֵׁם יְהוָה *beshem Yehovah*, by the name or authority of Jehovah. The spirit of their offence lies in their ridiculing a miracle of the Lord; the offence was against Him, and He punished it. It was no petulant humour of the prophet that caused him to pronounce this curse; it was God alone: had it proceeded from a wrong disposition of the prophet, no miracle would have been wrought in order to gratify it.

Children.

Pool, Patrick, and Clarke.—Young men.

Pool.—Forty and two children: this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen. xxxii. 22; xxxiv. 4; xxxvii. 30; Ruth i. 5.

Gesen.—וַיִּ 1 *One born, a son*, poet. i. q. בן.

2 *A boy, child*, recently born, an infant, Ex. i. 17; ii. 3 sq. Ruth iv. 16; 2 Sam. xii. 15 sq.; 1 Kings iii. 25; as borne in the arms, Gen. xxi. 8; also as older and mingling in childish sports, 2 Kings ii. 24; Job xxi. 14; Zech. viii. 5; but still of tender age, Gen. xxxiii. 13; Isaiah lvii. 5. Also as more advanced, a youth, young

man, Gen. iv. 23 parall. אִשָּׁא. xxxvii. 30; xlii. 22 of Joseph when seventeen years old. Dan. i. 4, 10; 1 Kings xii. 8, 10; Eccl. iv. 13.

CHAP. III. 1.

Au. Ver.—1 Now Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

The eighteenth year. See notes on i. 17.

Pool.—*The eighteenth year of Jehoshaphat.* *Quest.* How can this be true, when Ahaziah, Jehoram's predecessor, who reigned two years, began his reign in Jehoshaphat's seventeenth year, 1 Kings xxii. 51? *Answ.* Either Ahaziah reigned the greatest part of two years, to wit, of the seventeenth and eighteenth years of Jehoshaphat, (parts of years being oft called *years* in the computation of times, both in Scripture and other authors,) and Jehoram began his reign towards the end of his eighteenth year; or Ahaziah reigned part of this two years with his father, and the rest after him.

Houb. — 1 בשנת שמינה עשרה יהושפט, anno decimo octavo Josaphat. Ex hoc etiam loco, ut ex cap. viii. ver. 16, manifestum fit id mendum, quod castigabamus suprâ cap. i. ver. 17. Nam si Joram, filius Achab, initium regnandi habuit anno decimo octavo Josaphat regnantis, ergo regnavit antequàm Joram, filius Josaphat, regnaret, non verò anno tantùm secundo ejusdem regnantis, ut cap. i. legebamus. Vide Præfationem de Joram, rege Israel, ubi statuimus eum regnasse anno 22 Josaphat, ne is Joram longiùs regnare videatur, quàm annis 12.

Ver. 4.

וַיֵּשֶׁעַ מֶלֶךְ-מֹאָב הָיָה לְקָדֹר וְהַשֵּׁבִי
לְמֶלֶךְ-יִשְׂרָאֵל מֵאֶת-אַלְפֵי פָרִים וּמֵאֶת
אַלְפֵי אִילִים צֹמֶר :

καὶ Μωσὰ βασιλεὺς Μωὰβ ἦν νωκῆδ, καὶ ἐπέστρεψε τῷ βασιλεῖ Ἰσραὴλ ἐν τῇ ἐπαναστάσει ἑκατὸν χιλιάδας ἀρνῶν, καὶ ἑκατὸν χιλιάδας κριῶν ἐπὶ πόσκων.

Au. Ver.—4 And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

A sheepmaster.

Dr. A. Clarke.—The original is נָקַד, of which the Septuagint could make nothing, and therefore retained the Hebrew word

νωκῆδ: but the Chaldee has נִדִּי, “a sheepmaster;” *Aquila* has ποιμνιστροφος; and *Symmachus*, τρεφῶν βοσκηματα; all to the same sense. The original signifies one who *marks* or *brands*, probably from the *marking* of sheep. He fed many sheep, &c., and had them *all marked* in a particular way, in order to ascertain his property.

נָקַד obsol. root. 1. to prick, to point, to mark with points. Chald. id. whence נָקַד one who points a manuscript, punctator.

Arab. نَقَط pupugit serpens, but نَقَط punctis notavit.

2. To mark, i. e., to select, to separate out, what is of a better quality than the rest, which is done by marking it with a point,

&c. Arab. نَقَد. Hence نَقْد (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقْد the shepherd of such a flock. Hence,

نَقْد pp. i. q. Arab. نَقْد a shepherd of flocks called نَقْد from the excellence of their wool. Then in a wider sense of the keeper of any cattle, a *shepherd*, *herdsman*, Am. i. 1; a *sheep-owner*, *cattle-breeder*, 2 Kings iii. 4, spoken of the king of the Moabites. See Bochart Hieroz. tom. i. p. 441. Thesaur. p. 909.

Bp. Patrick.—An hundred thousand rams. Ludolphus hath observed two things for the illustrating this history of the king of Moab, which seem to be very considerable. First, that this was not annual tribute, but satisfaction for damages which the Israelites had sustained in the war with them, or by their revolt from them, as the LXX understand it. And then the word *ajil* should not be translated a *ram*, but a *wether*; for one ram will serve a great many sheep (lib. i. Comment in Histor. Æthiop. cap. 3, n. 30).

Dathe.—אִילִים h. l. sunt *verveces*, quod tot *aries* in gregibus ali non solent. *Clericus.*

Maurer.—[וּמֵאֶת אִילִים צֹמֶר] Vulgo: et centena millia *vervecum lanatorum*, G. Gr. ampl. p. 667. Sed vertendum videtur: et 100,000 *vervecum lanam*.

Ver. 8.

Au. Ver.—8 And he said, Which way

shall we go up? And he answered, The way through the wilderness of Edom.

Pool.—He said; either Jehoshaphat: or rather, Jehoram; for the following answer may seem to be Jehoshaphat's.

Ver. 9.

Au. Ver.—9 So the king of Israel went, and the king of Judah, and the king of Edom, &c.

Pool.—The king of Edom, i. e., the viceroy under Jehoshaphat, 1 Kings xxii. 47, here called *king*; either because he was so called and accounted by his own people, or because that word is sometimes used for any prince or chief ruler [so *Patrick*]. See Deut. xxxiii. 5; Judg. xviii. 1; xxi. 25; 1 Kings xx.

Ged.—The vice-king.

Ver. 11.

Houb.—11 מֵאֲחֵרָה, *ex eo*. Meliores Codices מֵאֲחֵרָה, ut alibi sæpe. Jam diximus istud מֵאֲחֵרָה olere Rabbinicam Linguam.

Ver. 13.

— וַיֹּאמֶר לוֹ מֶלֶךְ יִשְׂרָאֵל אֵל
בְּיָהוּדָה יִהְיֶה לְשִׁלְשֶׁת חֲמֻלִים הָאֵלֶּה
לְתֵת אוֹתָם בְּיַד מוֹאָב :

— καὶ εἶπεν αὐτῷ ὁ βασιλεὺς Ἰσραὴλ, μὴ ὅτι κέκληκε κύριος τοὺς τρεῖς βασιλεῖς τοῦ παραδοῦναι αὐτοὺς εἰς χεῖρας Μωάβ.

Au. Ver.—13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab.

Nay, for the Lord hath called, &c.

Bp. Horsley.—13 The Vulgate makes it a question: "Quare congregavit Dominus?" Their reading must have been וַל יִהְיֶה, instead of וַל י: unless וַל י, which would be nearer to the modern text, may interrogate.

Houb.—Cui rex Israel; noli sic, quæso, postquam Dominus reges istos tres in unum coegit, ut eos traderet in manus Moab.

13 ... י: א: Nos, noli sic, quæso, ex scriptione לא, non, vel non ita erit. Nam א est ne, ut deterreat, non autem non, ut neget; quam negationem postulat orationis series. Poscit א, ne, ut verbum subsequatur, non item לא. Itaque, verbo aliquo non sequente, non consistere hic potest א. Sen-

tentia hujus loci talis est: noli me remittere ad alios, quàm ad Domini Dei prophetas. Nam non possunt, quod fecit Dominus, facere infectum; ejus est sanare, qui vulnus fecit.

Ver. 15.

Au. Ver.—The hand of the Lord came upon him.

Booth.—The spirit [Chald. MSS.] of Jehovah came upon him.

Ver. 16.

— עָשָׂה הַפְּחַל הַזֶּה גְּבִימִים וְגְבִימִים :

— ποιήσατε τὸν χεῖμαρρὸν τοῦτον βοθύνους βοθύνους.

Au. Ver.—16 And he said, Thus saith the Lord, Make this valley full of ditches.

Valley.

Valley. See notes on Numb. xxiv. 6, vol. i. p. 610; and on Deut. xxi. 4, vol. i. p. 703, 704.

Dr. A. Clarke.—Make this valley full of ditches.] The word נַחַל nachal may be translated brook, as it is by the Vulgate and Septuagint. There probably was a river here, but it was now dry; and the prophet desires that they would enlarge the channel, and cut out various canals and reservoirs from it.

Bp. Horsley.—Ditches; rather, banks.

Gesen.—1 נַחַל m. (ר. נח.) 1. A board, from the idea of cutting.

2. A well, cistern; plur נַחֲלִים Jer. xiv. 3.

Ver. 19.

וַחֲבִיטָם קָל־עֵיר מִבְּצָר וְקָל־עֵיר
סִבְחֹר וְקָל־עֵץ טוֹב תִּפְּלִי וְקָל־סִינִי
מֵיִם תִּסְתַּמְּנוּ וְכָל הַחֲלָקָה חֲטוּבָה
תִּמְאֲבוּ בְּאֲבָקִים :

19 καὶ πατάξετε πᾶσαν πόλιν ὄχυράν, καὶ πᾶν ξύλον ἀγαθὸν καταβαλεῖτε, καὶ πάσας πηγὰς ὕδατος ἐμφράξεσθε, καὶ πᾶσαν μερίδα ἀγαθὴν ἀχρειώσετε ἐν λίθοις.

Au. Ver.—19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar [Heb., grieve] every good piece of land with stones.

Ye shall smite, &c.

Pool.—This is either, first, A command; and then the last clause is an exception from that law, Deut. xx. 19, which being delivered by a prophet, might be obeyed. Or rather, secondly, a prediction of their success, that

they should have so full and complete a victory, that they should be able to do all which is here expressed.

Every fine tree.

Ged.—*Every fine tree*; i. e., according to most interpreters, every *fruit tree*. This was forbidden by the law of Moses: but, in the days of the kings, the laws of Moses were not strictly observed. After all, the word *fine* or *good* may here mean every goodly forest tree; which the law allowed to be felled, in an enemy's country.

And mar every good piece of land with stones. So Gesen., Lee.

Gesen.—פָּאַר (see Syr. and Arab.) fut. פָּאַר to have pain, to be sore.

Hiph. 1. *To cause pain, to wound, to make sad.*

2. *To afflict*, i. e., *to mar, to destroy*, 2 Kings iii. 19, and every good field ye shall mar with stones, by casting stones upon it so as to render it sterile, comp. Isaiah v. 2: Job v. 23. Sept. ἀρχειώσατε. By a similar figure land left untillied is said to die, Gen. xlvii. 19; and vines destroyed by the hail are poetically said to be killed, Psalm lxxviii. 47.—Simonis regards פָּאַר as by Syriasm for פָּאַר, from. r. פָּאַר Syr. כָּב to harm, comp. פָּאַר for פָּאַר Job vii. 5; but this is unnecessary.

Houb.—19 חֲבָנִים נִסְּבִים: Nos, lapidibus obruelis, ex scripturâ נִסְּבִים, quam sequi videntur Græci Intt. qui ἀρχειώσατε, inutilem reddetis. Est עָבַד, Chaldaicum, impedire, retardare, ejusdem ferè sententiæ ac, inutilem reddere, vel obruere. Non habet נִסְּבִים in Sacris Libris alium significatum, quàm dolore afficere, ab hoc loco alienum. Clericus, corrumpetis, ex sententiâ potiùs, quàm ex ipso verbo. Chaldaeus, obturabitis, fortè ex עָבַד, nisi ex נִסְּבִים; et forsàn olim נִסְּבִים, legebatur, quam ultimam scriptionem lector, si volet, amplectetur.

Ver. 21.

Au. Ver.—21 And when all the Moabites heard that the kings were come up to fight against them, they gathered [Heb., were cried together] all that were able to put on armour [Heb., gird himself with a girdle], and upward, and stood in the border.

Pool.—In the border, or, in that border, to wit, of their country, which was towards Edom, which way they understood the kings came. Here they stood probably to defend the passages into their country.

Ver. 23.

וַיֹּאמְרוּ דָם זֶה הַחֶרֶב נִחָרְבֵנוּ
הַמִּלְלִים וַיָּכּוּ אִישׁ אֶת־רֵעֵהוּ וְגו'

23 καὶ εἶπον, αἷμα τοῦτο τῆς ῥομφαίας· καὶ ἐμαχέσασατο οἱ βασιλεῖς, καὶ ἐπάταξεν ἄνθρωπος τὸν πλησίον αὐτοῦ· κ.τ.λ.

Au. Ver.—23 And they said, This is blood: the kings are surely slain [Heb., destroyed], and they have smitten one another: Now therefore Moab, to the spoil.

This is blood, the kings are surely slain, &c.
Houb., Horsley, *Ged.*—It is blood shed by the sword: the kings have fought together, and have smitten one another.

Houb.—הַדָּם הַזֶּה, hic est sanguis gladii, puncto minori post הַדָּם sublato, et posito post הַדָּם. Ita Græci Intt. αἷμα τοῦτο τῆς ῥομφαίας, sanguis hic est gladii; sic etiam Vulgatus; atque id plus habet significantiæ, quàm si dicas, hic est sanguis, non addito, ex cæde manare sanguinem. Propterea non jungimus הַדָּם ad נִחָרְבֵנוּ, ut cum cæteris convertamus, pugnando pugnant (reges).

Ver. 24.

וַיָּבֹאוּ אֶל־מַתְנַח יִשְׂרָאֵל וַיִּקְרְאוּ
וַיָּכּוּ אֶת־מוֹאָב וַיִּגְמְסוּ מִפְּנֵיהֶם
וַיַּפְרִיזוּהָ וְהָפֹת אֶת־מוֹאָב :

καὶ εἰσηλθὼν εἰς τὴν παρεμβολὴν Ἰσραὴλ· καὶ Ἰσραὴλ ἀνέστησαν καὶ ἐπάταξαν τὴν Μωὰβ· καὶ ἔφυγον ἀπὸ προσώπου αὐτῶν· καὶ εἰσηλθὼν εἰσπορευόμενοι καὶ τύπτοντες τὴν Μωὰβ.

Au. Ver.—24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting [or, smote in it even smiting] the Moabites, even in their country.

But they went forward, smiting the Moabites, even in their country.

Bp. Horsley.—Read, with Houbigant, וַיָּבֹאוּ בָּאִם הַזֶּה אֶת מוֹאָב; and they went on, going on and smiting the Moabites.

Ged.—24 But when they came to the camp of Israel, the Israelites rose up, and attacked the Moabites, who fled before them. So they smote the Moabites completely, and demolished their cities.

So they smote the Moabites, &c. In translating this very difficult passage, which is evidently corrupted, I have followed a conjectural emendation.

Houb.—24 וַיָּבֹאוּ בָּאִם הַזֶּה: Triplex mendum.

Masora prius emendat, ut sit *יכדו*, quia Chaldaeus *יכדו*, et *percusserunt*; nec emendat *יכדו*, quod nihil significat ad *יכדו* adjunctum. Ultimū mendum *יכדו*, et *percutere*, Grammatici novi excusant, ex mendo legem sancientes, tanquam Hebræi scripsissent, *percusserunt et percutere*, pro *percusserunt et percuterunt*, in redintegratione sermonis, quem falsum Hebraismum non semel confutavimus. Melius scriptum habuere Græci Intt. qui καὶ εἰσῆλθον εἰσπορευόμενοι, καὶ τύπτοντες τὴν Μοάβ, et *intraverunt ingredientes et percutientes regionem Moab*; Legunt ... רבאו באים והכים; nam eos sic legisse facile persuadet loquendi hæc forma, quam planè Hebraicam Græco sermone persequuntur. Non inferioris notæ sit altera hæc scriptura. ... רבאו במ להכיה, et *ingressi sunt in eos, ut percuterent (regionem Moab)*. Tamen scriptio prior anteferenda, quanquam hodiernæ non tam similis, quia suam habet ex Codice Græcorum autoritatem.

Dathe.—24 *Sed cum castra Israëlitarum invaderent, hi illos conciderunt et in fugam verterunt. Irruperunt in eorum terram a) eamque destruxerunt.*

a) Lectio textualis est *יכדו* (littera *κ* deficiente ut 1 Reg. xii. 12) *et venit* sc. Israël in eam, nempe in terram Moabiticam, nisi potius legendum est *יכדו*. Pluralem enim expresserunt versiones antiquæ. Nimirum *ὁι ὁι*: qui pro *יכדו* legisse videntur *בא*; Vulgatus: *venerunt igitur, qui vicerant, et percusserunt Moab*; *יכדו כנסו* *ingressi sunt in eos*. Unus Chaldaeus habet lectionem marginalem f. Keri *יכדו* et *percusserunt*. Quæ tamen oppido falsa est, quanquam *Kennicollus* eam in compluribus codd. invenit. Nam de clade et fuga Moabitarum modo dictum est. Jam sequitur de invasione Israëlitarum in terram Moabiticam et ejus vastatione.

Ver. 25.

— וְכָל-עֵצִי שֹׁב וַיִּלְּוּ עִירָהֶשֶׁתָּאִר
בְּכִנְיָהּ בְּקִיר חֲרָשֶׁת וַיִּסְפּוּ הַקְּלָעִים
וַיִּשְׁבּוּ:

ב'נ'א'

— καὶ πᾶν ἔξυλον ἀγαθὸν κατέβαλον ἕως τοῦ καταλιπεῖν τοὺς λίθους τοῦ τοίχου καθηρημένων· καὶ ἐκύλωσαν οἱ σφενδονῆται, καὶ ἐπάταξαν αὐτήν.

Au. Ver.—25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they

stopped all the wells of water, and felled all the good trees; only in Kir-haraseth left they the stones thereof [Heb., until he left the stones thereof in Kir-haraseth]; howbeit the slingers went about it, and smote it.

And felled all the good trees. See notes on ver. 19.

Only in Kir-haraseth, &c.

Ged.—25 The walls of Kir-haraseth now only remained: and it the slingers had surrounded, and assaulted: 26 when the king of Moab, &c.

Houb.—25 *Omnem arborem bonam evertunt. Simul funditores urbem Charoseth obsessam tamdiu percusserunt, donec lapides superfuervunt.*

עד השאד אנני בקד ודשה, *donec relictis sunt lapides ejus in Charoseth*. Liqueat ordinem fuisse turbatum. Nam *lapides ejus* de urbe Charoseth dicuntur, quæ non antecessit in oratione, sed subsequitur, et nihil tam alienum Hebraico ab sermone, quàm affixa suum antecedere antecedens. Verus ordo est: *רסנו הקלעים בקד ודשה ירכה עד השאד אנני, et circumsteterunt funditores murum Charoseth, et percusserunt eam, tamdiu dum lapides superfuerunt*. Mutamus אנני in אננים; quia *lapides* sunt funditorum, non urbis. Non erat munus funditorum urbem demoliri; nec urbis mœnia diruta sunt, ut apparet ex versu 27, sed funditores, circum mœnia sparsi, lapides in urbem coniecerunt, ut cives lapidibus obruerent. Nullus Veterum Codicem Hebr. ut nunc est, exsequitur: alii mutant hod. scripturam, alii quædam addunt.

Dathe.—25 *Vastantes oppida, et agros optimos congestis in eos lapidibus obruentes, aquarum fontes obstruentes et arbores frugiferas dejicientes, donec tandem lapides Kirhaseseth a) reliqui essent, quod oppidum cinxerunt funditores et oppugnare cœperunt.*

a) Est dictio Hyperbolica.

Ver. 27.

וַיִּקַּח אֶת-בְּנוֹ הַבְּכוֹר אִשְׁרֵי-מִלְכָּה
מִתְחַיֵּי וַיַּעֲלֶהוּ עָלָהּ עַל-תַּחֲמֶה וַיְהִי
הַקָּהָף גָּדוֹל עַל-יִשְׂרָאֵל וַיִּסְעוּ מִעָלָיו
וַיִּשְׁבּוּ לְאָרֶץ:

καὶ ἔλαβε τὸν υἱὸν αὐτοῦ τὸν πρωτότοκον, ὃν ἐβασίλευσεν ἀντ' αὐτοῦ, καὶ ἀνένεγκεν αὐτὸν ὀλοκαῖωμα ἐπὶ τοῦ τείχους, καὶ ἐγένετο μετὰ μέλος μέγας ἐπὶ Ἰσραὴλ· καὶ ἀπῆραν ἀπ' αὐτοῦ, καὶ ἐπέστρεψαν εἰς τὴν γῆν.

Au. Ver.—27 Then he took his eldest son that should have reigned in his stead, and

offered him *for* a burnt-offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

Bp. Patrick.—Then he took his eldest son—and offered him *for* a burnt-offering.] Hereupon the king of Moab took his eldest son, and made him a sacrifice before them all, as the last desperate remedy, hoping thereby to obtain powerful help from his god, through so precious a sacrifice of the dearest thing he had unto him.

Abarinel, indeed, thinks that he offered the eldest son of the king of Edom, whom he took prisoner in the late sally. But it could not be said of him, that this son was to reign in his stead; for the king of Judah made whom he pleased his deputy over Edom. And this would not have made the three kings withdraw the siege, but prosecute it with greater fury. And Abarinel acknowledges, that their wise men in Persikta and the Sanhedrin understand it as I do: and that some of them think he offered him, in imitation of Abraham, to the God of Israel, hoping to move him to be favourable to him. Which no less man than Grotius follows. And indeed it is highly probable, that this custom of offering human sacrifices sprung from the offering of Isaac, from whence the Moabites, who were neighbours to Canaan, learnt it.

There was great indignation against Israel.] Or, as it may be translated, "great repentance upon (or in, or among) Israel." That is, they were extremely sorry and troubled at this barbarous sacrifice, and wished they had not pushed on the war so far; which ended in such a horrid action, which brought an odium upon them. So *Pool*.

Ged.—27 On this, he took his eldest son, who should have reigned in his stead, and offered him an holocaust upon the wall: at which the Israelites were so greatly affected, that they departed from him and returned to their own land.

To whom did the King of Moab offer up his son? is a question about which interpreters are divided. I think it was to the tutelar divinity of the city: and that divinity I suppose to have been the sun.

Houb.—27 ויד קצח גורל על ישראל, *et fuit ira magna super Israel*. Intellige iram divinam, quæ populum Israel aliquâ plagâ, aut calamitate affecit, quia victoriâ suâ immoderate abutebantur. Sæpe in Sacris Codicibus, tacetur אלהים, *Dei*, post ויד, *ira*. Idem

usus est in vocabulo קצח. Sic 1 Paral. xxvii. 24, postquam Joab censum populi habuisset additur, ויד בואה קצח על ישראל, *et fuit propter hoc ira super Israel*, ut significetur Deum fuisse Israelitis iratum. Illud verò קצח solitariè positum, tam sæpe in Sacris Libris recurrit, ut mirum sit Interpretes plerosque convertisse, *indignatio Israel*; cùm præsertim obstaret præpositio על, quæ similibus in locis alium habere significatum non potest, quàm *contra*, *adversus*; vide, si juvat Concordantias Buxtorfianas in verbo קצח.

Maurer.—[יה קצח גדול ונו.] Hæc de gravi quadam calamitate Israelitis a deo inflicta videntur intelligenda, cf. Jos. ix. 20; xxii. 20; 2 Chron. xix. 10, al. Alii tamen, nec male, reddunt: *et magnum in Israelitis odium exarsit*. Schulzius, Dathius: *et magna indignatione commoti sunt Israelitæ*, quod ferri non posse videtur.

CHAP. IV. 8.

וְשָׁם אִשָּׁה בְּדוֹלָה וְנוֹ —

— καὶ ἐκεῖ γυνὴ μεγάλη, κ.τ.λ.

Au. Ver.—8 And it fell on a day [Heb., there was a day], that Elisha passed to Shunem, where was a great woman; and she constrained him [Heb., laid hold on him] to eat bread.

Pool.—Was a great woman; for estate, or birth and quality. See Gen. xxiv. 35; 1 Sam. xxv. 2.

Houb.—8 אשה גדולה: Nos. *mulier magnæ staturæ*, ut Græci Intt. μεγάλη, *magna*. Plerique convertunt, *mulier dives*, tanquam femina hæc esset potens, quia גדל in viris aliquandò id significat. Sed præterquàm quòd hæc, quæ hîc narrantur, nihil minùs indicant, quàm fuisse eam feminam divitem ac illustrem, non conveniebat feminam, quæ in potestate viri est, titulo eo illustrari, qui virorum est, non uxorum, marito ipsarum vivente.

Ver. 13.

וַתֹּאמֶר בְּתוֹךְ עַמִּי אֲנִכִּי יִשְׁכֶּבֶת : —

— ἡ δὲ εἶπεν, ἐν μέσῳ τοῦ λαοῦ ἐγὼ εἰμι οἰκῶ.

Au. Ver.—13 And he said unto him, Say now unto her, Behold thou hast been careful for us with all this care: what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people.

Bp. Patrick.—*I dwell among mine own people.*] Whatsoever vexation any might suffer by the soldiers upon the borders, she tells him she lived safely and quietly among her friends and good neighbours; being so free from want that she needed not petition the king for anything.

Houb.—13 *In medio populi mei ego habito.* Habet הָיָה, de populo dictum, *mediam plebem* Sic Lib. 1, xiv. 7, propheta dicit Jeroboamo, ex Dei verbis הָיָה כְּחֹךְ הָעָם, *extuli te de mediâ plebe*; nam Jeroboam humili loco natus fuerat. Significat mulier conditionis suæ tenuitatem, per quam non licebat vel à rege, vel ab exercitûs duce inire aliquam gratiam, nec non se esse ab ambitione longè remotam.

Maurer.—13 *Inter populares meos mecum habito* tranquilla, procul ab aula aulæque negotiis. Schulz.

Ver. 18.

וַיִּנָּחֵל הַיֶּלֶד וַיְהִי הַיּוֹם וַיָּצֵא אֶל-אָבִיו וְגו'

καὶ ἡδρύνθη τὸ παιδάριον· καὶ ἐγένετο ἡνίκα ἐξῆλθε πρὸς τὸν πατέρα αὐτοῦ, κ.τ.λ.

Au. Ver.—18 And when the child was grown, it fell on a day, that he went out to his father to the reapers.

Maurer.—18 הַיּוֹם] non significat *aliquo die*, *aliquando*, sed *hoc tempore* (1 Sam. xii. 17) sc. cum puer jam adolevisset.

Ver. 23.

Au. Ver.—And he said, Wherefore wilt thou go to him to-day? *it is* neither new moon nor sabbath. And she said, *It shall be well* [Heb., *peace*].

It shall be well.

Bp. Patrick.—In the Hebrew, "It is peace." That is, she prays him to believe that she went for no hurt; but for his and her benefit.

Ged.—*Let me go, however.* There is but one word in the original, signifying *peace*. I have followed the turn of the Latin Vulgate. We might also say: *Very well*; *no matter*; *never mind*.

Houb.—23 ואֵין הַלֵּךְ, *tu vadis*. Masora ואֵין הַלֵּךְ: sic lego in quatuor Codicibus; quidam הַלֵּךְ, sine ו. Melius ואֵין, quàm ואֵין: nam ה non omittitur eo in pronomine, nisi culpâ Librariorum. . . וַיֹּאמֶר שְׁלֹמֹה, *et dixit, pax*. Idem responsionis genus recurrit infra ver. 25, quæ responsio tum usurpatur, ubi rem eam, quæ agatur silentio premere velis; quasi

diceretur, omitte hæc interrogare; apud me est, quid dicam, vel quid faciam.

Ver. 31, 32.

Houb.—31 וַיִּזְחֹק, *et Giezi*. Legendum וַיִּזְחֹק, ut alibi passim, et ut hoc loco duo Codices Orat. in quibus inconstantia hæc nominum propriorum scribendorum rarior multò est quàm in hodiernis Impressis.

32 הַבֵּיחָה: Circulo superno animadvertunt Codices: legitima forma est, vel הַבֵּיחָה, vel בֵּיחָה, *in domum*.

Ver. 34.

וַיִּנָּחֵר עָלָיו וְגו'

— καὶ διέκαμψεν ἐπ' αὐτόν, κ.τ.λ.

Au. Ver.—34 And he stretched himself upon the child; and the flesh of the child waxed warm.

He stretched himself.

Gesen.—וַיִּנָּחֵר to bow oneself down, to prostrate oneself; spoken of Elisha as labouring to raise the dead child, 2 Kings iv. 34, 35, and he bowed himself upon him. Also 1 Kings xviii. 42 וַיִּנָּחֵר אֶת-הָאֲדָמָה and he bowed himself down upon the ground. This signification is demanded by the context, and is also unanimously expressed by all the ancient versions and interpreters; except Chald. and Arab. in 2 Kings. The Syriac has the same word under the form. ܢܚܝܬܐ

Ethpe. with which corresponds Chald. ܢܚܝܬܐ; the letters נ and ܢ being frequently interchanged.

Houb.—וַיִּנָּחֵר עָלָיו, *et ei incubuit*, non autem *contraxit se*, ut quidam putant, quasi Elisæus totum corpus suum contraxerit ad pueruli mensuram; nihil enim tale sonat Hebraicum verbum. Illi Veterum, qui vertunt Græcè, ἐνεφύσησεν, legere videntur, וַיִּנָּחֵר, *et insufflavit*.

Ver. 38.

וַיִּבְנֵי הַתְּבִיאִים וְשָׂבִים לִפְנֵי וְגו'

— καὶ υἱοὶ τῶν προφητῶν ἐκάθητο ἐνώπιον αὐτοῦ. κ.τ.λ.

Au. Ver.—38 And Elisha came again to Gilgal: and *there was* a dearth in the land; and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

Sons of the prophets. See notes on ii. 3.

Were sitting before him.

Bp. Horsley.—Rather with Vulgate, and

Queen Elizabeth's Bible, "dwelt with him." Compare chap. vi. 1.

Ver. 39.

וַיֵּצֵא אֶחָד מֵאֲלֵהֶם דָּוָד לִלְקֹט אֶרֶץ
וַיִּמְצֵא גִבְעֵן שְׂדֵה וַיִּלְקֹט מִמֶּנּוּ פִקְעֹת
שְׂדֵה מֵלֵא בְגָדוֹ וְגו'

39 καὶ ἐξῆλθεν εἰς τὸν ἀγρὸν συλλέξαι
ἀρίωθ· καὶ εὗρεν ἄμπελον ἐν τῷ ἀγρῷ, καὶ
συνέλεξεν ἀπ' αὐτῆς πολὺν ἀγρίαν πλήρης τὸ
μάτιον αὐτοῦ, κ.τ.λ.

Au. Ver.—39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

Ged., Booth.—And one went out to the field to gather mallows, and found a wild-gourd, and gathered his lap full of wild-gourd leaves, and came, &c.

Gesen.—אֶרֶץ f. 1. *light*.

2. Plur. אֲרוֹת *greens, green herbs*, 2 Kings iv. 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers.

אֶרֶץ, c. comm. *a young and pendulous shoot*, hence a plant having such shoots; espec. *a vine, grape-vine*, (comp. *salix*=עֲלִיץ, pp. a rod, switch,) which where greater accuracy is required, as in laws, is called fully אֶרֶץ, Num. vi. 4; Judg. xiii. 14. Rarely spoken of other similar plants, as אֶרֶץ 2 Kings iv. 39 *a wild vine* [so *Prof. Lee*], bearing wild cucumbers.

אֶרֶץ plur. f. *wild cucumbers, cucumeres asinini*, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 Kings iv. 39. See *Celsius Hierob.* 1, p. 393 sq.—Others: *colocynthides*, and so *Vulg.* but these do not thus burst.

Prof. Lee.—אֶרֶץ, m. אֶרֶץ f. pl. אֲרוֹת and אֲרוֹת. Arab. ^سأَرْدُ *durus, torridus, de solo*.

אוֹר ^אæstus ignis, solis, &c. *Light, lightning*, Gen. i. 3—5; Job xxxviii. 3, 11, &c.; meton. that which gives light, *A luminary, the sun*, i. q., אֶרֶץ *instrument, or place, of light*, Psalm cxxxvi. 7. It has been supposed from one or two passages, that this word also signifies certain *green herbs*, as 2 Kings iv. 39. But *herbs* can hardly be meant here, for the context tells us, that the person sent to gather the אֶרֶץ, whatever that was,

gathered it from a vine, אֶרֶץ, &c. [See *Lee's Lex.* p. 14.]

As to אֶרֶץ, occurring in 2 Kings iv. 39, I take it to be the Arabic ^سأَرْت (אֶרֶץ), *spinæ species*; and the intention of the gatherer to have been, to collect either the leaves or berries of this; which is, perhaps, the *Egyptian thorn*, and the leaves of which are, according to *Prosper Alpinus*, collected when green, and boiled in the broth of fowls, &c. [See *Lee's Lex.*, p. 15.]

Celsius makes the אֶרֶץ, and אֶרֶץ, alluded to, to be the *cucumis sylvestris*; but, how this can be styled *a vine* אֶרֶץ, I am unable to see. *Hierobot.*, pt. I., pp. 393—459.

אֶרֶץ, pl. fem. once, 2 Kings iv. 39. According to some, *Mushrooms*, found under the wild vine. According to *Celsius*, *cucumis agrestis*. But more probably the *fox-grape*: عنب العلب. See אֶרֶץ, p. 15, and *Hierobot.*, tom. i., p. 393.

Houb.—39 וַיֵּצֵא אֶחָד מֵאֲלֵהֶם דָּוָד לִלְקֹט אֶרֶץ, vineam agri. Omnino legendum, וַיֵּצֵא אֶחָד מֵאֲלֵהֶם דָּוָד, ut Græci Intt. ἄμπελον ἐν τῷ ἀγρῷ, vineam in agro. Nam vinea agri non significat Hebraicè, ut nec Latinè, vineam agrestem.

Ver. 41.

וַיֹּאמֶר וְהָחִיזוּם וַיִּשְׁלַח אֶל־יְהוֹשָׁפָט
וַיֹּאמֶר צֵה לְעֵם וְגו'

41 καὶ εἶπε, λάβετε ἄλευρον, καὶ ἐμβάλετε
εἰς τὸν λέβητα. καὶ εἶπεν Ἐλισαίη πρὸς Γιεζὶ
τὸ παιδάριον, ἔγχει τῷ λαῷ, κ.τ.λ.

Au. Ver.—41 But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people that they may eat. And there was no harm [Heb., evil thing] in the pot.

Bring meal.

Ged., Booth.—41 But *Elisha* said: "Take meal, and throw [LXX, Syr., Chald., Arab.] it into the pot: " *which being done*, he said, &c.

Which being done. Although I have put these words in Italics, I doubt not much of their having been once in the text. And they are still in some copies of the Greek version. The present text has, *and he threw*; and *Vulg.* renders thus: *Bring meal. And they brought it; and he threw*, &c. No improbable reading. *Ged.*

Ver. 42.

וַיֹּאשׁ כָּא מַבְעֵל שְׁלֹשָׁה וַיָּבֵא

לְאִישׁ הָאֶלְלִיּוֹת לֶחֶם בַּפְּרִיִּים עֲשִׂירִים
לֶחֶם שְׁעִירִים וְכֶרֶם לֶחֶם בַּצִּקְלָנִי וְיֶאֱמָר
וְגו'

καὶ ἀνὴρ διῆλθεν ἐκ βαιθαρῖσά, καὶ ἦνεγκε
πρὸς τὸν ἄνθρωπον τοῦ θεοῦ πρωτογεννη-
μάτων εἴκοσι ἄρτους κριθίνους καὶ παλάβας· καὶ
εἶπε, κ.τ.λ.

Au. Ver.—42 And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk [or, in his scrip, or, garment] thereof. And he said, Give unto the people, that they may eat.

Bread of the first-fruits.

Ged.—As first-fruit-bread.

Full ears of corn. See notes on Levit. ii. 14, vol. i., p. 394.

Gesen.—פֶּרֶץ m. c. suff. 2 Kings xix. 23; from the noun פֶּרֶץ, with the ending *el*, which perhaps may have a diminutive force; see in *l*.

1. *A garden, orchard, park.*

2. Meton. most prob. *garden fruits*, the produce of gardens, as *earlier* and more valued than those of the fields: just as with us the finer species of fruits and herbs are cultivated in gardens, and are superior to those growing in the fields. Thus פֶּרֶץ *grit*, Lev. ii. 14, i. e., *grits* or *polenta of early grain*, and so, by an easy ellipsis in a word so common, simply פֶּרֶץ Lev. xxiii. 14; 2 Kings iv. 42. In both the passages in Leviticus פֶּרֶץ is offered on the altar along with the first-fruits, with which also it is coupled in 2 Kings i. c. and we may perhaps understand *grits* or *groats*, *polenta*, ἀλφίτα, made from the new and earliest grain, i. e., fresh wheat or barley groats; in preparing which as an offering to God, the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not absurd, but opens the way to the true sense, viz., *בגלל רכה וחסד* a young and tender ear of grain: not a *green* ear.

In the husk thereof.

פֶּרֶץ obsol. root, perh. i. q. עָצַר, *to bind together, to tie*. Hence פֶּרֶץ m. *sack, bag, scrip*, from being drawn up and tied; once 2 Kings iv. 42.—Talmud פֶּרֶץ sack for straining; comp. also Gr. δὺλακος sack.

Prof. Lee.—פֶּרֶץ. The word is omitted by the LXX. Vulg. *perd*. Syr. ܦܪܥܐ, *God*.

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mantile. Several interpreters translate, *In its husks*; but this is mere divination. *Saccus, pera. Gesen.*

CHAP. V. 2.

וְאַתָּה יִצְחָק בְּדִדְרִים וְגו'

καὶ Συρία ἐξῆλθεν μονόζωνοι, κ.τ.λ.

Au. Ver.—2 And the Syrians had gone out by companies, &c.

Houb.—2 יִצְחָק וְגו' Censet Clericus, vel legendum יִצְחָק, et ex Syria, vel יִצְחָק subaudiendum; quod tamen non est necesse cum nomina nationalia ferè jungantur, singularia pluralibus, ut hoc loco, יִצְחָק Syrus exierunt, cumque aded liceat convertere, Syri autem exierunt per turmas.

Ver. 5.

Au. Ver.—5 Changes of raiment. See notes on Gen. xlv. 22, vol. I., p. 117.

Gesen.—הִלְבֵּשׁ (ר. הִלְבֵּשׁ). 1. a change, sc. of morals, life, Psalm lv. 20. Espec. of garments, 2 Kings v. 5. הִלְבֵּשׁוֹת יִצְחָק ten changes of raiment, i. e., ten suits, so that one can change himself, v. 22, 23; Judges xiv. 12, 13; Gen. xlv. 22: also without הִלְבֵּשׁ Judg. xiv. 19.

Ver. 6.

Au. Ver.—6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee that thou mayest recover him of his leprosy.

Houb.—6 מִסִּדְּרִי מִסִּדְּרִי, ut à leprâ eum retrahas, sive ut mandante te, eum sanet is propheta, quem tu habes. Sæpe reges facere hæc dicuntur, quæ, ut fiant, imperant. Itaque in litteris Syriæ regis nihil erat ambiguitatis. Sed rex Israel litteris non ambiguis lusus est, quia Elisæum Prophetam homo vera expers religionis parum noverat, famâ miraculorum ejus forsan ad eum nondum perlata. Nam Elisæum si animo præsentem habuisset talemque, qualis erat, novisset, Syriæ regis litterarum, qualis sententia esset, probè intellexisset.

Ver. 8.

Au. Ver.—8 Let him come now to me, and he shall know that there is a prophet in Israel.

Ged.—A prophet. 1 MS. reads a God. Perhaps both words stood originally in the text; and should be rendered a prophet of God.

Ver. 9.

Au. Ver.—9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

Houb.—9 בסר, *cum equitatu suo*. Malè id Masoretæ vituperant. Nam בסר, *cum equis suis*, quam scriptionem in hodiernæ locum supponunt, idem omnino est, ac בסר. Sed sic legebant in Codicibus iis, quos ut scribendi normam sequebantur: habet בסר Codex Orat. 56.

Ver. 11.

Houb.—הסר, *lepram*. Quatuor Codices הסר, sine י, quod præstat; nulla enim Grammaticæ lex est, ut littera י in eo verbo interseratur.

Ver. 13.

Au. Ver.—13 And his servants came near, and spake unto him, and said, My father, *if the prophet had bid thee do some great thing, &c.*

Houb.—13 מי, *pater mi*. Nos, *pater mi*, si...ex scriptione מי, quam conjunctionem abesse non sinit orationis series, quamque supplere necesse habuit Vulgatus. Græci Intt. in Codice Rom. omittunt מי; in Codice autem Alex. legitur πάτερ, pater, sine Affixo, contra Hebr. sermonis consuetudinem: neque enim מי usquam legitur, nisi in statu constructo, sine Affixo.

Ver. 15.

— ועתה חתני ברכה מאר

: עבדך

— καὶ νῦν λάβε τὴν εὐλογίαν παρὰ τοῦ δούλου σου.

Au. Ver.—15 — Now therefore, I pray thee, take a blessing of thy servant.

Bp. Patrick.—*A blessing.*] A reward, or rather, a token of his gratitude to him; for the Hebrews call all gifts a *blessing*: the Hebrew word *barac* signifying not only *benedicere*, but *benefacere*.

Genen.—ברכה, 1. *A blessing, benediction.*

3 *A gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. xxxiii. 11; 1 Sam. xxv. 27; xxx. 26; 2 Kings v. 15, ברך the liberal soul, i.e., a munificent man, Prov. xi. 25. Syr. ܒܪܟܐ, Ethiop. በጸሐር: id.

Ver. 17.

ויאמר נאמן ללוי עבדך וגו'

17 καὶ εἶπε Ναυμάν, καὶ εἰ μὴ, δοθήτω δὴ τῷ δούλῳ σου, κ.τ.λ.

Au. Ver.—17 And Naaman said, Shall there not then, I pray thee, be given to thy servant, two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord.

Shall there not then.

Maurer, Ged., Booth.—*Let there.*

Houb.—17 Tum Naaman, *quamvis, inquit, non tu hæc à me, tamen detur, quæso, servo tuo tantum glebæ, &c.*

17 καὶ Recte Græci Intt. καὶ εἰ μὴ, *et si non*, tanquam ὅτι, suppleto verbo ὀφείλω, *accipis*, ex ante-dictis. Vulgatus, *ut vis*, nullâ ex certâ scripturâ, nisi fortè ex ὅτι, radicis ὅτι, *velle, consentire.*

Ver. 18.

לדבר הזה יסלח ייחזקאל
בבוא אלני בית רמון להשתחויה
והוא נשען עלי י ו השתחויה בית
רמון בהשתחויה בית רמון וסלח
ייחזקאל עבדך הזה :

נא כרוב לא רץ

καὶ ἰδασεται κύριος τῷ δούλῳ σου ἐν τῷ εἰσπορεύεσθαι τὸν κύριόν μου εἰς οἶκον 'Ρεμμάν προσκυνῆσαι ἐκεῖ καὶ αὐτὸς ἐπαναπαύσεται ἐπὶ τῆς χειρὸς μου, καὶ προσκυνῶ ἐν οἴκῳ 'Ρεμμάν ἐν τῷ προσκυνεῖν αὐτὸν ἐν οἴκῳ 'Ρεμμάν καὶ ἰδασεται δὴ κύριος τῷ δούλῳ σου ἐν τῷ λόγῳ τούτῳ.

Au. Ver.—18 In this thing the Lord pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

Rimmon.

Bp. Patrick.—This was the god of the Syrians, but no author informs us what god this was, nor whence so called. Only many conjecture, because *Rimmon* in Hebrew signifies a pomegranate, that *Venus* is hereby meant, to whom such fruit was sacred. But Scaliger understands this to be *Jupiter*, the thunderer, as they called him. And our Selden thinks it is derived from *rum*, which signifies *high*. Whence Heysichius saith ὁ Παμὰς signifies ὕψιστος θεὸς, *the most high God.*

Dr. A. Clarke.—2 The god *Rimmon*, mentioned ver. 18, we meet with nowhere else in the Scriptures, unless it be the same

which Stephen calls *Remphan* [so *Pool*]. Acts vii. 43. *Selden* thinks that *Rimmon* is the same with *Elion*, a god of the Phœnicians, borrowed undoubtedly from the עֵלִיִּן *Elion*, the *Most High*, of the Hebrews, one of the names of the supreme God, which *attribute* became a god of the Phœnicians. *Hezychius* has the word 'Ραμᾶς *Ramas*, which he translates ὁ ὑψίστος Θεός, the *Most High God*, which agrees very well with the Hebrew רִמּוֹן *Rimmon*, from רָמָה *ramah*, to *make high*, or *exalt*. And all these agree with the sun, as being the *highest* or *most exalted* in what is called the solar system. Some think *Saturn* is intended, and others *Venus*.

Gesen.—*Rimmon*, pr. n. a) A Syrian idol, 2 Kings v. 18; comp. pr. n. רִמְמוֹן and רִמְמוֹן; perh. the *exalted*, from ר. רָם no. I. [to be high]. *Heych.* 'Ραμᾶς ὁ ὑψίστος Θεός.

On my hand. So *Houb.*, *Dathe*, *Booth*.

On my hand; or, arm [so *Ged.*], as that word sometimes signifies, both in Scripture and other authors; or, *shoulder* [so *Patrick*]; upon which the king leaned, either for state or for support.

When I bow myself down.

Houb.—18 בִּשְׁחֻלָּי, *Dum ego inclinor*. Hæc verba jungi quidem possunt cum sequentibus rebus, dum ego inclinabor ... *ignoscet mihi Dominus*. Sed Græci Intt. et Vulgatus, בִּשְׁחֻלָּי, *dum ille inclinatur*, quæ scriptio melius notat mutuam operam, quam Naaman Regi Syriæ præstabat, ut inclinaret se, dum ille se inclinabat ... בִּרְבִי, *ob eam igitur causam*, seu, quia non alium Deum sum adoraturus, quàm Deum Israel.

Ver. 19.

וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם בְּנִיִּךְ כְּבָרְתָּ אִתּוֹ
וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם בְּנִיִּךְ כְּבָרְתָּ אִתּוֹ

καὶ εἶπεν Ἑλισαίῃ πρὸς Ναυμάν, δεῦρο εἰς εἰρήνην καὶ ἀπῆλθεν ἀπ' αὐτοῦ εἰς Δεβραθὰ τῆς γῆς.

Au. Ver.—12 And he said unto him, Go in peace. So he departed from him a little way [Heb., a little piece of ground, as Gen. xxxv. 16].

Go in peace.

Pool.—Go in peace: these words may contain an answer, either, first, To his last petition, ver. 18; and so the sense may be this, Be not too solicitous about this matter;

go, and the peace or blessing of God go along with thee. So the prophet both prays to God to bless and direct him in this and all other things, and intimates that God would do so. Or, secondly, To the former, ver. 17; Trouble not thyself about any of our earth, but go to thine own land, and I wish thee from God, and doubt not but God will give thee, *peace*, i. e., his favour and other blessings, which are oft contained in this word, if thou dost persist in this religion which thou hast now received. Or rather, this is only a farewell salutation, wherewith the prophet dismisseth him without any further answer to his requests, or instruction about his doubt; which he forbore by the motion of God's Spirit, which sometimes gives and sometimes denies instructions to persons or people, as he thinks fit. See Acts xvi. 6, 7. And the prophet by the Spirit's direction might forbear to give him particular answers, partly because these matters were not of such importance as to concern the essence or foundation of religion; and partly because he was yet but a novice, and not able to bear all truths, which was for a time the condition of the apostles, John xvi. 12, nor fit to be pressed to the practice of the hardest duties, which Christ himself thought not convenient for his disciples, Matt. ix. 14—17. And therefore he at present accepts of his profession of the true, and his renunciation of the false religion; and of this declaration, that what he did in the temple of Rimmon should not now be (as he had formerly intended and practised it) a religious action towards the idol, but only a civil respect to his master. And what was necessary for him to know further about the lawfulness or sinfulness of that action, the prophet might take another and a more convenient time to inform him.

Bp. Patrick.—Go in peace.] The prophet did not condemn this, but bade him not trouble himself about this matter; for he did not offend against God's law, which was not intended for such as he was: though there are some of the Jews who think that these words, *Go in peace*, relate to the verse foregoing; that he need not to trouble himself about carrying earth with him out of the land of Israel to make an altar (for it doth not appear he gave him any), and so left this matter of bowing in the house of Rimmon undetermined. And no less a person than Bochartus hath a large disserta-

tion about this whole matter; wherein he endeavours to defend their opinion, who think Naaman begs pardon for what he had done in times past, not for what he should continue to do; and renders these words (as Dr. Lightfoot also doth), "when I have bowed," &c. But this seems to me altogether improbable; for then he would not have mentioned what he did as the king's servant; but simply the idolatry he had committed in worshipping Rimmon. Besides, the Oriental versions, as well as the Greek and the Vulgar, and the Hebrew doctors generally, as well as Christian interpreters, understand it as we do, that he speaks of the future act of bowing; which, being only a civil action, and he declaring himself publicly to be a worshipper only of the God of Israel, he hoped would not be imputed to him as a sin. And so the famous Buxtorfius in a letter to Theod. Hackspan saith, Omnes, quotquot vidi, interpretes referunt ad futurum, &c. "All interpreters, as many as I have seen, refer this to the future, and not to the time past." And so doth the Chaldee paraphrast himself: and I am very much of the same opinion.

Dr. A. Clarke.—19 *And he said unto him.*] There is a most singular and important reading in one of De Rossi's MSS., which he numbers 191. It has in the margin 'ק אל, that is, "read אל, not, instead of ו, to him." Now this reading supposes that Naaman *did* ask permission from the prophet to worship in Rimmon's temple; to which the prophet answers, *No; go in peace*: that is, maintain thy holy resolutions, be a consistent worshipper of the true God, and avoid all idolatrous practices. Another MS., No. 383, appears first to have written ו to him, but to have corrected it immediately by inserting an א aleph after the ו vau; and thus, instead of making it אל no, it has made it אל lu, which is no word.

Houb.—וְשָׁלוֹם, *vade cum pace*. Non ei interdictit Elisæus, ne manum regis Syriæ fulciat, et cum eo se in Templo Remmon inclinet; quia Naaman palam profitetur, se Dei Israel fore cultorem, neque dubitabat, Syriæ regi ingratum non fore, ut eum Deum sequeretur, per quem fuerat leprâ mundatus. Homines religionem, cujus essent, victimis et sacrificiis profitebantur. Pollicitus est Naaman se victimas Deo Israel sacrificaturum. Itaque ex eo, quodd Naaman regi Syriæ, se inclinanti ante Remmon, opem ferebat, colligi non jam poterat, Deum Rem-

mon ab ipso coli, tum quia isti Deo non sacrificabat, tum etiam quia coram eo non se inclinabat proprio Marte ac solus, sed tantum regi opem ferens, et munus suum administrans. Qui convertunt Præterito tempore, *ignosce...quodd adorantis regis manum sustinuerim*, quasi Naaman veniam oret ab Elizæo, quodd Deum Remmon adorârît, à sententia et à verbis ipsis non uno modo aberrant. Nam 1o. venia delicti talis petenda erat ab ipso Deo, quem jam tum Naaman agnoscebat, ut infra, non ab Elizæo. 2o. Quoniam mox Naaman pollicitus fuit se non alteri Deo, quam Domino sacrificaturum, si veniam oraret pro pristina suâ idololatriâ, diceret *ignosce...quodd sacrificaverim Deo Remmon*, adhibito utrobique eodem verbo *sacrificare*, quo verbo tanquam notâ religioni designandæ propria usus fuerat. 3o. Quodd pertinebat ut diceret, *rex inititur manu meâ*, &c. Neque enim hæc præcipua pars erat idololatriæ, sustinere manum regis adorantis; atque aded inutiliter id Naaman commemoraret. Itaque ipsa verba Naaman declarant eum orare veniam, non pro idololatriâ præteritâ, sed pro re aliâ, quæ forte videri posset pars Idololatriæ, nec tamen futura esset in Naaman, qui jam tum Deum verum colebat. At, inquit, Edm. Calmet, datam-ne fuisse ab Elizæo licentiam ministrare regi idolum adoranti? Quantæ id fuisset infamiz in Dei veri cultore? Quam pronum fuisset ut Naaman, qui idololatriæ ministraret, in idololatriam relaberetur? Respondetur primò nihil causæ fuisse, cur Propheta licentiam talem Naaman denegaret, si videbat fore, ut ea Naaman non abuteretur; quod vidisse prophetam, nullâ certâ ratione negari potest. Secundò, nulla id fuisse infamia cum jam tum notum esset omnibus, Naaman sacra facere Deo Israel, non Deo Syrorum: Tertiò periculum non fuisse ne Naaman ad Idololatriam relaberetur, quoniam rex non impediabat ne Naaman Deum Israel coleret; quod regem non impedisse liquet ex eo, quodd curat Naaman asportare secum glebas ex terra Israel, quibus glebis altare conficiat, Deum Israel palam adoraturus: denique Naaman non ministrasse idololatriæ, cum regis manum fulciret; quoniam hoc suo munere ita defungebatur, ut nullam partem obiret falsæ religionis. Nec certe Dei Remmon cultor Naaman videri poterat ipsis Syris, si nullam aliam opem regi præstabat, qui victimas suas, non autem victimas Naaman, offerebat. Is enim adorare

censebatur, qui victimas offerebat. Urget Edm. Calmet. : si licentiam talem dederat Elizæus, cur non ea licentia Daniel utebatur? Non-ne enim poterat Daniel statuum regis adorare, ut, si minus religiosum, saltem civile obsequium regi exhiberet. Petit similitudinem Edm. Calmet ex rebus longè dissimilibus. Jubebat Nabuchodonosor ut statua ipsa sua coleretur; non jubebat rex Syrorum, ut Deus Remmon adoraretur.

De Rossi.—19 וי. "Singularis est lectio, quam ad marg. exhibet codex meus 191 hispanus, *p* וי *lege nequaquam*, ut propheta non concedat, quod Naaman petebat. At vero versiones omnes legunt *ei*, nec lectionem hanc sistunt in textu hodierni codices, excepto meo 380, in quo videtur primo lectum וי."

A little way. See notes on Gen. xxxv. 16, vol. i., p. 68.

Ver. 22, 23.

וַיֹּאמֶר נַעֲמָן הִנֵּנִי הַחַד וְהַחַד

23 καὶ εἶπε, λάβε, κ.τ.λ.

Au. Ver.—23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, &c.

Be content.

Gesen.—II. *אֵץ* pp. to *will*, to *desire*. Found only in

Hiph. וַיֹּאמֶר to *will*, but used in two senses, viz.,

1 Of one who *undertakes* that which he *wills*. See notes on 1 Sam. xvii. 39, vol. ii. p. 426.

2 Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q., to *be content*, to *consent*, to *please*, sc. to do anything. Job vi. 28 וַיֹּאמֶר כִּי, *be content*, look upon me. 2 Kings vi. 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. xvii. 11, and the *Levite consented to dwell*, etc. b) Of one who yields to sin; Hos. v. 11, for he *consented and went after vanity*, i. e., idols. c) Of God, who in his clemency yields to prayer; Job. vi. 9, that it may please God, and he destroy me.

22, 23. *Changes of garments.* See notes on ver. 5, and on Gen. xlv. 22, vol. i., p. 117.

Ver. 24.

וַיָּבֵא אֶל־הָעֶפְלָי וְהַבָּנִים

καὶ ἔλθεν εἰς τὸ σκοτεινόν, κ.τ.λ.

Au. Ver.—44 And when he came to the tower [or, secret place], he took *them* from their hand, and bestowed *them* in the house : and he let the men go, and they departed.

To the tower.

Dr. A. Clarke.—The Chaldee, Septuagint, Syriac, and Arabic understand the word *עֶפְלָי* *ophel*, which we translate *tower*, as signifying a *secret, dark, or hiding place*. He was doing a deed of darkness, and he sought darkness to conceal it.

Gesen.—עֶפְלָי m. a *hill, tumulus*, 2 Kings v. 24; Mic. iv. 8 הַעֶפְלָי *hill of the daughter of Zion*, i. e., Mount Zion. Isaiah xxxii. 14. Spec. with the art *עֶפְלָי* *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall, 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21. Comp. Jos. B. J. 6, 6, 3. See Robinson's Palest. i. p. 394.

Prof. Lee.—עֶפְלָי. (a) *Swelling, or tumour*. (b) *Mount, hill*.

Ver. 26, 27.

וַיֹּאמֶר אֵלָיו לֹא־לִבִּי הָלָה בְּאַמָּר
הַפֶּדְוֹתַיִשׁ מֵעַל כִּרְפֻכְתּוֹ לְקִרְאָתָהּ הָעֵת
לְקַחַת אֶת־הַכֶּסֶף וְלְקַחַת בְּגָדִים וְיִיתִים
יִבְרָמִים וְצֹאן וּבָקָר וְעֶבְדִּים וְשִׁפְחוֹת :
וְצִרְעַת נַעֲמָן תִּדְבַּק בְּדוֹ וְהָיָה

26 καὶ εἶπε πρὸς αὐτὸν Ἑλισαίη, οὐχὶ ἡ καρδία μου ἐπορεύθη μετὰ σοῦ ὅτε ἐπιστρέψῃς ὁ ἄνθρωπος ἀπὸ τοῦ ἔργματος εἰς συναντήν σοι ; καὶ νῦν ἔλαβες τὸ ἀργύριον, καὶ νῦν ἔλαβες τὰ ἱμάτια, καὶ ἑλαιῶνας, καὶ ἄμπελῶνας καὶ πρόβατα καὶ βόας καὶ παῖδας, καὶ παιδίσκας, 27 καὶ ἡ λέπρα Ναιμάν κολληθήσεται ἐν σοί, κ.τ.λ.

Au. Ver.—26 And he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *Is it* a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and menservants, and maidservants?

27 The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever, &c.

Ged., Booth.—So thou mayest purchase garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants: (7) But the leprosy of Naaman shall cleave to thee, &c.

Houb.—26 Tu vero tulisti argentum, unde habetas vestes et oleivta et vineas, oves et

boves, servos et ancillas. 27 Sed lepra Naaman adhærebit, &c.

26 לא לי ה'ך. Scriptio partim mutila, partim mendosa. Græci Intt. legunt, *ה'ך*, לי ה'ך ע'ך. Vel omissum fuit ע'ך, post ה'ך, ex similitudine literæ ך utriusque verbi, vel fuit ע'ך in ה'ך perperam mutatum; nam recte legitur ע'ך לי ע'ך, *donne cor meum erat tecum? Num tempus est accipere?* Ita convertunt, qui mendum non sentiunt, quamquam tempus nec erat futurum, nec esse poterat cum Giezi, Elisæi servus, emeret vineas, obliueta, ærivos et ancillas, nec sententiam talem oratio introducat. Vera scriptio est, ו'טה, *nunc autem*, ut Græci Intt. *καὶ νυν*, et post eos Vulgatus. Porro לקח temporis est futuri, *et empturus es*; neque enim licet sic, *et accepisti vestes et oliveta, &c.* Acceperat enim Giezi ab Naaman *vestes*, non autem *vineas, oliveta, &c.*

CHAP. VI. 1.

— הַגִּדְתֶּנָּה חֲמֻקוֹם אֲשֶׁר אֲנִיחָנוּ
יֹשְׁבִים שָׁם לִפְנֵי צָר מְמֹנָה :

— Ἰδοὺ δὲ, ὁ τόπος, ἐν ᾧ ἡμεῖς οἰκοῦμεν ἐνώπιόν σου, στενὸς ἄφ' ἡμῶν.

Au. Ver.—1 And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us.

Sons of the prophets. See notes on ii. 3.

With thee.

Pool.—*With thee*, or, *before thy face*, i. e., under thy inspection and direction; where thou dost frequently dwell with us. Or, *to thy face*; which may be joined with the following words; and so the sense may be this, It is apparent to thy view that this *place* is too strait for us.

Ver. 3.

Au. Ver.—3 *Be content.* See notes on v. 23.

Ver. 5.

— אִתָּהּ אֲדֹנָי יְהוֹנָתָן שְׂאֵוֶל :

— καὶ ἐβόησεν, ὦ κύριε, καὶ αὐτὸ κεκρυμμένον.

Au. Ver.—5 But as one was felling a beam, the axe-head [Heb., iron] fell into the water: and he cried, and said, Alas, master! for it was borrowed.

For it was borrowed. So Houb., *Dathe*, *Gesen.*, and most commentators.

Dr. A. Clarke.—*Ah, ah, my master; and*

it has been sought. It has fallen in, and I have sought it in vain, Or, *it was borrowed.*

Ver. 6.

— וַיִּצָּף הַפִּרְזֵל :

— καὶ ἐπεδόλασε τὸ σιδήριον.

Au. Ver.—6 And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim.

And the iron did swim.

Gesen., Lee, Ged., Booth.—And he caused the iron to swim.

Gesen.—*פָּצַח* to flow, to overflow.

Hiph. 1. to cause to overflow, to make overwhelm, Deut. xi. 4.

2. to cause to swim, 2 Kings vi. 6.

Ver. 8.

— אֶל־מֶלֶךְ הַסּוּרְיָא פָּלְגֵי אֶלְמָנִי מַחֲנֵי :

— εἰς τὸν τὸπον τόνδε τινὰ ἑλμῶνι παρεμβάλω.

Au. Ver.—8 Then the King of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp [or, encamping].

Houb.—8 חֲמֻנִי: Si hoc verbum non mutatur, interpretandum est, *castra mea*, ex הַחֲמָה, *castra ponere.* Verum Benadad dicere, non *castra*, sed *insidias ponam*, sequentia declarant; et ver. 9, *לִמְחֻנִי*, *insidiantur*, non חֲמָה, *castra habent*; ut facile credas, pro חֲמֻנִי legendum חֲמָה. Favet huic animadversioni ipsum verbum חֲמֻנִי, quod non alibi legitur, natum ex radice חָמָה.

Ver. 9.

— הַשְׂאֵר מַעֲבָר הַמֶּלֶךְ הַסּוּרְיָא בְּרִשְׁתָּם
אֲרָם נְחֻתִים :

— φύλαξαι μὴ παρελθεῖν ἐν τῷ τόπῳ τούτῳ, ὅτι ἐκεῖ Συρία κέρνηται.

Au. Ver.—2 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

Beware, &c.

Maurer.—וְהַשְׂאֵר. Schulzius, Dathius, alii: *cave tibi, quo minus in illum locum venias*, sc. secure, nihil mali timens. De Wettius: *cave, tibi, quo minus illum locum prætereas* h. e., negligas. Si recte judico, ad contextum accommodatius erit: *cave tibi, ne locum illum superent* (dass man nicht cet. cf. E. Gr. min. § 273), *ibi enim Syri descendunt.*

Ver. 11.

— תָּלֹא תַנְדִּיד לִי מִי מִשְׁלָנִי אֶל־
מֶלֶךְ יִשְׂרָאֵל :

— οὐκ ἀναγγελεῖτέ μοι τίς προδίδωσί με βασιλεῖ Ἰσραὴλ.

Au. Ver.—11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, will you not shew me which of us is for the king of Israel?

Which of us is for the king, &c.

Houb., Ged., Booth.—Who betrays us to the king.

Houb.—11 מִי מִשְׁלֵנוּ אֶל מֶלֶךְ. *Novi Interpretes* convertunt, *quis ex nobis ad regem...* incommode et obscurè. *Meliùs* *Vulgatus* et *Græci Intt.* *quis prodat nos apud regem*, ex שָׁלָה, *decipere*, quo verbo utebatur *Sunamitis*, iv. 28 cùm diceret אִם חֲשַׁלְהָ אֵין, *ne me decipias*. Itaque non recte *Clericus* conjectabat, *Græcos legisse* מַלְשָׁנוּ, ex *Chaldaica radice* לַשָּׁן, *accusare, prodere*.

Ver. 13.

וַיֹּאמֶר לָכֵן וַיֵּרָא מֵאֵיכָה דָּוִד וְגו'
אִי כִי

καὶ εἶπε, δεῦτε ἴδετε ποῦ οὗτος, κ.τ.λ.

Au. Ver.—13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold he is in Dothan.

Houb.—13 אִיכָה, *ubi*. *Masora* אִיכָה, ex pravâ scripturâ *Codicum suorum*. Non enim potest esse אִיכָה affixum, ubi sequitur וְגו' ipsum pronomen, à quo excluditur affixum.

Maurer.—אִיכָה] an אִיכָה? *Masorethas* אִיכָה pronunciaſſe, apparet ex eo, quod scribi jubent אִיכָה. Nonnulli libri; אִיכָה, quod eodem redit. Sed quod alii exhibent אִיכָה ferri nequit.

Ver. 22.

וַיֹּאמֶר לֹא תִנְחָה תֶּאֱשֶׁר שְׂבִיתָ
בְּחֶרֶבְךָ וּבְנִשְׁתָּהּ אֶתֶּם מִדָּה וְגו'

καὶ εἶπεν, οὐ πατάξεις, εἰ μὴ οὐδ' ἡχμαλώ-
τευσας, ἐν ῥομφαίᾳ σου καὶ τόξῳ σου σὺ τῦπτεῖς' κ.τ.λ.

Au. Ver.—22 And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

Bp. Patrick.—Wouldest thou smite those

whom thou hast taken captive with thy sword.] As much as to say, thou wouldest not be so cruel, as in cold blood to kill those whom thou thyself hadst taken prisoners in a battle. Much more then are those to be spared who are not thy captives, but God's. Thou hast not taken them with thy sword, or with thy bow; but he hath brought them to thee, and delivered them into thy hand, not that thou mayest kill them, but use them kindly. To this purpose *Ralbag* (see *Selden*, *De Jure Nat. et Gent.* p. 745).

Bp. Horsley.—Wouldest thou smite? rather, Art thou about to smite? The force of the question is this, Are they whom thou art about to smite captives made by thy own sword and thy own bow? The prophet would insinuate that the king of Israel had no right over these persons, and so the *Vulgate* takes it. "Non percuties; neque enim cepisti eos gladio et arcu tuo, ut percutias."

Ged.—22 Thou shalt not smite: art thou wont to smite those even, whom thou hast made captives by thy sword and by thy bow?

Houb.—*Noli percutere. An tu eos, quasi gladio tuo et arcu captivos feceris, interficere paras?* Verbum pro verbo, *an quia captivos fecisti*, quasi diceret *Elisæus*; cur tu eos occideres, quos non tuis armis cepisti? Nam jus belli est, interficere eos, quos armis ceperis. Plerique sic habent אִיכָה, ut relativum quos, et ita convertunt, *an quos tu gladio et arcu cepisti, interficeres*, et videre hic sibi videntur, cum *Grotio*, argumentum à majori. Parcerea, inquit, captivis tuis, quanto magis iis, quos Dei benignitas tibi in manus dedit? Sed non modo id obscurum et longè petatum, sed etiam fundamento incerto positum. Neque enim *Sacra Pagina* docet reges *Israel* captivis suis, vi armorum factis, non autem in hostium fidem se tradentibus, parcere fuisse solitos.

Maurer.—*Clericus*, *Schulzius*, *Dathius*; alii: "num quos gladio et arcu, i. e., in bello captivos fecisti, concidere soles?" i. e., cum captivis tuis soleas ignoscere, multo magis his, quos non cepisti, ut ignoscas æquum est." Quæ interpretatio nimis artificiosa et coacta videtur. Suspicio mihi oritur, ante אִיכָה librarium incuria ortum esse ex præcedenti תִּנְחָה, quam conjecturam si probaveris, optimum sensum habebis hunc: *Quos gladio et arcu captivos fecisti, hos cedis sc. cedito* sc. ex jure belli *Mosaico* *Deut.* xx. 13. Atqui *Syri* illi non belli jure capti

sunt, sed dei ductu ignari in hostium potestatem pervenerunt. Ergo iis parcendum est. Eandem hanc interpretationem etiam de Wettius in vers. secutus est. Hic autem ה, voci דָּבָהּ præmissum cum Gesenio Gr. ampl. p. 754, min §. 122, 2, pro articulo habuisse videtur, nam ne verbulo quidem tetigit hanc litteram, quum aliis in locis de mutata lectione soleat lectores admonere. Possitne vero ה per Patach ante מ esse articulus, haud nihil ambigam.

Ver. 23.

Au. Ver.—23 So the bands of Syria came no more into the land of Israel.

Bands.

Bp. Horsley.—Pillaging parties.

Gesen.—חַיִּט. 1. *An incision, cutting.*

2. *A troop, band of warriors*, (pp. a cutting in,) so called from the figure as intended to cut or break in upon the enemy, like Lat. *acies*; mostly of light-armed troops engaged in plundering and predatory incursions.

Ver. 25.

וַיְהִי כִּשְׁמֹנֶה עָשָׂר אֲשָׁרִים
עַל־הָאִשָּׁה עַד הָיְתָה רֹאשִׁיתָם
לְכֶסֶף וְלִבְעַת תִּקַּב הַיְּיֹנִים
כְּחֶמֶשׁ :

דבונים קי

καὶ ἐγένετο λιμὸς μέγας ἐν Σαμαρεία, καὶ ἰδοὺ περιεκάθητο ἐπ' αὐτὴν ἑως οὗ ἐγενήθη κεφαλὴ ὄνου πεντήκοντα ἀργυρίου, καὶ τέταρτον τοῦ κάβου κόπρον περισσεῶν πέντε ἀργυρίου.

Au. Ver.—25 And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for four-score *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

Pool.—*Pieces of silver*, supposed to be shekels; and the common shekel being valued at fifteen pence of English money, this amounts to five pounds [so *Patrick*]. *A cab*; a measure containing twenty-four eggs [so *Patrick*]. *Dove's dung*; which they used not for fire, (for he is speaking here only of the scarcity of food,) but for food; which, if it seem incredible, it must be considered, first, That famine hath constrained people to eat things as improper and unfit for nourishment as this, as dry leather, and man's dung, as is implied Isaiah xxxvi. 12, and affirmed by grave historians. Secondly, that some creatures do usually eat the dung of others. Thirdly,

That dove's dung, though it be hotter than ordinary, might in other respects be fitter for nourishment than other, as being made of the best and purest grains, and having some moisture in it, &c. Fourthly, That this Hebrew word being of an obscure and doubtful signification, and no where else used, may be, and is by learned men, otherwise rendered and understood; either, first of the corn which is found in the crops of doves; or, secondly, of the guts and other inwards of doves; or rather, thirdly, of a sort of cicer [so *Houb.*, *Schulz.*, *Dathe*, *Maurer*, *Clarke*], or *pease*, which in the Arabic language (which is near akin to the Hebrew, and from which many words are explained) is called *dove's dung*; for this was a food much in use amongst the poorer Israelites, and was by all esteemed a very coarse food, and therefore fit to be joined with an ass's head; and a *cab* was the usual measure of all sorts of grains and fruits of that sort.

Bp. Patrick.—*Fitches or lentiles.*

Dr. A. Clarke.—The *piece of silver* was probably the *drachm*, worth about *seven pence three farthings* of our money; the whole amounting to about *two pounds nine shillings*. The *cab* was about a *quart* or *three pints*.—*Dove's dung*, דבונים. Whether this means *pigeon's dung* literally, or a kind of *pulse*, has been variously disputed by learned men. I shall content myself with asserting that it is probable a sort of *pease* are meant, which the Arabs to this day call by this name. "The *garvanços*, *cicer*, or *chick pea*," says *Dr. Shaw*, "has been taken for the pigeon's dung, mentioned in the siege of Samaria; and as the *cicer* is pointed at one end, and acquires an *ash colour* in parching, the first of which circumstances answers to the *figure*, the second to the usual colour of *dove's dung*, the supposition is by no means to be disregarded."

I should not omit saying that *dove's dung* is of great value in the East for its power in producing *cucumbers*, *melons*, &c., which has induced many learned men to take the words *literally*. *Bochart* has exhausted this subject, and concludes that a kind of *pulse* is meant. Most learned men are of his opinion.

Ged., Booth.—The fourth part of a kab of vetches at five shekels of silver.

Gesen.—חֲצִי יֹנִים לְחֶמֶשׁ יֹנִים (ר. חֲצִי cacavit) *dove's dung* [so *Lee*, *Maurer*], 2 K. vi. 25,

Cheth. This may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. ii., p. 32. Rosenmüller ad Bocharti Hieroz. ii., p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, حرو العصفار; and as in Germ. asafœtida is called *devils' dung*. See Bochart Hieroz. ii., p. 580 sq. compared with Celsius l. c. p. 233, who shows that Bochart was mistaken in affirming that among the Arabs, doves' or sparrows' dung is a common epithet for chick peas or vetches fried. In Keri 2 Kings l. c. is רְבִיכִים q. v.

Prof. Lee.—רְבִיכִים, for רְבִיכִים, followed by יִכְיִם, kethiv, 2 Kings vi. 25, r. רְבִיכִים, *pigeons' dung*; which, it is probable enough, might have been sold as food during a close siege. Bochart, "non minus probabile,—," says Gesenius,—imagined that this was the name of some vegetable, Hieroz. ii., lib. i., p. 31; which Celsius, Hierob. ii. 30, seq. has shown to be groundless. It might have occurred both to Bochart and Gesenius, that it was not very likely to get any sort of vegetable in a closely besieged city.

Houb.—רְבִיכִים, conjuncte. Quidam Codices, רְבִיכִים, separate; alii רְבִיכִים conjuncte, cum uno י. Porro inepte Masora רְבִיכִים, quasi honestius id esset, quam רְבִיכִים, cum crederent significari *stercus columbarum*; de quo non agitur, sed de *ciceribus*, ut multis probat Sam. Bochartus; qui *ciceres* vocabantur, *stercus columbarum*, quomodo nos Galli fungos quasdam agrestes nominamus, *vesse de loup*.

Ver. 27.

וַיֹּאמֶר אֶל־יֹשֶׁעָה יְהוָה כִּמְהֵרָה : אִישׁ יִשְׁעָה חֶמְדָּתָהּ אוֹ מִדְּתִיקָה :

καὶ εἶπεν αὐτῇ, μὴ σὲ σώσαι κύριος, πόθεν σώσει σε; μὴ ἀπὸ θλάσσης ἢ ἀπὸ λησού;

Au. Ver.—27 And he said, If the Lord do not help thee [or, let not the Lord save thee], whence shall I help thee? out of the barnfloor, or out of the winepress?

Pool.—If the Lord do not help thee [so *Dathe*], or, let not God help thee, as some both ancient and late interpreters render the words. So they are words of impatience, and rage, and a formal curse, wishing that God would not help her, as he could not, as Josephus, amongst others, understand it; which agrees too well with the character of

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the man, an infidel, and an idolater, and a wicked man, and at this time in a great rage, as appears from ver. 31. Or, they may be rendered thus, No; (as this Hebrew particle is sometimes used, as Job xx. 17; Psal. xxxiv. 5; xli. 2; l. 3; Prov. iii. 3, 25; xxxi. 4;) *let the Lord help thee*. So it may be taken, either, first, As a direction: No; do not cry to me, but to God, for help: God help thee, for I cannot. Or rather, secondly, As a profane scoff: No, come not to me, but go to him to whom Elisha directs you; pray to the Lord: you see how ready he is to help you, by his suffering you to come to this extremity; wait upon God for relief, as Elisha adviseth me; but I will wait no longer for him, ver. 33, and I will take a course with Elisha for thus abusing both me and my people with vain hopes. Or thus, *The Lord* (on whom forsooth thou and I are commanded to wait for help) *will not help thee*, as he could easily do, and would do, if he were so good as Elisha pretends; *whence then shall I help thee? Out of the barn-floor, or out of the wine-press?* Dost thou ask of me corn or wine, which I want for myself?

Houb.—Ille autem, Dominus non dat tibi salutem: unde ego tibi salutem afferam?

27 וַיֹּאמֶר יֹשֶׁעָה : Clericus, turbam sequens, ne te servet... *Jehova*, et in Commentario suo, "hoc est, te perdat *Jehova*. Importunam mulierem, quam putabat à se victum petere, quem norat sibi non esse, ejusmodi imprecatione à se amoliebatur." Sapientior, meo judicio, Syrus, qui cum legeret אִישׁ יִשְׁעָה, ne, id prætermisit, ne regem induceret mulieri fame oppressæ importune maledicentem. Neque enim crediderim eum legisse אִישׁ, pro אִלִּי, illi, quanquam habet אִלִּי; quia רֹא אִלִּי אִישׁ, non satis simile. Sed facile erat videre, scriptum fuisse אִישׁ, ne, pro אִלִּי, non, quod legit Vulgatus, nec non Chaldæus, qui אִישׁ יִשְׁעָה, non te servat Dominus; nam parum fideliter Chaldæi Latinus Interpres, ni salvet te Dominus.

Maurer.—אִישׁ יִשְׁעָה Interpretes recentiores ad unum omnes: ni Jova te servat, unde ego cet. Dolendum vero est, illa nunquam significare nisi. Particula אִישׁ hic idem valet quod Gr. μὴ in propositionibus, quas vocant, subjectivis, ut sensus sit: *vereor ut Deus te servet, μὴ σε σώσαι κύριος* LXX. Cf. Ps. xli. 3; l. 3; cxxi. 3; Cant. vii. 3, nisi mavis explicare: ne sc. me adeas precibus tuis (cf. Ruth. i. 13)! *Deus te servet!*

5 Y

Sed prior ratio haud dubie preferenda. Unde ego te potero servare? num ex arca an e torculari? Postrema verba per acerbissimam ironiam addita sunt a rege ad incitas redacto, cf. quæ sequuntur.

Ver. 31, 32.

וַיֹּאמֶר בְּחַיֵּי-שֵׁחַ-לִּי אֶלְחִים וְלָהּ 31
יֹסֵף אֲמִי-עֶמְדָּר רָאשׁ אֶלְיָשָׁע בֶּרֶךְ-שֹׁפָט
עָלָיו הַיּוֹם: 32 וְאַלְיָשָׁע יָשָׁב בְּבֵיתוֹ
וְהַזְקֵנִים וְשִׁבְיָם אִתּוֹ וַיִּשְׁלַח אִישׁ
מִלִּפְנֵי בִטְרָם יָבֵא חֲפִלָּה אֶלְיִי
וַהֲמִי אֶמְרַת אֶל-הַזְקֵנִים וְגו'

31 καὶ εἶπε, Τάδε ποιῆσαι μοι ὁ Θεὸς καὶ τάδε προσθῆι, εἰ στήσεται ἡ κεφαλὴ Ἑλισαῖ ἐπ' αὐτῷ σήμερον. 32 καὶ Ἑλισαῖ ἐκάθητο ἐν τῷ οἴκῳ αὐτοῦ, καὶ οἱ πρεσβύτεροι ἐκάθητο μετ' αὐτοῦ· καὶ ἀπέστειλεν ἄνδρα πρὸ προσώπου αὐτοῦ πρὶν ἐλθεῖν τὸν ἄγγελον πρὸς αὐτόν, καὶ αὐτὸς εἶπε πρὸς τοὺς πρεσβυτέρους, κ.τ.λ.

Au. Ver.—31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?

Bp. Horsley.—31, 32, "Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day. And he sent a man from before him. 32 But Elisha was sitting in his house, and the elders were sitting with him. Then ere the messenger came to him, he said," &c. See Houbigant.

Pool.—A man from before him, or, one of them who stood before his face, one of his guard, or some other officer, to take away his head, as it follows.

Houb.—31 Dixit autem rex, Propetius sit mihi Deus, caput Elisæi, filii Saphat, hoc ipso die super eum non stabit. 32 Simul misit hominem qui sibi adstabat. Interea domi sedebat Elisæus, sedebantque una seniores, antequam satellites ad eum veniret. Tum senioribus dixit, &c.

32 ...וַיֹּאמֶר: Sic habet hod. Contextus:

Elisæus domi sedebat, et senes sedebant cum eo, et misit virum a conspectu suo, antequam veniret nuntius ad eum; ille autem dixit senibus... Ordinem fuisse turbatum lectori diligentius consideranti perspicuum erit, ordinemque eum esse restituendum, quem nos in versione sequimur, ut postquam dixit Joram, non stabit caput Elisæi super ipsum, continuo subdatur, et misit a conspectu suo virum, nempe interfectorem. Quod si quis ordinem, quem nunc habemus, tueri conabitur, ex eo quæro, quid hæc sibi velint, et misit virum a conspectu suo, antequam adveniret ad eum nuntius. Elisæum liquet non esse eum, qui mittat. Quod si rex est, qui mittit, qui tandem mittere hominem dicitur, antequam ille homo, qui idem est nuntius, veniat ad Elisæum. Luce clarius est, tò antequam pertinere ad Elisæum, qui sedebat domi, antequam nuntius a rege missus adveniret; itaque illud antequam, post sedebat, esse collocandum, et hæc, quæ intercedunt, misit hominem e conspectu suo, esse in superioribus locanda post וַיִּשַׁב, sive ante וַיִּשַׁב. Ordinis permiscendi occasionem habuerit scriba in vocabulis duobus וַיִּשַׁב et וַיִּשַׁב, nonnihil similibus, ut poneret וַיִּשַׁב, et quæ sequuntur usque ad וַיִּשַׁב, ubi scribendum fuerat וַיִּשַׁב et duo verba subsequencia. Græci Intt. pro וַיִּשַׁב, legunt וַיִּשַׁב, ante se, quasi Joram ad Elisæum postea esset venturus; similiter Syrus, qui quidem, ut ordinem expediret, addidit conjunctionem ante וַיִּשַׁב, ut וַיִּשַׁב, esset, antequam autem, pertineretque וַיִּשַׁב ad ea, quæ subsequuntur; quomodo et apud Vulgatum. Verum non quadrat in seriem וַיִּשַׁב, ubi sequitur וַיִּשַׁב, ille autem dixit... Quippe idem esset ac si Latine diceret, antequam autem veniret nuntius, ille autem dixit.

Ver. 33.

עוֹרְבָנִי מְדַבֵּר עִשָּׂים וְהִנֵּה חֲפִלָּה
יָרַד אֵלָיו וַיֹּאמֶר הִנֵּה-זֹאת חֲרָצָה
מֵאֵת יְהוָה מִהַאֲחִיזָּה לִיתְּנָה עוֹר:

ἔτι αὐτοῦ λαλοῦντος μετ' αὐτῶν, καὶ, ἰδοὺ, ἄγγελος κατέβη πρὸς αὐτόν, καὶ εἶπεν, Ἰδοὺ, αὕτη ἡ κακία παρὰ Κυρίου· τί ὑπομένω τῷ Κυρίῳ ἔτι;

Au. Ver.—33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil is of the Lord; what should I wait for the Lord any longer?

Ged.—While he was yet talking with

them, lo! the king *himself* came down to him, and said: "Since from the Lord is *all* this evil, what have I, henceforth, to expect from the Lord?"

King. All the copies and versions have *messenger*: but it is an evident corruption, to me at least; and the true reading is *king*. So the author of *Commentaries and Essays*.

Dathe, Booth.—33 And while he was yet talking with them, the messenger came, and the king who had followed him, and he said, Behold, &c.

Et rex qui cum secutus fuerat. Hæc splendida esse, et regem, quem fortasse jussi sui pœnitebat, nuncium illum, quem miserat, esse subsequutum, apparet partim ex sequentibus verbis, quæ non possunt esse nisi ipsius regis, partim ex sequentis capitis septimi versu 17 et 18.—*Dathe.*

Houb.—33 וְנִשְׁלַח, *et dixit, nuntius.* (*Quid amplius Dominum expectem.*) Ex quibus verbis, colligere licet antea dixisse Elisæum, *expectate Dominum*, aut quid simile. Nescio cur Syri Latinus Interpres, *dixit Elisæus*, addito *Elisæus*; neque enim hæc verba conveniunt in Elisæum. Convenirent potius in regem, quam ejus in *satellitem*, וְנִשְׁלַח. Atque haud scio an legendum וְנִשְׁלַח, *rex*. Nam cum mox dixerit Elisæus, *en sonitus pedum ejus post eum*, apparet regem venisse ad Elisæum. Forte quædam perierunt quæ inter וְנִשְׁלַח et וְנִשְׁלַח, olim legerentur, quæque docerent, venisse ad Elisæum, post satellitem, ipsum regem, ut infra narratur vii. 17. Jusserat Elisæus, ne sinerent satellitem intrare; sic ut non videretur, satellitem potuisse adire ad Elisæum.

Bp. Patrick.—33 Some imagine that the messenger being come, spake these words in the king's name; but it seems more reasonable to think the king, who was also come, spake them himself [so *Bp. Horsley*], in a fit of raging despair. He could not but acknowledge that the Lord had brought them into this distress. Upon which Elisha exhorted him to wait till he would please (who only could do it) to deliver them. But he impatiently answered, he had waited so long in vain, that he had no hope left, since they were driven to such extremity that women ate their own children. Or these words may be thus interpreted (taking the former part of them to be spoken by the prophet, and the latter by the king), *And he said* (that is, the prophet said), Acknowledge the hand of God in this evil, which comes

from him. To which the king replied, And what else can I expect from the Lord, unless it be such plagues? No, saith Elisha in the very next words, ye shall have plenty here to-morrow.

CHAP. VII. 1.

Au. Ver.—1 *Two measures.* See notes on 1 Kings xviii. 32, p. 884.

Ver. 2.

וַיַּעַן הַשָּׁלִישׁ אֶת־הַמֶּלֶךְ לֵאמֹר לְמַלְאָךְ נִשְׁעָן עַל־יָדוֹ אֶת־אִישׁ הַחֲלִיחִים וַיֹּאמֶר הַמֶּלֶךְ הִנֵּה עֲשָׂה אֲרָבוֹת בְּשָׁמַיִם הִנֵּה הַדָּבָר הַזֶּה וַיֹּאמֶר הַמֶּלֶךְ לֵאמֹר בְּעֵינַיִךְ וַיֹּאמֶר לֹא הֵמָּלֵךְ :

καὶ ἀπεκρίθη ὁ τριστάτης, ἐφ' ὃν ὁ βασιλεὺς ἐπανεπαύετο ἐπὶ τὴν χεῖρα αὐτοῦ, τῷ Ἑλισαίῳ, καὶ εἶπεν, ἰδοὺ, ποιήσει κύριος καταράκτας ἐν οὐρανῷ, μὴ ᾗσται τὸ ῥῆμα τοῦτο; καὶ Ἑλισαίῳ εἶπεν, ἰδοὺ, σὺ ὄψει τοῖς ὀφθαλμοῖς σου, καὶ ἐκείθεν οὐ φάγη.

Au. Ver.—2 Then a lord [Heb., a lord which belonged to the king leaning upon his hand, ch. v. 18] on whose hand the king leaned, answered the man of God, and said, Behold, *if* the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

Lord. See notes on Exod. xiv. 7, vol. i., p. 267.

The king, &c.

Houb.—וְנִשְׁלַח, *Regi.* Lege וְנִשְׁלַח, *Rex.* ut scriptum fuit manu priori in Codice Orat. 42. Aliter careret suo nominativo verbum וְנִשְׁלַח, *innitebatur.* Series Hebraica est talis: *Tribunus cujus rex innitebatur super manum ejus*, affixo posito, de more, post relativum. Ita legunt Græci Intt. qui ὁ βασιλεὺς, *Rex*, ... וְנִשְׁלַח, *en tu.* Infra וְנִשְׁלַח, versu ultimo, ut fuerat hic scribendum. Littera ה finalis circulo superno castigatur in Codicibus.

Maurer.—וְנִשְׁלַח [וְנִשְׁלַח] *et respondit præfectus triariorum, cujus manus rex inniti solebat.* וְנִשְׁלַח = וְנִשְׁלַח: pro וְנִשְׁלַח legendum puto וְנִשְׁלַח, quam scripturam exhibent plures et scripti et editi libri; dubito enim, num possit lamed in hoc tali contextu ante Nominativum poni. cf. *Comm. ampl.* in Jos. p. 114, ubi locos, quos afferunt eruditi, expedivi omnes. Ceterum illi hujus commatis explicandi modo, quem l. l. sequutus sum (*et respondit præf. triar. regis, qui illius manus innitebatur*), præter locum parallelum

vs. 17, id potissimum obstat, quod חָפֶז caret articulo.

Windows.

Houb., Ged.—Cataracts.

Gesen.—חַפֶּז f. pp. *net work, laced work*, and so a *lattice*, once in Sing. Hos. xiii. 3; elsewhere only in Plur. חַפְּזֹת. R. חַפֶּז.

1. *A window*, as closed by a lattice, and not with glass, Ecc. xii. 3.

4. חַפְּזֹת הַשָּׁמַיִם *windows of heaven*, i. e., *sluices, flood-gates*, which are opened to let fall the rain, Gen. vii. 11; viii. 2; 2 Kings vii. 19, &c.

Houb.—חַפְּזֹת, *cataractas*, Maluit Clericus, *fenestras*. Sed tamen malè, *fenestras*; quia planum est alludere Tribunam ad cœli *cataractas*, quæ in diluvio ruptæ sunt, quæ nominantur *cataractæ*, ab impetu cadentium aquarum, ex verbo חַפֶּז, nunc Arabico, *vehemens esse ac violentus*, non autem ex *foramine*, qualis est *fenestra*. Neque convenit *fenestra* in cœlos. Sic ait Tribunus: quamquam Deus triticum cœlo demitteret, ut in Diluvio demisit aquas, non tamen fore, &c.

Ver. 4.

וְנָפְלָה אֶל־מַחְנֶה אֲנִים אִם־יִחְיֶינָה
נַחֲיָה וְאִם־יָמִיתָנוּ נָמָתָנוּ :

— καὶ ἐμπίσωμεν εἰς τὴν παρεμβολὴν Συρίας· ἐὰν ζωογονήσωσιν ἡμᾶς, καὶ ζησόμεθα· καὶ ἐὰν θανατώσωσιν ἡμᾶς, καὶ ἀποθανούμεθα.

Au. Ver.—4 — Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.

Houb.—4 וְנָפְלָה אֶל־מַחְנֶה אֲנִים, *si nos oivificabunt*. Lege וְנָפְלָה, ut scriptum lego in Codice Orat. 42. Rectè ad nomen אֲנִים, adjungitur numerus pluralis, quia nomen est nationale. Sic antè vi. 9, וְנָפְלָה אֶל־מַחְנֶה אֲנִים, *Syri sunt in insidiis*. Itaque in fine versùs legendum וְנָפְלָה אֶל־מַחְנֶה אֲנִים, non וְנָפְלָה אֶל־מַחְנֶה אֲנִים.

Ver. 6.

וַיִּדְבֹּר הַשָּׁמַיִם וַיִּתְּנֵם אֶל־מַחְנֶה אֲנִים
וַיִּקְבֹּץ וְהוּלָה סָם קוֹל חַיִּל בְּדָוִד וַיִּתְּנֵם
אִישׁ אֶל־אֶחָיו הֵנָּה שֶׁכֶּר־עֲלֵינוּ מְלִיכָה
וַיִּתְּנֵם אֶל־מַלְכֵי הַחֲתִים וְגו'.

καὶ κύριος ἀκουστὴν ἐποίησε παρεμβολὴν τὴν Συρίας φωνὴν ἀρματος καὶ φωνὴν ἵππου, φωνὴν δυνάμεως μεγάλης· καὶ εἶπεν ἀνὴρ πρὸς τὸν ἀδελφὸν αὐτοῦ, Νὺν ἐμυσθόσατο ἐφ' ἡμᾶς ὁ βασιλεὺς Ἰσραὴλ τοὺς βασιλεῖς τῶν Χετταίων, κ.τ.λ.

Au. Ver.—6 For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

The Lord.

Houb., Booth.—Jehovah.

6 וְיָיָה: Potius יְיָ, *Dominus*, ut habet Codex Orat. 56. Quippe Historicus sacer nomen *Adonai* non solet usurpare, cùm ipse narrat. Est *Adonai* eorum tantùm, qui loquentes inducuntur. Præterea רֹד ' in וְיָיָה, vel est affixum, vel statûs constructi nota; quæ duæ res hic non habent locum. Circulo animadvertunt Codices, quo significant, esse וְיָיָה præter scribendi morem consuetum.

The kings of the Hittites.

Bp. Patrick.—Those people of the land of Canaan called Hittites, who dwelt about Hebron and Beer-sheba, were rooted out by the Israelites. But either some of them fled, and settled themselves in some neighbouring country, and there grew very populous; or else, we are to understand by the kings of the Hittites (as Josephus doth), the kings τῶν νήσων, *of the isles*, lib. ix. Antiq. cap. 2. As if *chittim* was the same with *cetim*, as all isles, he saith, are called. Every one of which had a king; as Egypt itself was then divided into several kingdoms; whose help the Syrians thought, the king of Israel had procured.

Gesen.—וְיָיָה, 2 Kings vii. 6, spoken of all the Canaanitish kings.

Ver. 7.

וַיִּנָּסוּ אֶל־נַפְשָׁם :

— καὶ ἔφυγον πρὸς τὴν ψυχὴν αὐτῶν.

Au. Ver.—7 — And fled for their life. *For their life.* So *Gesen.* and most commentators.

Gesen.—נַפְשָׁם. 1. *breath.*

2. The vital *spirit*, ψυχή, *anima*, through which the body lives, i. e., the principle of life manifested in the breath, comp. חַי, Lat. *anima*, also Gr. *ἄνεμος*. Hence, *life*, vital principle, *animal spirit*. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) וַיִּנָּסוּ אֶל־נַפְשָׁם *for life*, i. e., in order to save one's life, 1 Kings xix. 3; 2 Kings vii. 7. Comp. Gr. τρέχειν περὶ ψυχῆς Od. 9, 423. Valk. ad Hdot. vii. 56; ix. 36; and so (of a hare)

περὶ κρείων. But in Jer. xlv. 7, it is *against* one's life, in detriment of life.

Houb.—7 יָנֹס אֶיִנְסִים : Nos, et fugerunt, quod eos mens ducebat. Ita Vulgatus Lib. i. cap. ix. 3, quocunque eum ferebat voluntas; meliùs quàm hic, animas tantùm suas salvare cupientes. Vide dicta ad locum supra memoratum.

Ver. 9.

Houb.—9 חַו, iniquitas. Meliùs חַו Codices tres Orat. Bis tantum legitur חַו, sed ex mendo librariorum.

Ver. 10.

וַיָּבֹאוּ בְּיָמָם אֶל-שַׁעַר הָעִיר וַיִּגְדְּדוּ לָהֶם לֵאמֹר וְכוּ

καὶ εἰσῆλθον, καὶ ἐβόησαν πρὸς τὴν πύλιν τῆς πόλεως, καὶ ἀνήγγειλαν αὐτοῖς, λέγοντες, κ.τ.λ.

Au. Ver.—10 So they came and called unto the porter of the city: and they told them, saying, &c.

Unto the porter.

Dathe, Ged., Booth.—To the gate-keepers. [Arab. Chald.]

Maurer.—10 “Pro שַׁעַר הָעִיר legendum videtur שַׁעַר הָעִיר.” *Dathe.* Minime gentium. Bene jam Schulzius: “ad janitorem i. e. janitores, uti recte Syr. Chald. Arabs habent, urbis, et indicabant לָהֶם illis; nam nomina singularia, quæ quidem per se collectiva non sunt, de toto tamen aliquo genere usurpantur, ut pluralia apud Ebræos construi possunt.” vid. E. Gr. crit. p. 642. Gr. min. §. 571, coll. vs. 11.

Ver. 11.

וַיִּקְרָא הַשָּׂעָרִים וַיֵּלֶדוּ בֵּית הַמֶּלֶךְ פְּקִימָה

καὶ ἐβόησαν οἱ θυρωροὶ, καὶ ἀνήγγειλαν εἰς τὸν οἶκον τοῦ βασιλέως ἕσω.

Au. Ver.—11 And he called the porters; and they told it to the king's house within.

Houb.—*Portæ custodes, clamore facto, hoc intus ad regem pertulerunt.*

רָמָא: Lege רָמָא, et clamaverunt. Sapienter hoc loco Clericus: “Meliùs, ut puto, legeretur רָמָא, in plurali, quamvis non ignorem, quomoddò singularis numerus defendi queat. Sed durum est alterum verbum esse singulare, alterum plurale; nec dubito quin ejusmodi Anomalias debeamus libraribus.

Dathe.—11 Janitores clamore sublato a) renunciant hæc regie interiori.

a) Pro רָמָא decem codd. *Kennicotti* habent pluralem רָמָא, quem utique sequens nomen pluralis numeri רָמָא requirit. Et sic quoque ol ó: et Chaldæus. Syrus vero et Vulgatus legerunt רָמָא, quo ipso verbo ille utitur, hic vero *iverunt*.

Maurer.—11 *Et inclamavit* sc. janitores et renunciarunt sc. janitores. Verbis רָמָא רָמָא repetuntur pro antiquissimo illo narrandi modo jam ante dicta, propter ea, quæ interjecta sunt (vs. 10 רָמָא — רָמָא). Falsa est *Dathii* aliorumque interpretatio hæc: *janitores clamore sublato renunciant*.

Ver. 12.

Houb.—12 ... וַחֲבֹה, ut abscondantur. Lege וַחֲבֹה. Non recurrit חֲבֹה nisi hic et apud Jeremiam, ubi circulo castigatur. Vide Concordantias Buxtorfianas.

Ver. 13.

וַיֵּצֵא אֶחָד מֵעַבְדָּיו וַיֹּאמֶר וַיִּקְרָא הַמֶּלֶךְ מִן-הַסּוּסִים הַנִּשְׁאָרִים אֶשְׁרֵי נִשְׁאָרֵיהֶם הָיִם בְּכָל-הָעָמֶן וַיִּשְׁרָאֵל אֶשְׁרֵי נִשְׁאָרֵיהֶם הָיִם בְּכָל-הָעָמֶן וַיִּשְׁרָאֵל אֶשְׁרֵי נִשְׁאָרֵיהֶם וַיִּנְרָא:

הָעָמֶן

καὶ ἀπεκρίθη εἰς τῶν παίδων αὐτοῦ, καὶ εἶπε, λαβέτωσαν δὴ πέντε τῶν ἵππων τῶν ὑπολειμμένων, οἱ κατελείφθησαν ὧδε, ἰδοὺ, εἰσὶ πρὸς πάν τὸ πλῆθος Ἰσραὴλ το ἐκλείπον, καὶ ἀποστελοῦμεν ἐκεῖ καὶ ὀψόμεθα.

Au. Ver.—13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city [Heb., in it], (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.

Pool.—So the sense is, We may well venture these horses, though we have no more, because both they and we are ready to perish through hunger; and therefore let us use them whilst we may for our common good, or to make the discovery. But the repetition of the phrase seems to imply something more emphatical and significant than the saving of four or five horses, for which it is not probable they would be so much concerned in their circumstances. The words therefore may be rendered otherwise, *Behold, they are of a truth* (the Hebrew prefix *caph* being not here a note of similitude, as the other translations make it, and

as it is commonly used; but an affirmation of the truth and certainty of the things, as it is taken Numb. xi. 1; Dent. ix. 10; Hos. iv. 4; v. 10; John i. 14) *all the multitude of the horses of Israel that are left in it* (to wit, in the city); *behold, I say, they are even all the multitude of the horses of the Israelites which* (i. e. which multitude) *are consumed*, i. e. reduced to this small number, all consumed except these five. And thus the vulgar Latin, and some others, understand it. And this was indeed a memorable passage, and worthy of a double *behold*, to show what mischief the famine had done both upon men and beasts, and to what a low ebb the king of Israel was come, that all his troops of horses, to which he had trusted, were shrunk to so small a number.

Ken.—Several instances have been given of words improperly repeated by Jewish transcribers; who have been careless enough to make such mistakes, and yet cautious not to alter or erase, for fear of discoveries. This verse furnishes another instance, in a careless repetition of seven Hebrew words, thus:

1 הנשארים אשר נשארו בה חנם
נשארו בה חנם
2 ככל החמון ישראל אשר
2 ככל חמון ישראל אשר תמו

The exact English of this verse is—*And the servant said, Let them take now five of the remaining horses, which remain in it; behold, they are as all the multitude of Israel, which [remain in it; behold, they are as all the multitude of Israel, which] are consumed: and let us send, and see.* Whoever considers, that the second set of these seven words is neither in the Greek, nor Syriac versions; and that those translators who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition—consequently, to be now an interpolation strangely continued in the sacred text. The preceding remarks are strongly confirmed by our oldest Hebrew MS. with thirty-five others, in which these seven words are found but *once* only. So *Horsley, Clarke.*

Commentaries and Essays.—On this verse I would make the following remarks:—

First. There are seven words repeated here by mistake, which, as Dr. Kennicott

observes in his *Diss. Gen.*, Sect. 89, are not in seventy-six Hebrew MSS.; and these seven words omitted, the verse will be as follows. “And one of the servants answered and said, Let them take, I pray thee, five of the horses that remain, which are left in it; behold they are, as all the multitude of Israel, that are consumed?” Still, however, of this I can make no sense. It may be asked, What are as all the multitude of Israel, that are consumed? The five horses, that were to be sent? or, all the horses, that remained? or how any horses that remained were like a multitude, that was consumed? Here seems no meaning; at least one difficult to find out. Some other correction therefore seems necessary.

Secondly. It is said, “Let them take five of the horses, that remain.” We are not told, however, how many horses did remain, which yet seems intended. One MS. hath אחד, instead of חמשה; another had אחד אחד, instead of חמשה אחד.

Thirdly. Instead of ככל many MSS. read בכל, “in,” or, “of,” which may give a better sense. Vulgate, “in universa.” LXX have *προς παν*; they did not then read ככל, but might read בכל, as well as the Vulgate.

Fourthly. *הנם* is a particle of attention, or confirmation, and may be sometimes translated, “even, indeed, surely,” so Gen. vi. 7, ואני הנני I, even I.

With the help of these corrections the verse might be thus arranged.

ויקחו נא אחד מן חמשה חסוסים
הנשארים אשר נשארו בה חנם ככל
חמון ישראל אשר תמו

“Let them take, I pray thee, one of the five remaining horses, that are left in it” (*הי* perhaps “the city;” LXX, *αδς*), even they *alone* (i. e., are left) out of all the multitude of Israel, that are consumed.” *ב* often signifies, “of, out of,” 1 Sam. xi. 11, “so that two together were not left of, or, out of them” (נשארו בם) 2 Sam. ii. 31, “of Benjamin and Abner’s men” (ובנאשי אבנר). Or, as *הנם* may be here transferred from its usual place, for the sake of greater emphasis, the version might run more naturally in our idiom thus—“Let them take, I pray thee, the five remaining horses; lo! they (only) are what are left in it, out of all the multitude of Israel, that are consumed.” N. B. *לכד*, “alone, only,” is many times

implied, where it is not expressed, as Ezek. xiv. 14, 20, compared with verses 16, 18, especially when there is an emphasis in the expression, as here, "lo! or, even, they only;" and Ruth i. 17, *המות*, Death alone. Whether anything here offered may tend to clear this obscure passage, I presume not to determine.

Dr. A. Clarke.—These seven words are wanting in more than *forty* of Kennicott's and De Rossi's MSS. In some others they are left *without points*; in others they have been *written in*, and afterwards *blotted out*; and in others *four*, in others *five*, of the *seven words* are omitted. De Rossi concludes thus: *Nec verba hæc legunt.* LXX, Vulg., Syrus simplex, Syrus Heptaplaris Parisiensis, Targum.

That are consumed.] The words *אשר רצו* should be translated, *which are perfect*; i. e., fit for service. The rest of the horses were either *dead* of the famine, *killed* for the subsistence of the besieged, or so *weak* as not to be able to perform such a journey.

Ged.—13 One of his servants answered, and said: "Let us take two of the five horses that remain here (for of the many that were in Israel these only remain unconsumed), and let us send to see."

Booth.—And one of his servants answered and said, Let some take, I pray thee, two of the five horses which remain (for, behold, they only remained, of all the multitude which were in Israel, unconsumed), and let us send and see.

בה ... והמון. The corrections proposed seem to be necessary. There is nothing said before to which the *ה* can refer as a relative, nor is it suitable to the idiom to insert the *ה* as an article, in such a construction as *המון*; *בכל המון*; The *ה* is wanting in the repeated clause. "Whoever considers, that the second set of these seven words is neither in the Greek nor Syriac versions; and that those translators, who suppose these words to be genuine, alter them, to make them look like sense; will probably allow them to have been at first an improper repetition—consequently, to be now an interpolation strangely continued in the sacred text." Though we omit the words noticed, the text seems corrupted. It is said, &c. *והמון*. "We are not told, however, how many horses did remain, which yet seems intended. One MS. hath *אחד* instead of *המון*; another had *אחד* primo; another hath *אחד*

המון." I cannot, however, think *אחד* the genuine lection. The servant could not propose to send a single messenger; and the next com. points out the true reading here, *שנים*. I would then read thus, *אחד נשאר והם בכל המון* *והמון* *שנים* *אחד לא חמו* *והמון* *שנים* "Let us take two of the five horses that remain (for lo they only remained of all the multitude in Israel, which were not consumed) and let us send and see." The learned will judge how far this emendation is supported by the context. Houbigant and Dathe adhere to the text; and their version is like ours, embarrassed, and nearly unintelligible.—*Booth. Heb. Bible.*

Houb.—13 *Sed enim ejus servorum unus; sine, quæso, inquit, ut de equitatu, qui nunc superest, quini equi abducantur. Non aliter eis eveniet, quam vel cætera plebi Israel, quæ nunc superstes est, vel plebi Israel, quæ jam interiit. Mittamus igitur, et habeamus rem exploratam.*

13 נשאר בה *המון*, *hic relictus sunt*. Sic Græci Intt. *ἄδρ, hic*. Liqueat *ה* in mendo esse, cum nihil sit in ante-dictis, ad quod istud *ה* femininum possit pertinere. ... והמון: Masora quatuor Codices. ... בה *המון*: *Lege, ה* *המון*, addita conjunctione, quæ sit adversativa. Nam sic aiunt servi Regis: *ecce illi (erunt) sicut omnis multitudo Israel, quæ superstes est hic, aut ecce illi (erunt) sicut omnis multitudo Israel, quæ perit, vel periit*. Id est, quidquid acciderit, erunt illi eadem conditione, atque nos. Nam si erunt superstes, erimus et nos; sin peribunt, et nobis est pereundum. Abeunt hic ab se se Veteres: vide eos, si juvat, in Polyglottis. Porro *ecce illi*, de illis dicitur, qui equos ducturi sunt, Syros exploraturi. Nam, quamvis, equi tantum memorantur, satis intelligitur, cum equis intelligi equorum ductores.

Ver. 14.

וַיִּקְחוּ לָמָנִי רֶכֶב סוּרִיָּים וְנָוִי

καὶ ἔλαβον δύο ἐπιβάτας ἵππων, κ.τ.λ.

Au. Ver.—14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

Pool.—Two chariot horses, or, two chariots of horses; or rather, two chariot horses, as divers render the words, i. e., horses which belonged to the king's chariots. For single

horses seem much more proper for this service than chariots and horses.

Ver. 15.

— אֲשֶׁר-הִשְׁלִיכוּ אֲרָם בְּהַחֲפָזָם וְגו' —

בַּחֲפָזָם

— ὡς ἔρριψε Συρία ἐν τῷ θαμβεῖσθαι αὐτοὺς, κ.τ.λ.

Au. Ver.—15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste, &c.

Pool.—In their haste, or, in their fear, or, consternation.

Gesen.—פָּצוּ fut. פָּצוּ to leap, or spring up. —Spec.

1. To spring up, to rise up suddenly, sc. in order to flee, 2 Sam. iv. 4; Job xl. 23 [18]; 2 Kings vii. 15 Cheth.—Hence

2. To be in alarm, to be terrified, Deut. xx. 3; Ps. xxxi. 23; cxvi. 11.

נִפְחָה to take flight, to flee in terror, 1 Sam. xxiii. 26; Ps. xlviii. 6; civ. 7.

Prof. Lee.—Infin. aff. פָּצוּ, my alarm, hurry, Ps. xxxi. 23; cxvi. 11. פָּצוּ, 2 Sam. iv. 4. פָּצוּ, 2 Kings vii. 15.

Ver. 17.

— וַיָּמָת פֶּאֶשֶׁר דָּבָר אִישׁ הָאֱלֹהִים
אֲשֶׁר דָּבָר בְּרַדְתָּ הַמֶּלֶךְ מֵאֵלָיו :

— καὶ ἀπέθανε καθὰ ἐλάλησεν ὁ ἄνθρωπος τοῦ Θεοῦ, ὅς ἐλάλησεν ἐν τῷ καταβῆναι τὸν ἀγγέλων πρὸς αὐτόν.

Au. Ver.—17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

Lord. See notes on Exod. xiv. 7, vol. i., p. 267.

Who spake.

Bp. Horsley.—Three of Kennicott's Codd. omit the two words וַיָּמָת וְגו'. Another, for וַיָּמָת, repeats the expression וַיָּמָת of the preceding clause. And this I take to be the true reading,—"as the man of God had said, as he said when," &c.

Ver. 18, 19.

18 וַיְהִי כִּדְבַר אִישׁ הָאֱלֹהִים אֲלֵי
הַמֶּלֶךְ לֵאמֹר סֹמְנִים שְׂעוּרִים בְּשֹׁקֶל
וּסְמֹנֶה-סֵלָה בְּשֹׁקֶל יִתְּנָה קֶעֶת סֹחָר

בְּשֹׁעַר שַׁמְרֹן : 19 וַיֵּצֵן הַשְּׂלִישִׁי אֶת-
אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְגו'

18 καὶ ἐγένετο καθὰ ἐλάλησεν Ἐλισαὶ πρὸς τὸν βασιλέα, λέγων, Δίμετρον κριθῆς σίκλου καὶ μέτρον σεμιδάλεως σίκλου· καὶ ἔσται ὡς ἡ ὥρα αὐριον ἐν τῇ πύλῃ Σαμαρείας. 19 καὶ ἀπεκρίθη ὁ τριστάτης τῷ Ἐλισαί, καὶ εἶπεν, κ.τ.λ.

Au. Ver.—18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow about this time in the gate of Samaria:

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

18 And it came to pass, &c.

19 And that lord answered, &c.

Ged.—18 "For it was so, that when the man of God spake to the king, saying, Two measures—Samaria:

19 "Then that lord answered the man of God," &c.

19 Windows. See notes on vii. 2.

CHAP. VIII. 1.

וַיֵּשֶׁעַ דָּבָר וְגו'

καὶ Ἐλισαί ἐλάλησε, κ.τ.λ.

Au. Ver.—1 Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.

Then spake Elisha, &c.

Ged., Booth.—Before this period, Elisha had spoken, &c.

Pool.—Then: this particle of time may be understood either particularly and definitely of the time next following the former history, or more generally and indefinitely (as it is frequently used) of the time in which Elisha and this Shunammith woman lived. Possibly this might happen before the history of Naaman, chap. 5., or at least before the siege of Samaria, chap. vi.; but this is not certain.

Shall come.

Ged., Booth.—Is coming.

Ver. 4.

וְהַמֶּלֶךְ מְדַבֵּר אֶל-גִּחְזִי וְגו'

καὶ ὁ βασιλεὺς ἐλάλει πρὸς Γιεζὶ, κ.τ.λ.

Au. Ver.—4 And the king talked with Gehazi, &c.*Talked.**Ged., Booth.*—Was then talking.

Houb.—גִּחְזִי, *Giezi*. Quatuor Codices גִּחְזִי, ut semper legendum. Cæterum ex eo quodd nunc memoratur Giezi, ut Elisæi servus, jure colligitur hæc, quæ hoc capite narrantur, antea evenisse, quàm Giezi fieret leprosus, et ante hæc, quæ de Naaman Syro legimus; imò etiam antequàm Elisæus duceret Syros mediam in Samariam. Tum enim servus Elisæi non nominatur, quamquam antea nomen *Giezi* non omittebatur: vide suprà cap. vi. 15, et seqq.

Ver. 7.

Au. Ver.—7 And Elisha came to Damascus, &c.

Pool.—*To Damascus*; either to the city, or rather to the kingdom, of Damascus, by comparing ver. 9; as Samaria, which properly was the name of the city, is sometimes the name of the kingdom; of which see on 1 Kings xiii. 32.

Ver. 9.

Houb.—9 חַזַּאֵל, *Hazael*. Superiori versu חַזַּאֵל, non omisso ה, quod melius, et ita Græci Intt. sic etiam Syrus חַזַּאֵל, per binam vocalem.

Ver. 10.

וַיֹּאמֶר אֵלָיו אֱלִישָׁע לֵךְ אֶמְרָלָהּ
 הֲיִתָּה הַחַיָּה וְהָרִאנִי יְהוָה בִּימֹת
 יָמָי:

וְ

καὶ εἶπεν Ἐλισαῖ, Δεῦρο, εἶπον, Ζῶν ζήσῃ·
 καὶ ἔδειξέ μοι Κύριος ὅτι θανάτῳ ἀποθανῇ.

Au. Ver.—10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die.

Pool.—Here is no contradiction; for the first words contain an answer to Ben-hadad's question, ver. 8, *Shall I recover of this disease?* To which the answer is, *Thou mayest or shalt recover*, i. e., notwithstanding thy disease, which is not mortal, and shall not take away thy life. The latter words contain the prophet's explication of or addition to that answer, which is, that he should die, not by the power of his disease, but by some other cause. But it is observ-

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able, that in the Hebrew text it is *lo*, the adverb, which signifies *not* [so *Ken., Bp. Horsley*]; which though most affirm to be put for *lo*, the pronoun, signifying *to him*; yet others take it as it lies, and translate the words thus, *Say, Thou shalt not recover; for the Lord hath showed me that he shall surely die*. Or, according to the former reading, the first words may be taken interrogatively, *Say unto him, Shalt thou indeed recover?* (as thou dost flatter thyself:) no; (which negation is implied in the very question, and gathered from the following words;) *for the Lord hath showed me that he shall surely die*.

Bp. Horsley.—*Go, say unto him, Thou mayest certainly recover*. According to the Cetib, the sense is just the reverse: "Go, say, Certainly thou shalt not recover." Dr. Kennicott prefers the Cetib, and I agree, notwithstanding the consent of the ancient versions in the sense given by the Keri. Houbigant's observation, that the repetition of the verb in the phrase וְהָרִאנִי הָיָה is a form never used but in affirmation, is erroneous. See Gen. iii. 3.

Houb.—10 חַזַּאֵל וְהָרִאנִי, *dic, non convalescendo convalesces*. Recte Masora וְ, *ei*, non וְ, *non*. Sic legebant omnes Veteres. Sed Judæaster quidam scripserit וְ pro וְ, ne mentiri videretur Elisæus, et cum non sentiret in his verbis, *dic ei, certissime vives*, contineri Elisæi exprobrationem tacitam, cum non nesciret Elisæus hominem de aula regia suo regi adulaturum. Qui tumentur scripturam וְ, ita exhibent Elisæum loquentem, tanquam diceret, *convalescet Benadad, sed alio fato morietur*, quia futurum erat, ut Hazael regem suum stragula madida suffocaret. Verum ne sic quidem non mentitur Elisæus; neque enim ex hoc morbo convaleuit Benadad. Etenim ægrotum regem Hazael stragula injecta suffocavit. Denique reintegrationis hæc וְ, *vivendo vives*, excludit negationem; neque enim talis scribendi forma unquam venit, nisi quando aliquid affirmatur.

Dathe.—Lectioni textuali s. ῥῶ Cetib marginalis s. Keri sine dubio præferenda est, quam etiam exhibent versiones antiquæ et complures codd. *Kennicotti*. Neque adeo magna mihi videtur difficultas, quam nonnulli interpretes in his verbis invenerunt, quasi nempe propheta non verum dicat, si Hasaëlem jubeat domino suo renunciare, eum convalesciturum esse, et tamen statim addat, eum esse moriturum. Nempe dicit Elisa,

5 z

quod haud dubie factum fuisset, Benhadadi morbum non futurum esse lethalem, sed eum moriturum esse vi oppressum ab Hasaële. Priora verba igitur hic ad illum referre debebat; posteriora autem huic prædicebant, quid esset eventurum.

Maurer.—10 מִן־הַיּוֹם i, dic ei. מִן־K'ri (ut Lev. xi. 21; 1 Sam. ii. 3; 2 Sam. xvi. 18, al. cf. ad Exod. xxi. 8), quod ipsum exhibent complures libri et versiones antiquæ. מִן ita esse capiendum, nec tanquam *negationem* ad sequentia trahendum, cum ex eo patet, quod מִן non infinitivo absoluto, seq. verb. fin., rarissime tantum præponitur (E Gr. min., p. 236, ex.), tum maxime colligitur ex comm. 14, ubi Hasael, Elisæ verba referens dicit: הִנֵּנִי הָיָה. Ex morbo (cf. הָיָה הָיָה vs. 8, 9) *utique evadere poteris*, morbus tibi minime letalis erit. *Sed ostendit mihi Jova, eum certo moriturum esse.* Vates, divinitus edoctus, regem violenta morte moriturum esse (cf. vs. 15), ad quæstionem, num ille ex morbo, quo laboret, evasurus sit, respondet, morbum minime letalem fore; præterea vero de suo addit, se certo scire, regem nihilo secius moriturum esse. Sua sponte intelligitur, regi non nisi priora verba referenda fuisse. Schulzius sensum ita expedit: "Interrogas me nomine regis; equidem vero jam scio, quid ei responsi daturus sis, sive vitam sive mortem prædixero. Meo illi nomine vitam promittere statutum est tecum. Mihi vero ostendit Deus, eum certo moriturum esse." Ex hac interpretatione verba liberius ita vertenda essent: per me licet eas renunciatum regi, eum ex morbo evasurum esse. Mihi vero ostendit cet.

Ver. 11.

וַיַּעֲמֵד אֶת־פָּנָיו וַיִּשָּׂם עַד־גֵּשׁ וַיִּבְרַךְ
אִישׁ הָאֲלֹהִים

καὶ παρέστη τῷ προσώπῳ αὐτοῦ, καὶ ἔθηκεν ἕως αἰσχύνῃς· καὶ ἔκλαυσεν ὁ ἄνθρωπος τοῦ Θεοῦ.

Au. Ver.—11 And he settled his countenance stedfastly [and set it], until he was ashamed: and the man of God wept.

Until he was ashamed. See notes on ii. 17, p. 880.

Pool.—*He settled his countenance stedfastly*; the prophet fixed his eyes upon Hazael. *Until he was ashamed*; either till the prophet was ashamed to look any longer upon him; or till Hazael [so Patrick] was

ashamed, as apprehending that the prophet suspected or discerned something extraordinary and of an evil and shameful nature in him. The Hebrew words are ambiguous, and may indifferently be referred to either of them; but they seem more properly to belong to Hazael, because it follows, by way of distinction, *the man of God wept.*

Dr. A. Clarke.—*He settled his countenance stedfastly.* Of whom does the author speak? Of Hazael, or of Elisha? Several apply this action to the prophet.

The *Septuagint*, as it stands in the *Complutensian* and *Antwerp Polyglots*, makes the text very plain: Καὶ ἐστή Ἀζαὴλ κατὰ προσώπον αὐτοῦ, καὶ παρεθηκεν ἐνώπιον αὐτοῦ ὄντα, ἕως ἡσυχνέτο· καὶ ἐκλαυσεν ὁ ἄνθρωπος τοῦ Θεοῦ, *And Hazael stood before his face, and he presented before him gifts till he was ashamed; and the man of God wept.*

The *Codex Vaticanus*, and the *Codex Alexandrinus*, are nearly as the Hebrew. The *Aldine* edition agrees in some respects with the *Complutensian*; but all the *Versions* follow the *Hebrew*.

Ged., Booth.—Then looking [*Booth.*, having looked] him stedfastly, and long, in the face, the man of God wept.

Houb.—11 וַיַּעֲמֵד פָּנָיו, *et firmavit vultum suum.* Hæc de Hazael dicuntur, quomodo et hæc, וַיַּעֲמֵד, *et obstupuit diu multumque.* Sed וַיַּעֲמֵד, pertinet ad Elisæum, ut liquet. Non esset Hebr. consuetudinis, ut tria verba de eodem homine acciperentur, nominativo eorum ad finem rejecto. Obstupuit Hazael in responso Elisæi, vel stuporem simulavit, cum celare vellet Elisæum, sui regis mortem non sibi fore ingratam.

Ver. 12.

וַיִּהְיֶה הָיָה הַבָּקָע: —

— καὶ τὰς ἐν γαστρὶ ἐχούσας αὐτῶν ἀναβόησεις.

Au. Ver.—12 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

Rip up their women with child. So *Gesen.* and most commentators.

Bp. Patrick.—12 This last expresses the highest degree of barbarous cruelty; for

which there was no occasion, if he did but kill the women with child, for the child in the womb would die with them, without ripping them up. Therefore, a late learned man, looking on this as a thing unheard of, will have the word *haroth* not to signify women with child, but castles or fortified places which he should demolish: though he cannot but acknowledge, that the cutting up women very naturally follows *slaying their young men, and dashing their children*, which goes just before. And he should have taken notice, that the very first evil he mentions that Hazael should do to them, is *setting their strongholds on fire* (Gousset, Comment. Linguæ Hebraicæ, p. 216).

Houb.—12 בודדים, *juvenes eorum*. Id vocabulum suo malè mutilatum. Codices tres Orat. בודדים: sic, pro בודדים, et prægnantes eorum, scriptum habent בודדים, duo Codices Orat.

Ver. 13.

וַיֵּאמֶר הַחֹזֶה לְכִי מָחָר עֲבָדְךָ הַגָּדֹל
כִּי יַעֲשֶׂה הַדָּבָר הַגָּדֹל הַזֶּה וְגו'

καὶ εἶπεν Ἀ(α)λ, Τίς ἐστὶν ὁ δοῦλός σου, ὁ κύων
ὁ τεθνηκώς, ὅτι ποιήσει τὸ ῥῆμα τοῦτο; κ.τ.λ.

Au. Ver.—13 And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath shewed me that thou *shall* be king over Syria.

Dr. A. Clarke.—But what, is thy servant a dog, that he should do this great thing? I believe this verse to be wrongly interpreted by the general run of commentators. It is generally understood that Hazael was struck with horror at the prediction; that these cruelties were most alien from his mind; that he then felt distressed and offended at the imputation of such evils to him; and yet, so little did he know his own heart, that when he got power, and had opportunity, he did the whole with a willing heart and a ready hand. On the contrary, I think he was *delighted* at the prospect; and his question rather implies a *doubt* whether a person so inconsiderable as he is shall ever have it in his power to do such *great*, not such *evil* things; for, in his sight, they had no turpitude. The Hebrew text stands thus: “But what! thy servant, this dog! that *he* should do this great work!” Or, “Can such a poor worthless fellow, such a *dead dog* [ὁ κύων ὁ τεθνηκώς, *Sept.*] perform such mighty actions? thou fillest me with surprise.”

And that this is the true sense, his immediate murder of his master on his return fully proves. “Our common version of these words of Hazael,” as Mr. Patten observes, “has stood in the front of many a fine declamation utterly wide of his real sentiment. His exclamation was not the result of *horror*; his expression has no tincture of it; but of the unexpected glimpse of a crown! The prophet’s answer is plainly calculated to satisfy the astonishment he had excited. A *dog* bears not, in Scripture, the character of a *cruel*, but of a *despicable* animal; nor does he who is shocked with its barbarity call it a *great* deed.”—*David Vindicated*.

Houb.—13 עבדך הכלב, *servus tuus canis*. Nos, non *canis*, sed *homuncio*, ne *canis* plus diceret Latine, quàm Hebraicè.

Ver. 14.

וַיֵּאמֶר אֲמָר לִי קִיָּה הַחֹזֶה :

— εἰπέ μοι, Ζωὴ ζήση.

Au. Ver.—So he departed from Elisha, and came to his master: who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

That thou shouldest surely recover. See notes on ver. 10.

Booth.—That thou mayest assuredly recover.

Ver. 15.

וַיְהִי כַמָּחָרֶת וַיִּקַּח הַמַּכְבֵּד וַיִּטְבֹּל
בַּפִּימִים וַיִּפְרֹשׁ עַל־פָּנָיו וַיָּמָת וַיִּמָּלֶךְ
הַחֹזֶה לְכִי מָחָר :

καὶ ἐγένετο τῇ ἐπαύριον, καὶ ἔλαβε τὸ μαχβαρ καὶ ἔβαψεν ἐν τῷ ὕδατι, καὶ περιέβαλεν ἐπὶ τὸ πρόσωπον αὐτοῦ, καὶ ἀπέθανε· καὶ ἐβασίλευσεν Ἀ(α)λ ἀντ' αὐτοῦ.

Au. Ver.—15 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead.

Ged.—But, on the next day, having taken a *fly-net* dipped in water, and put it upon his face, he died: and Hazael reigned in his stead.

In rendering this verse I have departed from all the ancient versions, and most modern interpreters. They ascribe this action to Hazael, and make him smother the king. I am convinced that the text admits of no such meaning. Ben-hadad, encouraged

by the reported answer of Elishah, makes use of a violent remedy to allay the heat of his fever; and claps on his face a wet net. This stops the perspiration; and he dies in consequence. So *Booth*.

Booth.—According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he have been raised to the throne? We are not informed that Ben-hadad had any children; and Hazael might succeed him by the choice of the people.

Gesen.—מַכְרִי m. (r. כְּרִי no. 1) *coarse cloth*, i. e., of a coarse texture, perh. *hair cloth*, *cilicium*, 2 Kings viii. 15.—The idea of κωνωπίον, fly-net, proposed by J. D. Michaëlis, does not seem adapted to the context.

Prof. Lee.—מַכְרִי, *carpet*, or other *coarse cloth*. We find a similar thing recorded in the Persian history, entitled, *Kholasat El Akhbar*. (In my copy, p. 162, verso). The words are these, *The Malik ordered that they should place a carpet on Abdallah's mouth, so that his life was cut off*.

Maurer.—[יָשַׁם הַמֶּלֶךְ — רַחֵם] *et sumsit Hasael velum culicare* (sec. al. *stragulum*), *immersit in aquam, et expandit in ejus* (regis) *faciem* cet. h. e., tum Hasael ope reticuli (straguli) madefacti regem suffocavit. Ita interpretes numero plurimi. "At, inquit Schulzius, falso parricidii reus agitur Hasael, qui certe sub commatis nostri initium Subiectum propositionis neutiquam esse potest, alias enim nomen ejus non sub finem, sed sub initium versus nostri ponendum fuisset neque etiam patet ratio, cur stragulam (σπάργανον vertit Theodoretus Hebræum סכר veteribus interpretibus usus) aquis intingi et madefieri oportuisset, si Hasael ejus injectu suffocandi regis consilium cepisset." Verum enim vero, qui sub finem commatis 14 subiectum est, is utique etiam sub initium commatis 15, subiectum esse poterit! Atqui subiectum verbi יָשַׁם vs. 14. est *Hasael*. Quod autem attinet ad reticulum (stragulum?) madefactum, notissima res est, pannos aqua intinctos multo solidiores et aëri impervios fieri. Ex quo intelligitur, argumenta illa e diverso allata nullius esse momenti. Ceterum Schulzius hanc nobis proposuit interpretationem: *postridie vero rex læto Hasaelis nuntio confirmatus stragulam sumtam aquis intinxit et faciei suæ maxime sine dubio sudanti obvelavit, ut refrigerio levaretur, ita vero evaporatione nimis cito impedita mortuus est*.

Ver. 16.

וּבִשְׁנַת חֲמִשָּׁ לְיֹרָם בְּרֵאֲחָזָב מֶלֶךְ יִשְׂרָאֵל וַיְהוֹשָׁפָט מֶלֶךְ יְהוּדָה מָלָךְ יֹרָם בְּרֵאֲחָזָב מֶלֶךְ יְהוּדָה :

Ἐν ἔτει πέμπτῳ τῷ Ἰωράμ υἱῷ Ἀχαάβ βασιλεῖ Ἰσραὴλ, καὶ Ἰωσαφὰτ βασιλεῖ Ἰούδα, ἐβασίλευσεν Ἰωράμ υἱὸς Ἰωσαφὰτ βασιλεὺς Ἰούδα.

Au. Ver.—16 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehoshaphat king of Judah began to reign [Heb., reigned. 892. Began to reign in consort with his father].

See notes on ver. 17, and on i. 17.

Bp. Patrick.—16 All the seeming contradictions between this verse and chap. i. 17, and chap. iii. 1, are thus briefly reconciled by Huetius:—Jehoram beginning to reign with his father Jehoshaphat in his seventeenth year, and Joram king of Israel in his eighteenth, the first year of Joram king of Israel will fall out in the second year of Jehoram, king of Judah: whose father dying in the twenty-second year of his reign, Jehoram, king of Judah, began to reign alone in the fifth year of Joram king of Israel (see Demonstr. Evang. propos. iv. p. 204).

Ken.—16 This verse, when exactly rendered, is, *And in the fifth year of Joram, the son of Ahab, king of Israel, and of Jehoshaphat, king of Judah, Jehoram, the son of Jehoshaphat king of Judah, began to reign*. In my General Dissertation, p. 44, notice was taken of the confusion here introduced (as Vignoles, Jackson, and other chronologers have remarked) by the interpolation of three Hebrew words, signifying *et Jehosaphati regis Judæ*. 'Tis certain, that Jehoshaphat reigned twenty-five years; and that Jehoram his son reigned but eight years; (1 Kings xxii. 42; 2 Kings viii. 17; 2 Chron. xx. 31; and xxi. 5); so that he could not have reigned during his father's life, without being king twenty years and eight years. I also specified several copies of the Vulgate, both written and printed, which are free from this interpolation. It was observed likewise, that these words are wanting in two Heb. MSS.; and lastly, that the Hexaplar Syr. MS., above 1000 years old, made from the Greek (now preserved at Paris), has not these words, though they are found in the Vat. and Alexand. MSS. So *Luther, Dathe, Bp. Horsley, Clarke, Ged., Booth, Maurer*.

Dr. A. Clarke.—These words, *And of Jehoshaphat, king of Judah*, are wanting in three of Kennicott's and De Rossi's MSS., in the Complutensian and Aldine editions of the Septuagint, in the Peshito Syriac, in the Parisian Heptaplar Syriac, the Arabic, and in many copies of the Vulgate, collated by Dr. Kennicott and De Rossi, both *printed and manuscript*; to which may be added two MSS. in my own library, one of the fourteenth, the other of the eleventh century, and in what I judge to be the Editio Princeps of the Vulgate. And it is worthy of remark that in this latter work, after the fifteenth verse, ending with *Quo mortuo regnavit Azahel pro eo*, the following words are in a smaller character, *Anno quinto Joram filii Achab regis Israel, regnavit Joram filius Josaphat rex Juda, Triginta, &c.* We have already seen that it is supposed that Jehoshaphat associated his son with him in the kingdom; and that the *fifth year* in this place only regards *Joram* king of Israel, and not *Jehoshaphat* king of Judah. See the notes on chap. i. 17.

Houb. — 16 *Anno quinto Joram, filii Achab, in Israel regnantis, regnavit in Judam rex Joram, filius Josaphat, regis Juda.*

16 יהושפט מלך יהודה, et *Josaphat, regis Juda.* Hæc omittunt Syrus et Arabs, et Græci Intt. in Editione Complutensi, multi etiam Latini Codices. Certe habet id manifestam repugnantiam, ut annus quintus regni Joram, filii Achab, fuerit idem annus quintus regni Josaphat. Capite iii. versu 1, dictum est illum Joram initium regnandi fecisse anno regni Josaphat decimo octavo, et ipsa ex historia perspicuum est, Josaphat regem multo ante, quam illum Joram, regnare cœpisse. Vim faciunt verbis sacris, qui sic convertunt, *anno quinto Joram, filii Achab, regnaverunt autem Josaphat in Judam, regnavit Joram, filius Josaphat.* Nam talis scribendi forma peregrina est, et sine altero exemplo. Quod si convertas, *regnabat etiam Josaphat in Judam, vel dum regnabat Josaphat, regnavit Joram,* quasi Josaphat filium suum Joram fecisset regni socium, non minus vim facies his verbis, יהושפט מלך יהודה, quæ significant, et *Josaphat regis Juda*, non autem, *Josaphat regnabat in Judam.* Ergo sapientius hæc verba omittuntur ex autoritate Codicum multorum. Nos tamen tollimus tantum nomen יהושפט, legimusque מלך יהודה, *regnavit in Judam*, ne sine necessitate hæc duo

verba omittantur; quanquam non difficile fuit, ut tria verba, quæ lineâ inferiore recurrunt, oculo Scribæ aberrante, fuerint iterata in linea superiore. Superest explicandum, quomodo Joram, filius Achab, regnaverit *annis quinque*, antequam regnaret Joram, filius Josaphat. Edm. Calmet, turbam sequens, ita interpretatur, *regnavit annis quinque, antequam Joram, filius Josaphat, solus regnaret*, existimans, fuisse Joram, filium Josaphat, in regni societatem vocatum, de qua societate altum silet pagina sacra, ut mirum sit eam adhiberi, annis regnorum computandis. Sed neque, si Joram cum patre Josaphat regnavit, nodus solvitur. Nam si fuit Joram rex factus anno patris Josaphat *decimo sexto*, ut credit Edm. Calmet, nec sic quidem demonstratur, quomodo Joram, filius Achab, regnaverit, antequam Joram, filius Josaphat, regnaret solus, *annis tantum quinque.* Quippe Josaphat regnavit viginti quinque annos. Ab anno *decimo sexto* regni Josaphat, usque ad annum ejusdem vigesimum quintum, intercedunt anni novem. Ergo regnaverit Joram, filius Josaphat, comite patre, annos novem. Utitur Edm. Calmet his annis novem, ut explicet, quomodo Joram, filius Achab, regnaverit *anno secundo* regni Joram, filii Josaphat, ut cap. i. 17, narratur. Nempe, inquit, regnavit filius Achab, *anno secundo* postquam Joram, filius Josaphat, fuerat in regnandi societatem vocatus, sive anno decimo octavo regni Josaphat; nec videt se in alios induci laqueos. Nunc enim quomodo planum faciet, filium Achab regnasse annis quinque, antequam filius Josaphat, solus regnaret? Nam ab anno Josaphat regnantis *decimo octavo*, usque ad vicesimum quintum quo Joram, filius Josaphat, solus regnavit, intercedunt anni *septem*, non autem *quinque.* Ergo hæc male consociantur, et facilius est errasse Scribas, quam Sacrum Scriptorem computasse annos, nunc ab eo, tempore, quo filius Josaphat solus regnavit, nunc ab eo, quo, patre consorte, regnavit, ubi præsertim de isto regni consortio nihil quidquam memorant Sacri Scriptores. Vide quæ diximus ad caput i. 17. Vide etiam præfationem de regnandi initio utroque Joram filii Achab, et Joram, filii Josaphat.

Ver. 17.

Au. Ver.—17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

See notes on ver. 16.

Bp. Patrick.—17 Part of which was his father, as I now observe, and the rest by himself. Dr. Lightfoot observing three dates of the beginning of his reign gives this account of it:—The *first* was when he was made viceroy with his father, at the time he went out of the land for the recovery of Ramoth-gilead. The *second* was when his father went upon his expedition with Jehoram, king of Israel, against Moab (chap. iii. of this book), from which time, he thinks, the beginning of his reign is fixed here, and in 2 Chron. xxi. 20. For after this time, Jehoshaphat was little at Jerusalem, but abroad either in his own land (which he perambulated that he might reduce the people to the true religion), or in Moab, to bring them into subjection (2 Chr. xix. 20). And *lastly*, at his father's death he was completely king of Judah 2 Chron. xxi. 1 (see Harm. of the Evang. Prolegom., sect. 6). So that the clearest solution of the difficulty mentioned in the foregoing verse is this (as Dr. Alix, a great man in this learning, and all others, hath observed to me), that Jehoram had three beginnings of his reign. One in the seventeenth year of Jehoshaphat, when his father designed him to be king; the second in the twenty-third year of his father, when he was crowned; and the last when his father (after he had reigned five-and-twenty years) died; and he reigned alone a little more than four years. Thus Solomon was made king before his father died, and again after his death, as Abarbinel observes (see 1 Kings ii. 12).

Dr. A. Clarke.—He reigned eight years in Jerusalem.] Beginning with the fifth year of Joram, king of Israel. He reigned *three* years with Jehoshaphat his father, and *five* years alone; i. e., from A.M. 3112 to 3119, according to Archbishop Usher.

Ver. 19.

— בְּאִשֶּׁר אָמַרְלוּ לָהֶם לֹא נִיר
לְבָנָיו כָּל־הַיָּמִים :

— καθὼς εἶπε δοῦναι αὐτῷ λύχνον καὶ τοῖς υἱοῖς αὐτοῦ πάσας τὰς ἡμέρας.

Au. Ver.—19 Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him alway a light [Heb., candle or lamp], and to his children.

Pool.—*Alway*, Heb., *all days*, until the coming of the Messiah.

And to his children.

Houb.—19 לִרְאֵה לִי נִיר לְבָנָי, *ut daret ei lucernam in filiis suis, vel per filios suos.* Hæc oratio recte procedit. Tamen plerique Veteres, לְבָנָי, *et filiis ejus*, quæ etiam scriptura bona est; itaque eam habent tres Codices Orat. nec non alii duo, manu tantum priori.

Dathe.—Pro לְבָנָי οἱ δ, Vulgatus, Chaldaeus et quadraginta fere codd. Kennicotti habent לְבָנָי. Hanc igitur lectionem tot testibus probatam sum secutus.

Maurer.—19 Plurimi libri et nonnulli veterum pro לְבָנָי exhibent לְבָנָי, quod recipiendum duxerunt Schulzius, Dathius, alii. Nihil muto. לְבָנָי cum ו appositione cohaeret, nisi est: *apud filios ejus.* Ceterum cf. ad 1 Reg. xi. 36.

Ver. 22.

— עַד תַּיִם תִּהְיֶה אֵין תִּפְשַׁע לְבָנָה
בְּעֵת הַחַיָּה :

— ἕως τῆς ἡμέρας ταύτης· τότε ἡβήτησε Λοβνὰ ἐν τῷ καιρῷ ἐκείνῳ.

Au. Ver.—23 Yet Edom revolted from under the hand of Judah [and so fulfilled, Gen. xxvii. 40] unto this day. Then Libnah revolted at the same time.

Then.

Houb.—22 בַּיּוֹם הַהוּא אֵין, *eo die, tunc...* Crediderim, fuisse אֵין ex תָּמָּל malè iteratum. Nam excluditur אֵין per hæc verba בַּיּוֹם הַהוּא, *eo tempore*; verius tamen legatur אֵין *et rebellavit*; posito ו, pro אֵין.

Ver. 25.

בְּשָׁנָה שְׁתִּים־עָמָרָה שָׁנָה לְיֹרָם בֶּן
אֲחָזָב מֶלֶךְ יִשְׂרָאֵל מָלָה אֲחִיָּזָה בֶּן־
יֹרָם מֶלֶךְ יְהוּדָה :

ἐν ἔτει δωδεκάτῳ τῷ Ἰωράμ υἱῷ Ἀχαάβ βασιλεὶ Ἰσραὴλ ἐβασίλευσεν Ὁχοζίας υἱὸς Ἰωράμ.

Au. Ver.—25 In the twelfth year of Joram the son of Ahab king of Israel did Ahaziah [called Azariah, 2 Chron. xxii. 6, and Jehoahaz, 2 Chron. xxi. 17, and xxv. 23] the son of Jehoram king of Judah begin to reign.

In the twelfth year of Joram.

Pool.—*Object.* It was in the *eleventh* year of Joram, chap. ix. 29. *Ans.* Either, first, He began to reign in the confines of Joram's eleventh and twelfth year, in the very end of his eleventh year, or towards the beginning

of the twelfth, whence it is indifferently ascribed to the one or the other. Or, secondly, The one year of Ahaziah did concur with the latter half of Joram's eleventh year, and the former half of his twelfth year: and if he could not be said to *begin to reign* in both these years, yet he might unquestionably be said to *reign* in both of them; and the Heb. word, both here and chap. ix. 29, properly signifies *he reigned*, and not *he began to reign*, as it is translated. Or, thirdly, Ahaziah began to reign with his father, and during his life, according to the late examples both in Judah and Israel, there being also special occasion for it, by reason of Joram's cruel and long sickness, 2 Chron. xxi. 18, &c.; and this was in Joram's eleventh year, and then his father died, and he began his single reign in Joram's twelfth year.

Ged.—In the eleventh year [so Syr. and pp. ix. 29].

Ver. 26.

בְּרַעְשֵׁי־רִים וּשְׂתֵי־אֵי־חַיָּה
בְּמִלְכּוֹ וּשְׂגָה אֶחָת מִלֶּךָ בִּירוּשָׁלַם וְשֵׁם
אִמּוֹ עֵת־לֵיָּהּ בֵּת־עֲמֹרִי מִלֶּךָ יִשְׂרָאֵל :

υἱὸς εἴκοσι καὶ δύο ἐτῶν Ὁχοζίας ἐν τῷ βασιλεύειν αὐτὸν, καὶ ἐναντὶν ἑνα ἐβασίλευσεν ἐν Ἱερουσαλὴμ, καὶ ὄνομα τῆς μητρὸς αὐτοῦ Γοθολία θυγάτηρ Ἀμβρί Βασιλέως Ἰσραὴλ.

Au. Ver.—26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name *was* Athaliah, the daughter [or, grand-daughter, see ver. 18] of Omri king of Israel.

Two and twenty years. See notes on
2 Chron. xxii. 2.

Daughter of Omri.

Houb.—26 *Athalia filia Amri.* Atqui versu 18; dicta est, *filia Achab.* Et parum credibile est, eandem feminam, eodem in capite, vocari nunc filiam, Achab, nunc filiam Amri, præsertim cum ejusmodi generationes indicare soleant filium, aut filiam strictè, non autem filium, qui sit nepos, aut filiam, quæ neptis. Legendum videtur, *בן אחאב, filia Achab,* filia Amri. Vidimus in Libro Paralipomenon similes scribendi errores. Et ut hæc verba *בן אחאב,* omitterentur, occasio erat in verbis *בן אחאב,* non nihil similibus, quæ extant linea inferiori.

Ver. 27.

— פֿ' חַמֵּן בֵּית-אֶחָאָד הוּא :

[Alex.] γαμβρὸς γὰρ οἴκου Ἀχαιᾶς ἐστίν.

Au. Ver.—27 — For he *was* the son in law of the house of Ahab.

Ged.—For with the house of Ahab he had made affinity.

Booth.—For he was related to the house of Ahab.

Gesen.—מִתְּנָה m. one who marries the daughter of any one, Gr. γαμβρός.—Hence,

1. In respect to the bride, a *bridegroom*, spouse, Psalm xix. 6.

2. In respect to the parents, *a son-in-law*, Gen. xix. 12; Judg. xv. 6.

3. *A relative by marriage, affinis*, 2 Kings viii. 27.

CHAP. IX. 1.

Houb.—1 רמח, *Ramoth*. Duo Codices
Orat. רמח, plene, ut etiam plene omnes
Veteres in Polyglottis.

Ver. 3.

Au. Ver.—3 Then take the box of oil,
and pour it on his head, &c.

Box.

Ged., Booth.—Vial.

Gesen.—יֵשׁ m. (r. יָרַד, to drop, to distil,) flask [so *Prof. Lee*], bottle, 1 Sam. x. 1; Kings ix. 1, 3.

Ver. 4.

וַיֵּלֶךְ הַפֶּעַר הַפֶּעַר חֲזָקִיָּא דְּמִת
גִּלְעָד :

καὶ ἐπορεύθη τὸ παιδάριον ὁ προφήτης εἰς
Ῥεμμὼθ Γαλαὰδ.

Au. Ver.—4 So the young man, *even* the young man the prophet, went to Ramoth-gilead.

*Houb.—4 Ivit puer propheta Ramoth
Galaad.*

הנער *puer, puer*. Alterum *puer* superfluit, neque id videntur legere Græci Intt. ut nec Syrus. Quodd verbò Chaldaeus habet, שלמא ולמריא, *adolescens discipulus*, paraphrasi utitur, ut otiosam iterationem quomodocunque expediat. Clericus, *adolescens, prophetæ minister*. Sed suprà is adolescens dictus est *unus esse ex filiis prophetarum*, non autem Elisæi minister. Est הַנְּבִיא in recto casu, *propheta*, de adolescente, dictum, non de Elisæo. Ita rem accipere Græci Intt. qui, τὸ παιδάριον ὁ προφήτης. *puer propheta*.

Ver. 8.

Au. Ver.—8 *Against the wall.* See notes on 1 Sam. xxv. 22, p. 467.

And him that is shut up and left in Israel.
See notes on 1 Kings xiv. 10, p. 822; and on Deut. xxxii. 36, vol. i., p. 780.

Ver. 11.

Au. Ver.—11 Then Jehu came forth to the servants of his lord: and one said unto him, *Is all well?* &c.

And (one) said.

Houb.—11 וַיֵּצֵא יְהוּ, et dixit ei. Lege... וַיֵּצֵא, et dixerunt; ita Codex Orat. 42 manu priori: Ita etiam Veteres, præter unum Chaldaeum. Hæc dicunt Jehu sodales, ut liquet ex וַיֵּצֵא, nobis.

Maurer.—וַיֵּצֵא Plures et scripti et editi libri: וַיֵּצֵא. Sed singularis lectio sanissima est. Et dixit ei, sc. dicens h. e., et dictum est ei. Veteres liberius verterunt.

Ver. 13.

וַיִּמְחְרוּ בַיָּדָם אֵשׁ בְּנֹדֹת וַיִּמְחְרוּ
תַּחְתֵּי אֲלֵיגָרָם הַמַּעֲלֹת וְכוּ

καὶ ἀκούςαντες ἔσπευσαν, καὶ ἔλαβεν ἕκαστος τὸ ἰμάτιον αὐτοῦ, καὶ ἔθηκ' ἐν ἱποκάτω αὐτοῦ ἐπὶ τὸ γαρεμὴ τῶν ἀναβάθμων κ.τ.λ.

Au. Ver.—13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king [Heb., reigneth].

On the top of the stairs.

Dr. A. Clarke.—The Chaldee, the rabbins, and several interpreters understand this of the *public sun-dial*; which, in those ancient times, was formed of *steps* like *stairs*, each *step* serving to indicate, by its *shadow*, one *hour*, or such division of time as was commonly used in that country. This *dial* was, no doubt, in the most *public place*; and upon the top of it, or on the *platform* on the top, would be a very proper place to set Jehu, while they blew their trumpets, and proclaimed him *king*. The Hebrew סֻלָּה is the same word which is used chap. xx. 9, 10, 11, to signify the *dial* of Ahaz; and this was probably the very same dial on which that miracle was afterwards wrought: and this dial סֻלָּה from סָלָה, to go up, ascend, was most evidently made of *steps*; the *shadows* projected on which, by a gnomon, at the different elevations of the sun, would serve to show the popular divisions of time.

Ged.—On the naked steps of the stairs.

Gesen.—עצם m. 1. a bone, i. q. עצם, but rarer and only poetic.

2 The body, &c.

3. the very bone, substance of any thing, i. q., self, ipse, like עצם. 2 Kings ix. 13, then took every man his garment and spread them under him (Jehu) הִנְחִיחַ אֲלֵיהֶם upon the steps themselves, the very steps.

Prof. Lee.—עצם. 1 The bone.

2 Meton. Powerful, strong.

3 Hence, *Frame-work*, perhaps, i. e., a

sort of pulpit (the منبر, or publishing pulpit of the Mohammedans. See my note on Job xxix. 7); 2 Kings ix. 13; 2 Chron. ix. 18.

Maurer.—Super ipsosmet gradus, uti bene jam Kimchi explicuit in lib. rad. "Indicari videtur, quantopere festinarint regium honorem Jehuo exhibere. Non exspectabant, donec in plateas venissent, sed antequam e loco sublimi descendissent ad ipsos gradus vestes suas ipsi substernebant." Ges. Alii:

super aliquem e gradibus coll. ^{sc} جم pars et

بعض unus eorum, propr. pars eorum.

Ver. 14.

וַיִּזְרַם הַיָּה שֹׁמֵר בְּרִמְתָּהּ גִּלְעָד
חָמָא וְכָל-יִשְׂרָאֵל מִפְּנֵי הַחֲזָאֵל מֶלֶךְ
אַרָּם:

— καὶ Ἰωράμ αὐτὸς ἐφύλασσεν ἐν Ῥεμμώθ Γαλαὰδ, καὶ πᾶς Ἰσραὴλ ἀπὸ προσώπου Ἀζάηλ Βασιλέως Συρίας.

Au. Ver.—14 So Jehu the son of Jehoshaphat the son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria.)

Pool.—Joram had kept Ramoth-gilead; which interpreters conclude to have been taken by Joram before this time, though the taking of it be not mentioned. This they gather, first, from the mention of the *inner chamber*, ver. 2, and of the *top of the stairs* here; secondly, from ver. 15, *Let none go forth out of the city*. But these arguments seem not to be cogent. And if the city was taken, why should all Israel be there to keep it, for which a strong garrison was sufficient? The words therefore may be otherwise rendered, exactly according to the Hebrew, *Joram had kept, or did keep* (to wit, by his army left there,) or *put guards, or laid siege at, or to*, (for so the particle

beth is oft used,) *Ramoth-gilead*. And therefore he had *all Israel*, i. e., all the military force of Israel, with him, that he might both maintain the siege, and withal oppose Hazael, who sought to relieve it.

Ged. — 14 Thus Jehu Ben-Joshaphat-Ben-Nimshi conspired against Joram ; while king Joram (who had, with all the Israelites, come to defend Ramoth-gilead against Hazael king of Syria) was gone back to Jezreel to be healed of the wounds, &c.

Ver. 15.

— וַיֹּאמֶר יְהוָה אֶל-יִשְׂרָאֵל נִפְשְׁכֶם אֶל-
 יִצְחָק פְּלִיט מְדַבֵּר לְלֵבָת לִי גִיד
 בְּיָרֵאֵל :

לדגד קיי

— καὶ εἶπεν Ἰοὺν, Εἰ ἔστι ψυχὴ ὑμῶν μετ' ἐμοῦ, μὴ ἐξελθέτω ἐκ τῆς πόλεως διαπεφευγὼς τοῦ πορευθῆναι καὶ ἀπαγγεῖλαι ἐν Ἰεζράελ.

Au. Ver.—15 But king Joram [Heb., Jehoram] was returned to be healed in Jezreel of the wounds which the Syrians had given him [Heb., smote], when he fought with Hazael king of Syria.) And Jehu said, if it be your minds *then* let none go forth *nor* escape [Heb., let no escaper go, &c.] out of the city to go to tell *it* in Jezreel.

Pool.—When he fought with Hazael ; when he came with an army, either to retake the city taken by Joram, or to raise the siege. *Out of the city ; or, from the city ;* either from within the city, or from before it, from the siege or army.

Houb.—רשע יורם, *sed enim Joram reversus erat*, nempe relinquens apud Ramoth Galaad exercitum suum, ut inviseret Ochoziam, in Jezrahel ægrotantem. Propterea illum Jehu facile oppressit incautum, et ab exercitu longe remotum ... ירד: Legendum plene ירד, *percusserant eum*... ל: Superstitiosæ Editores spatium vacuum reliquere, cùm præsertim Masoretæ moneant legendum ירד, *ad nuntiandum*, pro ירד. Clericus hæc in hunc locum: "Hinc et ex multis aliis locis, intelligere est, Massorethas ad antiquum quemdam Codicem textum, sine mutatione ulla, etiam excerptis mendis manifestis, composuisse." Etiam colligere potuit Clericus, Codicem eum, quem Judæi sequebantur, fuisse multis aliis deteriorem, nempe illis, quos Masora consulebat, ut eum ad marginem notis brevibus emendaret.

VOL. II.

Ver. 17.

Au. Ver.—17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.

A company.

Gesen.—~~רעב~~ f. (r. ~~רעב~~) to overflow, to be superabundant, abundance, i. e., multitude, as of waters Job xxii. 11; xxxviii. 34; of men, 2 Kings ix. 17; of camels, Isaiah lx. 6; Ez. xxvi. 10.

Prof. Lee.—**תַּיִת**, f. constr. **תַּיִתִּי**. (a)
An overflowing, of waters, an inundation.

(b) *An abundance, a multitude.*

Maurer.—מִן הַמִּשְׁכָּן ex sequiore
Hebraismo pro מִן הַמִּשְׁכָּן, vid. E. Gr. crit.
p. 348; Gr. min. §. 288; G. Gr. ampl.
p. 467; Gr. min. §. 79; adn. 2 d. Potest
tamen etiam librarii mendum subesse, quo-
niam proxime præcedit מִן הַמִּשְׁכָּן.

Ver. 18, 19.

Au. Ver.—18 — And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horse-back, which came to them and said, &c.

Houb.—18, 19. *עד הם, usque ad eos.* Versu 20 legitur *עד איהם*, ut legendum videtur hoc versu 18, quomodo et Chaldaeos, לוחון, *usque ad illos.* Nam *עד הם* omnino inusitatum. Idem dixeris de *איהם*, ver. 19, *ad eos*, cujus vera forma est *איהם*, quam hic habent duo Codices Orat.

Ver. 20.

— וְחַמְדָּהּ קִמְחָהּ יִתְּנָה בְּיָדֵינוּ
פִּי בִשְׁעוֹן יִנְהַג :

— καὶ ὁ ἄγων ἤγε τὸν Ἰοῦ υἱὸν Ναμεσσί,
ὅτι ἐν παραλλαγῇ ἐγένετο.

Au. Ver.—20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving [*or, marching*] is like the driving of Jehu the son of Nimshi; for he driveth furiously [*Heb., in madness*].

The son of Nimshi.

Houb.—20 נוספ : *Nos, filii Josaphat, filii Namsi*, additis duobus verbis, *filii Josaphat*, ex versu 2, quæ duo verba hic ommissa fuerunt, scribâ saltum faciente ex priorē נוספ ad posterius; cujusmodi errores alibi non semel deprehendimus.

For he driveth furiously.

Bp. Patrick.—He was noted, it seems, for fierceness and eagerness in pursuing his designs. But the Chaldee paraphrast takes

6.4

it quite otherwise, that "he drove slowly;" as if he would entice Joram to come out of the city and meet him, having no mind to engage in an assault or siege of Jezreel.

Gesen.—שָׁנַע in Kal not used, Arab. شَجَّ

to be vigorous, brave; شَجَّ one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of an impetuous excitement.

Hithp. to be insane, to play the madman, 1 Sam. xxi. 15, 16.—Hence שָׁנַע m. madness, Deut. xxviii. 28; 2 Kings ix. 20.

Prof. Lee.—שָׁנַע, Madness, impetuosity.

Houb.—כִּי בִשְׁנֵאֵן יֵרֵד, quia tardè iter faceret, vel duceret turmam suam. Ita Chaldaeus, בגיח, in quiete, et Arabs, على راحة, ad lenitudinem. Alii, celeriter, non tam commodè. Nam Jehu, si celeriter iter fecisset, ante advenisset Jezrahel, quàm mitterentur ad eum legati duo, et quàm duo reges ei extra urbem obviam venissent. Conjectura probabili utendum. Nam in radice שָׁנַע non plus continetur celeritas, quàm tarditas, ex Lexicis quidem hodiernis.

Ver. 21.

וַיִּצְאֵהוּ לְקִרְיַת יִזְרְעֵל וְגו'

— και ἐξήλθεν εἰς ἀπαντήν 'Ιού, κ.τ.λ.

Au. Ver.—21 — And they went out against Jehu, and met [Heb., found] him in the portion of Naboth the Jezreelite.

Pool.—Against Jehu, or, to meet [so Horsley, Ged.] Jehu.

Bp. Horsley.—To meet Jehu; for as yet they had no suspicion of his hostile intentions.

Ver. 22.

וַיִּהְיֶה כִּרְאִית יְהוֹרָם אֶת־יְהוּא וַיִּאָּמֶר הַשְׁלֹם יֵהְיֶה וַיִּאָּמֶר מַה הַשְׁלֹם עִד וַיִּבְרַח אִיזָבֵּל אֶמְצָא וְכַשְׂמִיָּה חֲרָקִים :

και ἐγένετο ὡς εἶδεν Ἰωράμ τὸν Ἰού, και εἶπεν, Ἡ εἰρήνη Ἰού; και εἶπεν Ἰού, Τί εἰρήνη; ἐτι αἱ πορνεῖαι Ἰεζάβελ τῆς μητρός σου και τὰ φάρμακα αὐτῆς τὰ πολλὰ.

Au. Ver.—22 And it came to pass, when Joram saw Jehu, that he said, *Is it peace, Jehu?* And he answered, *What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many.*

Bp. Horsley.—*Is it peace, Jehu?—ἐπνυ-*

θανετο εἰ πάντα ἔχοι παλὼς τα κατὰ τὸ στρατοπέδον. Joseph. lib. ix., cap. vi., sec. 3. In the same manner he takes this expression in verses 17 and 18. And that this is the true sense of it, appears from verse 23, which seems to intimate that Jehu's reply to this salutation gave the king of Israel the first suspicion of treachery. Instead of *Is it peace?* therefore the English should be, *Is all well?*

What peace? rather "How well?"

Ged.—22 As soon as Joram saw Jehu, he said, "Jehu! comest thou peaceably?" Jehu answered, "How peaceably? so long as the idolatries of thy mother Jezebel and her numerous sorceries remain unpunished."

Ver. 24.

Au. Ver.—24 And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down [Heb., bowed] in his chariot.

Horsley, Clarke, Ged.—Between his arms, i. e., between the shoulders.

Houb.—24 הִדְחִי, sagitta. Melius הִדְחִי. Affirmat Buxtorfius esse 'Paragogicum, sed nullo alio exemplo, nec aliam ob causam, quàm quia sic legebat, cum menda hod. Codicum nollet confiteri.

Ver. 25, 26.

וַיִּאָּמֶר אֶל־בִּדְקָר הַשְׁלֵשָׁה שָׁנָה הַשְׁלָכְהוּ בְּחִלְקֵת שְׂדֵה נָבוֹת הַיִּזְרְעֵלִי כִּי זָכַר אֲנִי וְאַתָּה אֶת לִבְכִּים צְמִדִּים אֲחֵרִי אֲחָאֵב אֲבִיו וַיְהִיָּה נֶשֶׁא קָלְיוֹ אֶת־הַפֶּשֶׁא הַזֶּה : וַאֲתִידְמִי נָאֵם בְּבוֹחַ וְאַתִּידְמִי בָלְיוֹ רָאִיתִי אֶמְצָא נָאֵם יְהוֹזָבָב וְשִׁלְמִתִּי לָהּ בְּחִלְקָהּ הַזֶּאת נָאֵם יְהוֹזָבָב וְגו'

v. 25. κῆρ. σωλσω

25 και εἶπε πρὸς Βαδεκάρ τὸν τριστάτην αὐτοῦ, Πίψον αὐτὸν ἐν τῇ μερίδι ἀγροῦ Ναβουθαί τοῦ Ἰεζραηλίου, ὅτι μνημονεύω ἐγὼ και σὺ ἐπιβεβηκότες ἐπὶ ζεύγῃ ὀπίσω Ἀχαάβ τοῦ πατρὸς αὐτοῦ, και Κύριος ἔλαβεν ἐπ' αὐτὸν τὸ λῆμμα τοῦτο· 26 Εἰ μὴ τὰ αἵματα Ναβουθαί, και τὰ αἵματα τῶν υἱῶν αὐτοῦ εἶδον ἐχθές, φησὶ Κύριος, και ἀνταποδώσω αὐτῷ ἐν τῇ μερίδι ταύτῃ, φησὶ Κύριος.

Au. Ver.—25 Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreel-

hite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

26 Surely I have seen yesterday the blood [Heb., bloods] of Naboth, and the blood of his sons, saith the Lord: and I will requite thee in this plat [or, portion], saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord.

25 *Captain.* See notes on Exod. xiv. 7, vol. i., p. 267.

For remember, how that, when I and thou rode together after Ahab.

Bp. Patrick.—In the Hebrew the words are exactly thus: "Remember, thou and I were among those who rode two and two together after Ahab," &c. That is, he was attended by his guard, who were wont to ride in pairs, two and two, and Jehu and Bidkar rode at that time together, and heard Elijah's words.

The Lord laid this burden upon him: This punishment, which is frequently by the prophets called *a burden*, Isaiah xiii. 1, &c., was denounced against Ahab, and extended to his son, 1 Kings xxi. 19, where these very words are not recorded, but Elijah said more than is there set down, which Jehu well remembered.

26 *Surely.*

Ged.—26 *Saying,* As surely, (saith the Lord) as I have seen the blood of Naboth, and the blood of his sons, recently shed here, so surely (saith the Lord) will I requite thee, on this same spot.—Therefore, &c. So *Booth.*

Houb.—25 שלש: Masora שלשו, meliùs Codices tres, שלשו, *Tribuno suo*, non sine ' in medio... השלש: Codices tres, השלש, *et projice eum*, in voce *Hiphil*... כי ור אבי ואחיו, *nam memini ego et tu*. Mutilus hic locus: nam legendum כי ור אבי ואחיו, *nam memini ego, quod ego et tu*...Syrus et Arabs bis exprimunt אבי, Vulgatus, bis כי, dum vertit, *memini enim, quando ego et tu*...Ex uno אבי ad alterum Scriba saltum fecit.

Ver. 27.

וַיִּדְבֹק אַחֲזִיָּהוּ יְהוָה וַיֹּאמֶר בְּסִי
אֶתֹו הִקְהוּ אֶל־יְהוֹאָכָז בְּמַצְלַח־טוֹל
אֲשֶׁר אֶת־יְבִלְעָם וַיִּגָּס בְּגִדוֹ וַיָּמָת
קָם :

— και ἔδωκεν ὁπίσω αὐτὸν Ἰούδ, και ἔπε, και γε αὐτὸν και ἐπάταξεν αὐτὸν πρὸς τῷ

ἀρματι ἐν τῷ ἀναβαίνειν ταῖ, ἡ ἔστιν Ἰεβλαάμ· και ἔφυνεν εἰς Μαγεδδῶ, και ἀπέθανεν ἐκεῖ.

Au. Ver.—27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which is by Ibleam. And he fled to Megiddo [in the kingdom of Samaria], and died there.

Smite him also in the chariot. And they did so, &c.

Houb., Horsley.—Read גם אחר הכר ורדו אל הכריתה; "smite him also; and they smote him in the chariot."

Ged., Booth.—Smite him also in the chariot, and they smote him in the chariot [Syr., Arab., Vulg., and equivalently LXX] at the ascent, &c.

Houb.—... גם אחר: Etiam mutilus hic contextus. Nam hæc verba, *etiam hunc percutite super currum in ascensu Gaver, qui est juxta Jebllaam*, quæ habent geographicam loci declarationem, non conveniunt in Jehu loquentem, conveniunt autem in Sacrum Scriptorem. Ergo legendum, vel ut Græci Intt. גם אחר ורדו, *etiam hunc; et percusserunt eum*, vel cum Syro, גם אחר הכר ורדו, *etiam hunc percutite, et percusserunt eum*, quæ scriptio posterior magis placet.

Maurer.—27 — [בְּסִי] "Solum mandatum commemoratur, subaudita, quæ ex eo facile intelligitur, mandati executione." Schulz. Ita et Dathio aliisque visum est. Equidem de hoc supplemento haud nihil ambigam. Excidisse videtur בְּגִדוֹ. De seq. אֶת־ vid. ad Jud. vi. 39. Ceterum "res sic se habere videtur. Cum Ahasja versus domum in regio horto Samarie exstructam aufugeret, cognitis Jehu insidiis currum in aliam viam deflexit, at prope Jebleam ab Jehu agmine deprehensus letale vulnus accepit, curruque relicto et equo conscenso Megiddonem fuga petiit ibique inter curandum non multo post ex vulnere mortuus est."

He fled to Megiddo and died there.

Pool.—*Quest.* How doth this agree with 2 Chron. xxii. 9, *He sought Ahaziah: and they caught him, for he was hid in Samaria, and brought him to Jehu: and when they had slain him, &c.* *Ans.* Either, first, Samaria is there to be understood, not of the city, but of the kingdom or territory so called, 1 Kings xiii. 32, and elsewhere, in which Megiddo was. Or, secondly, If Samaria be

the city, then the city is briefly and imperfectly described here, and the defects supplied there; (the Book of Chronicles being in great part written for that end, to supply things omitted in the Book of Kings;) and out of both the history may be thus completed: He fled first to Megiddo, and thence to Samaria, where he was caught, and thence brought to Jehu, and by his sentence was put to death at Megiddo, either because Jehu was there at that time upon some occasion, or for some other reason, which at this distance of time we cannot understand.

Bp. Patrick.—To Megiddo.] He could not get to his own country, and so sheltered himself at Megiddo, which was not far from Samaria, whither his servants carried him, as a safer place (for he was not mortally wounded), and there he hid himself for fear of Jehu, as we read 2 Chron. xxii. 9.

And died there.] Not at Megiddo; but being searched for and taken in Samaria, he was brought to Jehu at Jezreel, where he commanded him to be slain. Which seems to be beyond his commission; but as he was an idolater, so he was of the bloody house of Ahab by his mother's side, who was Ahab's daughter (viii. 18): and this destruction was of God (as the author of the second Book of Chronicles observes, xxii. 7), who prompted Jehu thus to understand his command. Thus Abarbinel understands those words, *he died there*. Not in Megiddo, mentioned before, but in that execution of God's judgments on the house of Ahab.

Dr. A. Clarke.—27 Fled by the way of the garden.] The account of the death of Ahaziah, as given in 2 Chron. xxii. 8, 9, is very different from that given here: *When Jehu was executing judgment upon the house of Ahab—he sought Ahaziah; and they caught him (for he was hid in Samaria) and brought him to Jehu; and when they had slain him, they buried him.* "The current of the story at large is this," says Dr. Lightfoot: "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah, seeing this, flees, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dog's meat: from thence he sends to Samaria for the heads of Ahab's children and posterity; which are brought him by night, and showed to the people in the morning. Then he marcheth to Samaria, and by the way slayeth forty-two of Ahab's kinsmen;

and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah: they find him hid, bring him to Jehu, and he commands to carry him up towards Gur, by Ibleam, and there to slay him. It may be, his father Joram had slain his brethren there, as Ahab had done Naboth, in Jezreel. They do so; smite him there in his chariot; and his charioteer driveth away to Megiddo before he dies. The story in the Book of Kings is short; but the Book of Chronicles shows the order." Lightfoot's Works, vol. i., p. 88.

Ver. 29.

Au. Ver.—29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah [2 Chron. xxii. 9, about 886. Then he began to reign as viceroy to his father in his sickness, 2 Chr. xxi. 18, 19. But in Joram's 12th year he began to reign alone, ch. viii. 25, about 884.]

See notes on viii. 25.

Dr. A. Clarke.—In the eleventh year of Joram.] The note in our margin contains as good an account of this chronological difficulty as can be reasonably required: *Then he began to reign as viceroy to his father in his sickness; 2 Chron. xxi. 18, 19. But in Joram's twelfth year he began to reign alone; chap. viii. 26.*

Ver. 30.

וְהָיָה עֵינֶיהָ צִיָּוֶה —

— καὶ ἐστιμιμίσαστο τοὺς ὀφθαλμοὺς αὐτῆς, κ.τ.λ.

Au. Ver.—30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face [Heb., put her eyes in painting], and tired her head, and looked out at a window.

Painted her face.

Bp. Patrick.—In the Hebrew it is, "she put her eyes in paint;" that is, in *stibium*, which made the eyes look black, and was accounted beautiful; and also dilated the eyebrows, and made the eyes appear big; which in some countries was also thought very amiable (see Grotius).

Gesen.—*ῥ* i. q., Gr. *φύκος*, Lat. *fucus*, i. e., *paint, dye, fucus*, with which the Hebrew women tinged their eye-lashes, prepared from antimony (*stibium*) or minium; see in *צִיָּוֶה*. Sept. *στιμμί*, Vulg. *stibium*. 2 Kings ix. 30. Jer. iv. 30. Comp. pr. n. *צִיָּוֶה*. Is. liv. 11 *with eye-paint*

(stibium) *will I lay thy stones*, i. e., I will use it as cement in laying thy walls.

Ver. 31.

הַשְׁלֹם זִמְרִי הִרְגַּהּ מִלְּכֹהּ —

— *H eirōnē Zambrī ó phoneutēs tou kuríou autōu.*

Au. Ver.—And as Jehu entered in at the gate, she said, *Had Zimri peace*, who slew his master? [So *Pool*, *Patrick*, *Dathe*.]

Dr. A. Clarke.—*Had Zimri peace who slew his master?*] Jarchi paraphrases this place thus: “If thou hast slain thy master, it is no new thing; for Zimri also slew Elah, the son of Baasha;” which words were rather intended to *conciliate* than to *provoke*. But the words are understood by most of the versions thus: “Health to Zimri, the slayer of his master!”

Maurer.—*An incolumis fuit Simri* (cf. Gen. xliii. 27, al.), *interfector domini sui* (1 Reg. xvi. 18)?! De Wettius: “*Ist es Heil* (cf. vs. 22), *du* (zweiter) *Simri, Mörder seines Herrn?*” Sed quis credat, Isabelam regem interrogasse: num *pacato, benevolo* animo venisset, eodemque temporis momento *regis interfectorem* appellasse?

Ver. 33.

וַיִּזְנוּ מִדָּמָהּ אֶל־הַתֵּימָר וְאֶל־הַפְּסִיקִים —

וַיִּרְמְקֶנָּה :

— *καὶ ἐρρανίσθη τοῦ αἵματος αὐτῆς πρὸς τὸν τοίχον καὶ πρὸς τοὺς ἵππους, καὶ συνέτριψαν αὐτήν.*

Au. Ver.—33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot.

Some of her blood, &c. Under foot.

Houb., Ged., Booth.—And *some* of her blood was sprinkled on the wall, and on the horses, which trod upon her.

33 ורמסה, *et conculcavit eam*. Lege, ורמסוה, vel ורמסוה, *et conculcaverunt eam*, de equis dictum. Legunt numero plurali omnes Veteres.—*Houb.*

Ver. 36.

Au. Ver.—Elijah the Tishbite. See notes on 1 Kings xvii. 1, p. 836.

Ver. 37.

Houb.—חדיה: Rectè Masora, חדיה, *et erit*. Ita Codex Orat. 57. Alii Codices

litteræ η defectum circulo intermedio castigant.

CHAP. X. 1.

וַלֹּאֲחָאָב שִׁבְעִים בָּנִים בְּשָׂמְרוֹן וַיִּכְתֹּב יְהוּא קְפָרִים וַיִּשְׁלַח שָׂמְרוֹן אֶל־שָׂרֵי יִזְרְעֵאל הַזְּנוּיִם וְאֶל־הָאֲמָנִים אֲחָאָב לֵאמֹר :

καὶ τῷ Ἀχάαβ ἐβδομήκοντα υἱοὶ ἐν Σαμαρείᾳ καὶ ἔγραψεν Ἰού βιβλίον, καὶ ἀπέστειλεν ἐν Σαμαρείᾳ πρὸς τοὺς ἀρχοντας Σαμαρείας, καὶ πρὸς τοὺς πρεσβυτέρους, καὶ πρὸς τοὺς τιθηνοὺς Ἀχάαβ, λέγων,

Au. Ver.—1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that brought up [Heb., nourishers] Ahab's children, saying.

Ahab had seventy sons.

Pool.—*Ahab had seventy sons*; either, first, properly sons by several wives; or rather, secondly, grandsons are comprehended [so *Patrick*], who are oft called *sons*, and grandfathers *fathers*, in Scripture.

Unto the rulers of Jezreel.

Pool.—Heb., *the princes of Jezreel*, i. e., the great persons and officers of the court, which then was and had been for some time at Jezreel, who either had fled thither with Ahab's sons [so *Patrick*], upon the news of Jehu's actions and successes; or rather, had been sent by Joram with his sons to Samaria, to take care of them there.

Clarke, Ged.—To the rulers and elders of Samaria. So LXX, and equivalently Vulg., the rest Jezreel, a manifest error [so *Horsley*, *Maurer*].—*Ged.*

Houb., Dathe, Booth.—To the rulers and elders of the city [Vulg.].

Dathe.—In textu est: וְאֶל־שָׂרֵי יִזְרְעֵאל, sed oi ó habent: πρὸς τοὺς ἀρχοντας Σαμαρείας, et Vulgatus: *ad optimates civitatis*. Quæ lectio verior videtur. Nam qui h. l. vocantur *principes Jesreelis*, versu 5, dicuntur *præpositi domus et urbis*, ad quos Jehu litteras miserat, qui et filios Ahabī Samarīæ in urbe regia educaverant. Codex Kennicotti 174 habet etiam שמרין.

Ver. 2.

Au. Ver.—2 Now as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour.

A fenced city.

Ged.—“Fenced cities,” so LXX, Syr.,

Chald., Vulg., and three MSS. The present text and Arab. have a fenced city.

Ver. 5.

וַיִּשְׁלַח אֶשְׂרֵי-עַל־הַבֵּית וְגו'

καὶ ἀπέστειλαν οἱ ἐπὶ τοῦ οἴκου, κ.τ.λ.

Au. Ver.—5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, We are thy servants, &c.

Houb.—5 וַיִּשְׁלַח, et misit. Græci Intt. ἀπέστειλαν; Vulgatus, miserunt, cum legant וַיִּשְׁלַח, numero plur. quem numerum postulat series. Etenim וְגו' אַשְׂרֵי, significat qui erant super domum, non qui erat, quomodo et וַיִּשְׁלַח אַשְׂרֵי, qui erant super urbem, ut id accipere Græci Intt. et Vulgatus.

Ver. 6.

— וַיִּכְנֹס הַמֶּלֶךְ לְשִׁבְעִים אִישׁ אֶת-גִּדְּלִי הַחֲזִיר מִבְּנֵי אֶחָד :

— καὶ οἱ υἱοὶ τοῦ βασιλέως ἦσαν ἐβδομήκοντα ἄνδρες, οὗτοι ἄνθρωποι τῆς πόλεως ἐξέτρεφον αὐτούς.

Au. Ver.—6 Then he wrote a letter the second time to them, saying, If ye be mine [Heb., for me], and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up.

Houb.—לְשִׁבְעִים, ad vocem meam. Codex Orat. 42, לְשִׁבְעִים, plene manu priori, quomodo et alia multa vocabula ejusdem Codicis, nec non aliorum quorundam, qui postquam fuerant ad meliores Codices descripti, fuerunt deinde ad deteriores emendati, aut potius vitati.

Were with the great men of the city.

Maurer.—6 — וַיִּכְנֹס הַמֶּלֶךְ לְשִׁבְעִים אִישׁ. — Vulgo vertunt: *proceres civitatis eos educaverant*. Ita וַיִּכְנֹס ex sequi Hebraismo nominativo præpositum est, ut vi. 5, al. Fortasse tamen verti potest: *cum proceribus civitatis*, h. e., ita ut horum consuetudine uterentur, *eos educaverant* (*hatte man sie erz.*, cf. ad Ex. v. 16.).

Ver. 9.

Au. Ver.—9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these?

Pool.—To all the people; either, first, To the promiscuous multitude met there to gaze upon this sad and strange spectacle. So the sense is, Be not ye troubled nor affrighted: if anything be amiss in these actions, I do here publicly and solemnly acquit you as righteous and innocent; do not you therefore fear any vengeance from God or men for it: if there be any guilt, it is in me, and in those who cut off these heads. Or, secondly, To those who cut off and brought the heads; for the same persons did both, and were here present, as Jehu commanded them, ver. 6: to them he speaks in the audience of all the people; or by all the people may be meant all those who brought the heads, and were there waiting for Jehu, according to his order. So the speech is in part ironical, to this purpose, *You are righteous* in your own eyes, and you look upon me as a traitor, and rebel, and murderer, because I have risen against and slain my master, which I acknowledge I have done. But if I am guilty, you are not innocent, and therefore cannot accuse me; for I have killed one, but you a great number. This explication seems probable; only the Hebrew word *ham* being generally used of the common people, may seem not so fitly to agree to these rulers and great men, who had brought the heads; and that expression, *to all the people*, implies that Jehu did not direct his speech to some particular persons, but to the whole body of the people then present, whom he clears from all blame, and to whom he appeals as witnesses between him and these persons.

Ver. 11.

Au. Ver.—11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks [or, acquaintance], and his priests, until he left him none remaining.

His priests. See notes on 2 Sam. viii. 17, pp. 559—566.

Pool.—*His priests*; his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table. Compare 1 Kings xviii. 19. Or, *his chief officers of state*, as that word is sometimes used; of which see 2 Sam. viii. 18, compared with 1 Chron. xviii. 17. *Object.* These were included in *his great men* mentioned before. *Ans.* Yet may they well be mentioned apart, as a distinct and the most eminent sort of them. *He left him*

none remaining, to wit, in that place and kingdom; for he did leave some of the royal seed of Judah, chap. xi. 1, 2.

Ver. 12, 13.

וַיִּלְכְּדוּ וַיִּבְחָלוּ וַיִּלְכְּדוּ וַיִּבְחָלוּ
בֵּית־עֶקֶר הָרָעִים בְּדָרָה: 13 וַיִּהְיֶה
מִצָּא אַחֲרָיו אַחֲרָיו מִלְּךְ־יְהוֹאָחָז
וַיֵּאמֶר מִי אַתָּם וַיֹּאמְרוּ אַחֲרָיו אַחֲרָיו
אֲנִיחֵנו וְנִקְרָא לְשָׁלוֹם בְּגִיחֲמֵלָהּ וְנוֹ

12 καὶ ἀνέστη καὶ ἐπορεύθη εἰς Σαμάρειαν, αὐτὸς ἐν βαυθακάθ τῶν ποιμένων ἐν τῇ ὁδῷ.
13 καὶ 'Ιοὺ εὔρε τοὺς ἀδελφούς 'Οχοζίου βασιλέως 'Ιούδα, καὶ εἶπε, τίνες ὑμεῖς; καὶ εἶπον, ἀδελφοὶ 'Οχοζίου ἡμεῖς, καὶ κατέβημεν εἰς εἰρήνην τῶν υἱῶν τοῦ βασιλέως, κ.τ.λ.

Au. Ver.—12 And he arose and departed, and came to Samaria. And as he was at the shearing house [Heb., house of shepherds binding sheep] in the way,

13 Jehu met [Heb., found] with the brethren of Ahaziah king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute [Heb., to the peace of, &c.] the children of the king and the children of the queen.

12 Came.

Ged., Booth.—Was going.

Shearing house.

Pool.—Where they used to shear sheep, and then to feast, after their manner, 1 Sam. xxv. 36; 2 Sam. xiii. 23. Or this may be the name of a place, *Beth-heked of the shepherds*; or, *Beth-heked-rohim*.

Bp. Patrick.—At the shearing house in the way.] In the Hebrew the words are, “in the house of the shepherds’ binding [so *Dathe*].” For they bound the feet of their sheep when they sheared them; and this was the place where the shepherds of Samaria were wont to do it.

Gesen.—בֵּית עֶקֶר הָרָעִים (house of the farm or encampment of shepherds, comp. Arab.

hamlet, farm) a place near Samaria, 2 Kings x. 12; without הָרָעִים v. 14.

Houb.—12 et 13 וַיִּבְחָלוּ וַיִּלְכְּדוּ, *ille in Beth-Achod*. Diligenter attendenti videbitur legendum וַיִּבְחָלוּ, *Jehu autem*, non וַיִּבְחָלוּ, *ille*: deinde initio versûs 13. וַיִּבְחָלוּ, *ille autem*, non וַיִּבְחָלוּ, *Jehu*: nec non post בֵּית עֶקֶר, ponendum fuisse punctum minus, non punctum majus.

13 Brethren.

Pool.—The brethren; not strictly so, for they were killed before this, 2 Chr. xxi. 17; but his brethren's sons, as they are called, 2 Chron. xxii. 8, or others of his near kinsmen, such being oft called brethren in Scripture; as Gen. xiii. 8.

To salute the children of the king.

Maurer.—13 Descendimus salutatum filios regis, propr. ad salutationem filiorum reg. לְשָׁלוֹם Hebræi etiam de salutatione adhibuisse videntur, quemadmodum similiter xviii. 31, vice versa דָּרָה propr. benedictio de pace legitur. Gesenius, Winerus, alii verba concise dicta putant pro: וְנִקְרָא לְשָׁלוֹם וְנוֹ. Hitzigius לְשָׁלוֹם pro infinitivo (?) habet.

Ver. 14.

Au. Ver.—Pit of the shearing house.

Ged.—Cistern of the tie-house. See notes on ver. 13.

Ver. 15.

וַיֵּאמֶר אֵלָיו הֲיֵשׁ אִתְּךָ לֵבָבְךָ
יֵשׁר כַּאֲשֶׁר לֵבָבִי עִם־לֵבָבְךָ וַיֵּאמֶר
יְהוֹנָדָב יֵשׁ הֵשֶׁךְ אִתְּךָ וְנוֹ
— καὶ εἶπε πρὸς αὐτὸν 'Ιοὺ, εἰ ἔστι καρδιά σου μετὰ καρδίας μου εὐθεία, καθὼς ἡ καρδιά μου μετὰ τῆς καρδίας σου; καὶ εἶπεν 'Ιωνάδᾶβ, ἔστι καὶ εἶπεν 'Ιοὺ, καὶ εἰ ἔστι, δὸς τὴν χεῖρά σου' κ.τ.λ.

Au. Ver.—15 And when he was departed thence, he lighted on [Heb., found] Jehonadab the son of Rechab coming to meet him: and he saluted him [Heb., blessed], and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand, &c.

Bp. Horsley.—Is thine heart right? literally, is right with thy heart; i. e., Art thou a warm friend to justice? But I would read the whole passage thus,

הֵשֶׁךְ אִתְּךָ לֵבָבְךָ כַּאֲשֶׁר אִתְּךָ לֵבָבִי
וַיֵּאמֶר יְהוֹנָדָב יֵשׁ לִבִּי עִם
לֵבָבְךָ: וְיֵשׁ תְּנָחָה &c.

“Is justice in thy heart as in my heart? And Jonadab said, It is; my heart is with thy heart. Since it is, give thy hand,” &c.

Houb.—15 וַיֵּאמֶר אֵלָיו הֲיֵשׁ אִתְּךָ לֵבָבְךָ כַּאֲשֶׁר אִתְּךָ לֵבָבִי עִם־לֵבָבְךָ, *num est cum corde meo cor tuum rectum?* Omissum fuit לִבִּי ex similitudine ejus cum corde, לֵבָבְךָ; neque id omittunt Græci Intt. qui, καρδιά σου μετὰ καρδίας μου, *cor tuum cum corde meo*. Manifestum est, quo-

niam cor in posteriori membro bis legitur, similiter id bis legendum in priori. ... *est igitur, idem ac, quoniam est.* Hæc loquitur Jehu, Jonadabo respondens.

Dathe.—15 *Hinc progressus occurrit Jonadabo, Rechabi filio, quem, ubi salutavit, interrogat, num animo a) sit tam benevolo in se, quam ipse in eum?*

a) *Clericus* conjectat, approbante Hubigantio, post *לְבָבִי לְבָבִי* excidisse *לְבָבִי*. Sic sequenti membro melius respondet, et sic *ol ó* habent: Sed defendi potest lectio vulgaris, cum constet, *לְבָבִי* quoque nominativo præponi, et sic *Vulgatus: numquid est cor tuum rectum?* Item reliqui.

Maurer.—15 Præter necessitatem post Cler. Hubig. legi jussit (*עַם*) *לְבָבִי לְבָבִי*. LXX, liberius verterunt.

It is.

Bp. Patrick.—*It is.*] The expression is double in the Hebrew *Yes, yes*; to signify a vehement affection. Or, as a late learned writer (Gousset, in his *Comment. Hebr. Linguae*) will have it, the former is spoken by Jehonadab, who said *It is*: and the other by Jehu, who answered, "Is it? then give me thy hand," &c.

Pool.—*Give me thine hand.* These may be the words, either, 1. Of Jehu; and so here is an ellipsis, *If it be*, for *And Jehu said, If it be.* Compare 1 Kings xx. 34. Or, 2. Of Jehonadab, who having said, *It is*, adds, *If it be*, i. e., if thine heart be with mine, as thou sayest it is, *give me thine hand.* But this the ellipsis is larger than the former. And it seems not so decent and proper for Jehonadab, a stranger and subject, to speak thus to the king, as for the king to say so to him.

Ver. 16.

וַיִּרְכְּבֵהוּ אֹתוֹ בְּרֶכֶב־וָהָרִיץ

— καὶ ἐπεκάθισεν αὐτὸν ἐν τῷ ἄρματι αὐτοῦ.

Au. Ver.—16 And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

So they made him ride.

Houb., Ged., Booth.—So he made him ride.

Ver. 25.

וַיְהִי בְּכַלְתָּו לַעֲשׂוֹת הָעֵלֶה וַיִּמְאָר וַיְהִי לְרָצִים וְלִשְׁלָשִׁים בָּאֵה חֲפֹזִים אִישׁ אֶל-יָמָיו וַיָּקִים לְפִי-הָרֶב וַיִּשְׁלַכְהוּ

הָרָצִים וְהַשְּׁלָשִׁים וַיִּלְכְּדוּ עַד-עֵיר בֵּית-הַבַּעַל :

καὶ ἐγένετο ὡς συνετελεσε ποιῶν τὴν ὁλοκαύτωσιν, καὶ εἶπεν Ἰοὺ τοῖς παρατρέχουσι καὶ τοῖς τριστάταις, εἰσελθόντες πατάξατε αὐτούς, μὴ ἐξελθᾶτω ἐξ αὐτῶν ἀνὴρ. καὶ ἐπάταξαν αὐτούς ἐν στόματι ῥομφαίας, καὶ ἔρριψαν οἱ παρατρέχοντες καὶ οἱ τριστάται. καὶ ἐπορεύθησαν ἕως πόλεως οἴκου τοῦ Βάαλ.

Au. Ver.—25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge [Heb., the mouth] of the sword; and the guard and the captains cast them out, and went to the city of the house of Baal.

Captains. See notes on Exod. xiv. 7, vol. i., p. 267.

Dr. A. Clarke.—*To the guard and to the captains.*] *To the couriers or runners, and the shalashim*, the men of the third rank; those officers who were next to the nobles, the king and these being only their superiors. The runners were probably a sort of light infantry.

Gesen.—PART. פָּרָא a runner, courier, Jer. li. 31; Job ix. 25. Plur. רָצִים and רָצָן 2 Kings xi. 13, runners, couriers, i. e. a) The servants who ran before the chariot of a prince, q. d. running footmen, 2 Sam. xv. 1; 1 Kings i. 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul 1 Sam. xxii. 17; and of the kings after David 2 Kings x. 25; xi. 6 sq. 2 Chron. xii. 10, 11; xxiii. 12, 30; vi. 10. Prob. the same who under David are called מְרַחֵם q. v. Comp. 1 Kings i. 5; xiv. 27; 2 Sam. xv. 1. c) The mounted couriers of the Persians, Esth. iii. 13, 15; viii. 14.

Pool.—*As soon as he*, i. e., the chief priest of Baal: see 2 Chron. xxiii. 17. *Cast them out*, i. e., cast their carcasses out of the city. But that was not proper work for the guard; nor could they so soon have done it; nor would they stay to do it, when they were going in haste to other work; nor indeed was it necessary to be done, because they intended to pull down the house and bury them in its ruins, and turn it into a draught-house, as it follows. This word therefore is and may be joined with the next, and both

rendered, *they went hastily and eagerly*; properly, *they flung themselves out*, (*hiphil* for *hithpahel*, which is not unusual in the Hebrew language,) *and went*. The like expression is used Esth. vi. 12, *hasted*, Heb., *pushed himself on*, or *flung himself*, i. e., went with great haste; and in the Greek text, Mark xiv. 72. *To the city of the house of Baal*; either 1. To some city near to Samaria, where another eminent temple of Baal was erected. But this seems not to agree with the context, there being but one house or temple of Baal mentioned, both in the foregoing and following verses. Or rather, 2. To some buildings belonging to this house of Baal, which may be here called the city, either for some particular reason now unknown, or because they were very numerous and capacious. For as there were divers chambers and rooms built without the temple, belonging to it, for the use of the priests and Levites, &c.: so it may properly be conceived that this famous temple of Baal had many such buildings, in some of which the priests of Baal, or of the groves, (whereof there were great numbers belonging to the king's court, 1 Kings xviii. 19,) peradventure might dwell; and others of them might be for divers uses belonging to the house and service of Baal. And into these buildings the guard might go, and that hastily, to surprise and kill those inferior ministers of Baal, who were there employed in preparing things for the sacrifices which were to be offered, or in other services belonging to that house, or that solemnity.

Bp. Patrick.—*They smote them—and the guard and the captains cast them out.*] There is nothing in the Hebrew that answers to the word *them*: nor is it likely that the captains and soldiers troubled themselves to cast their bodies out of the temple; where they were rather buried in its ruins. But the meaning is, having done this execution, the guard and captains rushed out of the temple in great haste, and immediately ran to the city of the house of Baal, as it here follows.

Houb.—25 — *Illi eos perro trucidarunt.* 26 *Deinde missi sunt cursores et Tribuni, qui cum urbem Beth-Baal advenissent, statuas templi Baal foras miserunt, easque combusserunt.*

25 ושלכו, *et projecerunt.* Deest verbi casus. Syrus ושלכו, *et projecerunt eos*, addito casu *eos*. Sed neque id satis, nisi additur in quem locum. Non dubium, quin

olim scriptum fuerit ושלכו, *et missi sunt.* Facillimum fuit ut litteræ ט et כ, quæ per aspirationem similem pronuntiabantur, temerè à scribâ permiscerentur.

Dathe.—25 *Illi igitur omnes ferro trucidarunt et ejecerunt. Deinde ingressi quoque sunt conclave templi Baalis interioris.* a)

a) Hebr. בית-הבצל. Significationem vulgarem τὸν τῷ h. l. parum aptam esse, quisque intelligit, et quæ interpretes de oppidulo in vicinia Samarie dicunt, finguntur ad stabiliendam illam explicationem. Sed contextus docet, omnia uno eodemque loco peracta esse. Ego verti per *conclave interioris*, ex significatione Arabica vocis τῷ speluncæ, quo nomine ista penetralia sanorum utique insigniri poterant, quam conjecturam alii dijudicent.

Mawer.—25 — בית-הבצל τῷ h. e. ea urbis pars, in qua templum Baalis erat. cf. וְהָיָה בְּיָמֵינוּ 2 Sam. xii. 27. Igitur non fuit, quod hunc locum suis conjecturis vexarent interpretes.

25, 26, 27, 28, &c. *Baal.* See notes on Judg. xi. 11, p. 166.

Ver. 26.

וַיִּצְאוּ אֶת-מַצֵּבֹת בֵּית-הַבַּעַל וַיִּשְׂרְפוּהָ :

καὶ ἐξήνεγκαν τὴν στήλην τοῦ Βάαλ, καὶ ἐνέπρησαν αὐτήν.

Au. Ver.—26 And they brought forth the images [Heb., statues] out of the house of Baal, and burned them.

The images—burned them.

Bp. Horsley.—Rather, with LXX and Vulgate, *the image—burnt it.* The ו is omitted in the word מצבות in many of Kennicott's best MSS., which give the singular מצבה, and the pronominal suffix is singular in the printed text.

Ver. 29.

וְהָיָה חֶסֶד יִרְבָּעָם בְּרִנְבֵּט אֲשֶׁר הִחֲסִיָּה אֶת-יִשְׂרָאֵל לְהַסֵּר יְהוָה מִמַּחֲבְרֵיהֶם וְגִלְיָהּ הִנָּחָב אֲשֶׁר בֵּית-אֵל וַיִּשְׂרַף קֶדֶן :

πλὴν ἁμαρτιῶν Ἱεροβοὰμ υἱοῦ Ναβὰτ, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, οὐκ ἀπέστη τοῦ ἀπὸ πρὸςθεν αὐτῶν αἱ δαμάλεις αἱ χρυσαὶ ἐν Βαυθὴλ, καὶ ἐν Δάν.

Au. Ver.—29 Howbeit from the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after

them, to wit, the golden calves; that were in Bethel, and that were in Dan.

Ged.—29 Yet, from the sins of Jeroboam Ben-Nebat (who first caused the Israelites to sin, by erecting golden calves at Bethel and at Dan) Jehu departed not. So Booth.

Houb.—29 *Neque tamen Jehu recessit à peccatis Jeroboam, filii Nabat, quibus Israelæm induxerat ad peccandum, neque à vitulis aureis, quæ in Bethel, et quæ in Dan extabant.*

29 וִיטוּלִים, vituli, vel vitulos; nescitur enim quo in casu. Propterea addit Chaldæus, *sercivit (vitulis) Græci Intt. ivit post... Vulgatus, nec dereliquit.* Nihil addendum nisi præpositio כּ, ut, pro כּאֲמַרְתִּים עָלַי, legatur, כּאֲמַרְתִּים מֵעָלַי, (*non recessit ab iis*) à vitulis, ut sit appositio ad ante-dicta.

Ver. 30.

Au. Ver.—30 And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.

And the LORD said.

Ged.—Nevertheless, the LORD said.

And hast done, &c.

Houb.—כּכּל: Lege, וכּכּל, et secundum omnia, ut legunt Vulgatus, Syrus, et Arabs. Pertinet וכּכּל ad verbum כּעָשָׂה, *fecisti*, quod sequitur.

Ver. 32.

בְּיָמֵים הָהֵם הָחֵל יְחִיָּה לְמַצּוֹת
בְּיִשְׂרָאֵל וְגו'

ἐν ταῖς ἡμέραις ἐκείναις ἤρξατο κύριος συγκόπτειν ἐν τῷ Ἰσραὴλ. κ.τ.λ.

Au. Ver.—32 In those days the LORD began to cut Israel short [Heb., to cut off the ends].

To cut Israel short.

Gesen.—To cut off in Israel, i. e., to remove one part after another.

Maurer.—Cæpit Jova abscidere in Israel, vel, quod mihi magis placet, ab Israelæ propr. abzuhausen, abzuschneiden an Israel, uti etiam nostrates dicere possunt, h. e. cæpit singulas deinceps partes abscindere ab Israelæ. cf. quæ sequuntur. Sine idonea ratione Hitzigius Begriff p. 125, pro חָצַח legi vult חָצַח irasci.

Ver. 33.

יְחִיָּה וְיִשְׂרָאֵל יָחִידִים —

— καὶ τὴν Γαλαὰδ καὶ τὴν Βασάν.

Au. Ver.—33 From Jordan eastward [Heb., toward the rising of the sun], all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan [or, even to Gilead and Bashan].

Even Gilead, &c.

Ged.—All Gilead, &c.

CHAP. XI. 2.

וַתֵּקַח יְהוֹשָׁבֶעַ בַּת-יְחִיָּה וְאֶחָיוּתָא אֶחָיוּתָא אֶחָיוּתָא אֶחָיוּתָא
וַתִּתֵּן אוֹתוֹ בְּיָדֵי הַמִּצְחָתִים
אֶתִּי וְאֶתִּי מִנְּהֶם בְּחֶדֶר הַמִּצְחָתִים
אֶתִּי מִנְּהֶם בְּחֶדֶר הַמִּצְחָתִים

הַמִּצְחָתִים

καὶ ἔλαβεν Ἰωσαβεὶ θυγάτηρ τοῦ βασιλέως Ἰωράμ ἀδελφὴ Ὀχοζίου τὸν Ἰωᾶς υἱὸν ἀδελφοῦ αὐτῆς, καὶ ἔκλεψεν αὐτὸν ἐκ μέσου τῶν νῶων τοῦ βασιλέως τῶν θανατουμένων, αὐτὸν καὶ τὴν τροφὸν αὐτοῦ ἐν τῷ ταμείῳ τῶν κλινῶν, καὶ ἔκρυπεν αὐτὸν ἀπὸ προσώπου Γοθολίας, καὶ οὐκ ἐθανατώθη.

Au. Ver.—2 But Jehosheba [2 Chron. xii. 11, Jehoshabeath] the daughter of king Joram, sister of Ahaziah, took Joash [or, Jehoash] the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber, from Athaliah, so that he was not slain.

Pool.—Joash the son of Ahaziah: either, 1. His adopted and legal son, who was to succeed him, though he was of another house, and of Nathan's family, as many think; such persons being sometimes called the sons of their predecessors. Or rather, 2. His proper and natural son; for not only he, but the rest who were slain, are here called the king's (i. e., Joram's) sons. From among the king's sons which were slain: either, 1. From amidst the carcasses, where this infant was laid, and supposed by her to be killed, though it was not quite dead. Or, 2. Out of that apartment of the palace which was allotted for the king's children. They hid him; Jehosheba and her husband Jehoiaha. In the bed-chamber; which was in the house of the Lord, as is affirmed in the next verse. So that it was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only; which made it more proper for this purpose.

And stole him.

Ged., Booth.—Whom she had stolen.

And they hid him, &c.

Booth.—And she put him [2 Chron. xxii. 11] and his nurse in a bedchamber of the temple; and hid him from Athaliah, so that he was not slain.

Houb.—2 Sed Josaba, filia regis Joram, Ochozia soror, tollens Joas, Ochozia filium, surripuit eum mediis à Regis filiis, qui occidebantur, posuitque eum cum nutrice ejus, &c.

...עומ, *eum*. Adde חתן, ut loco parallelo, *et posuit (eum)*. Nam verbum חתן, quod antecessit, cum non possit accommodari ad חתן, nec liceat convertere, *furata est eum in cubiculo*, (nam id cubiculum erat pars Templi, in quo Templo Josaba abscondit Joam, non autem *furata est* :) sequitur desiderari verbum, in quod aptari possit חתן, quod verbum est חתן, *et posuit in cubiculo*. Facile omissum fuerit verbum חתן prope duo vocabula עומ וחתן, ob nonnullam similitudinem: vide, si juvat, locum parallelum...מצי עומ, *metu Athaliae*. Antea et post legitur עתה, sine י, quod fuerat omittendum, ut sit *Athalia*, non *Athalias*. Ita legunt Veteres. Littera י fuit male iterata, ex altera littera י, quæ subsequitur.

Ver. 4.

וּבְשִׁנָּה וְשִׁבְעִית שָׁלַח יְהוֹרֵעַ
וַיִּקַּח אֶת־שָׂרֵי הַמַּאֲוִיֹּת לְפָרֵי
וַיָּבֹא אֲתָם אֵלָיו בְּיַת יְהוָה וְגו'

καὶ ἐν τῷ ἔτει τῷ ἐβδόμῳ ἀπέστειλεν Ἰωδαὲ, καὶ ἔλαβε τοὺς ἑκατοντάρχους τῶν χορρὶ καὶ τῶν ρασίμ, καὶ ἀπήγαγεν αὐτοὺς πρὸς αὐτὸν εἰς οἶκον Κυρίου, κ.τ.λ.

Au. Ver. — 4 And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains* and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the king's son.

Pool.—The captains, or princes, or nobles,
or commanders.

Gesen.—רָמָה m. (r. רָמָה no. 1), pp. a *digger through, piercer*; hence, a *stabber, executioner*, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (רָמָה, see רָמָה) but also by stabbing. Thrice in plur. רָמָה (for רָמָה Lehrs. p. 525), 2 Kings xi. 4, 19, רָמָה

הַרְצִי *executioners and runners*, spoken of the guards of Athaliah; and 2 Sam. xx. 23, Cheth **הַרְצֵי הַחֲמִלִי** of David's guards; Keri וְהַרְצֵי. See more in Thesaur. p. 671.

Houb. ... לטר חוצים, *tam Caræos, quàm cursores*. Habet ל distributionem, non dandicasm, ut observavimus loco parallelo. Quidam vellent לטרם, non sine ם. Sed videtur esse לטר החצין, quod sæpe legitur, sine ם in fine... רבא אהם, *et introduxit eos*. Melius רבא, in *Hiphil*, quod circulus in Codicibus declarat. Nunquam fere hodierna Impressa omitunt litteram ם in verbo *Hiphil* רבא, quin habeant רבא, plene, Codices meliores et antiquiores.

Into the house of the Lord.

Pool.—Into the house of the Lord, i. e., into the courts of that house, which oft come under the name of the house, or temple of the Lord; for into the house none but the priests or Levites might enter.

Ver. 5.

— הַעֲלֵתִית מִכֶּם בָּאֵי הַעֲזָבָה
וְשִׁמְרֵי מַשְׁמֶרֶת בֵּית הַמִּלֵּךְ :

— τὸ τρίτον ἐξ ὑμῶν εἰσελθέτω τὸ σάββατον, καὶ φυλάξατε φυλακὴν οἴκου τοῦ βασιλέως ἐν τῷ πυλῶνι.

Au. Ver.—5 And he commanded them, saying, This *is* the thing that ye shall do ; A third part of you that enter in on the Sabbath shall even be keepers of the watch of the king's house.

Pool.—*A third part of you*; either, 1. *A third part of you*, (i. e., of the whole number, including those *that come in* and those *that go out on the sabbath*,) even *they that enter in on the sabbath*; and so the two other third parts were to consist of those that went out on the sabbath, as some gather from ver. 6, 7. Or rather, 2. *A third part only of those that enter in on the sabbath* [so *Houb.*], who seem to be plainly divided into three thirds here, and ver. 6, as *those that went forth on the sabbath* are expressly distributed into *two parts*, ver. 7. *That enter in on the sabbath*, i. e., that come into the temple on the sabbath day. For the understanding of this matter, you must know that the Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively, and by turns; each course consisting of about a thousand men for his week; of which see 1 Chron.

xxiii., xxiv. *The watch of the king's house*; either, 1. Of that bedchamber where the king now was. But it is unlikely, and without example, either that one bedchamber, or the temple, or any part of it, should be called *the king's house*. And besides, the king's person is secured by other persons, ver. 7. Or rather, 2. Of that part which leadeth to the king's palace, which Athaliah now possessed, and whence they might expect opposition.

Bp. Horsley.—Houbigant's transposition of the 8th verse is plausible; he subjoins it to this 5th verse.

Houb.—5 דִּמְכָךְ בֵּית הַמֶּלֶךְ, *domus Regis*. Post hæc verba, quæ absolvunt vers. 5, proximè collocamus versum 8 totum, in quo Joiada ea dat mandata, quæ in eos conveniunt, de quibus vers. 5, *qui custodiunt ædem Regis*, non verò in eos, qui versibus 6 et 7 memorantur, quique custodiunt portas duas, *et domum Domini*: ut omninò incommode veniat post versum 6 et 7 ille versus, qui nunc est octavus. Etenim hoc mandatum, *circum regem eritis*, ad eos solos pertinebat, qui *ædem Regis custodiebant*, quique ver. 5, memorantur, non autem ad illos qui versibus 6 et 7, quorum partes erant, utmox diximus, ad portas atrii excubias agere, non ipso in Templo latus Regis circumstipare. Nimirum sic dispositæ erant stationes militum. Illi qui sabbato intrant, in tres catevas dividuntur. Una excubias agit apud ipsum regem, circum exedram in qua rex erat; duæ aliæ ad duas atrii portas; illi autem, qui sabbato exire solent agminibus duobus, manent apud ipsum Templum ex utroque latere, positi inter Templum et exedras. Illi sunt qui memorantur versu 7. Sed versu 8, dicitur de illis qui comitantur regem *intran-tem et exeuntem*, sive qui apud exedram regiam excubias agunt, quique iidem memorantur vers. 5, ut planum sit versum 8, adungi debere ad versum 5. Ordini perturbando locum dare potuit vocabulum דִּמְכָךְ, in quo desinunt versus 5 et 7, oculo Scribæ ex unâ columnâ, in qua erat unum דִּמְכָךְ, ad alteram deerrante, in qua erat alterum. Cæterum ושמר, legendum ושמרו, ut versu 7.

Maurer. — [הַשְׁלֵשָׁה מִכֶּם בָּיָה הַשָּׁמַר] Nihil video difficultatis. Construe: *Tertia pars vestrum erunt ministerium ingredientibus sabbati*, h. e., ministerium *ingredientes sabbato*, die sabbati. Eodem modo accipiendum וַיִּצַּח הַשָּׁמַר, vs. 7, add. vs. 9.

Ver. 6.

וְהַשְׁלֵשָׁה בְּשַׁעַר הַיָּמִינִי וְהַשְׁלֵשָׁה בְּשַׁעַר הַיָּמִינִי

בְּשַׁעַר הַיָּמִינִי וְהַשְׁלֵשָׁה בְּשַׁעַר הַיָּמִינִי
מִשְׁמֶרֶת הַבַּיִת מִמָּוֶה :

— καὶ τὸ τρίτον ἐν τῇ πύλῃ τῶν ὀδῶν, καὶ τὸ τρίτον τῆς πύλης ὀπίσω τῶν παρατρεχόντων, καὶ φυλάσσετε τὴν φυλακὴν τοῦ οἴκου.

Au. Ver.—6 And a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down [or, from breaking up].

Guard. See notes on x. 25.

Pool.—*Behind the guard*; either, 1. The king's guard; or, 2. The guard of the temple; for such a guard there was, and a captain of the guard, called *the captain of the temple*, Acts iv. 1; v. 24. This gate was in the south side; and, as some think, is that which is called *sippim*, or the *threshold gate*, 2Chron. xxiii. 4. *So shall ye keep the watch of the house, that it be not broken down*, i. e., so you shall guard all the gates or entrances into the house or temple of God, that neither Athaliah nor any of her soldiers may break into the temple, and defile it, or destroy it; as she will doubtless endeavour to do. Or, *and ye shall keep the watch of the house Massach*, as the LXX and other interpreters render it: who think this was the name of a house not far from the temple; in which, or against which, they were to keep a guard.

Bp. Patrick.—6 *A third part shall be at the gate of Sur*;] That is, the east gate of the temple, towards the city; which was the principal (and, at the first, the only) entrance into the house of the Lord. This is called, "the gate of the foundation," 2Chron. xxiii. 5 (and by five other names, if we may believe the Talmudists), where another part were ordered to guard it. Abarbinel thinks this eastern gate was called *Sur*, being as much as to say, *go back*: because no unclean person durst enter into this gate: and the "gate of the foundation," because it was, as he speaks, the "gate of the first sanctuary."

That it be not broken down.] They were to take special care, that the house of the Lord was not any way profaned; suffering none to come nearer to it than they ought; and particularly watching those out of the palace, that they did not defile it. So De Dieu thinks the word *massach* (which we translate "be not broken down") ought to be understood, being as much as *be massach*, by pulling away those that shall dare to

pollute the holy place, and would come into hurt the king. Or, as other learned men have interpreted it, they were to keep "the watch of the house at the breach:" which the wicked sons of Athaliah (which she had by another man) had made, as we read 2 Chron. xxiv. 7. Dr. Lightfoot thinks that, besides these three parts for the design which Jehoiada intended, there were three more (six in all) for the ordinary service of the temple. For he would not have that neglected, while he took care of the affairs of the kingdom (see his book of the Temple, ch. 20).

Gesen.—3 *Sur*, pr. n. of a gate of the temple, only 2 Kings xi. 6. In the parallel passage 2 Chron. xxiii. 5, it is ~~top of~~ gate of the foundation; and this is preferable.

מִן m. (ר. מִן) a keeping off, removing, sc. of people, a crowd, 2 Kings xi. 6, *et vos agitis custodiam templi ad depellendum sc. populum* (zum Abwehren). מִן cum מִן per appositionem conjunctum est q.d., die Abwehr-Wache. Male alii: vicissitudo, qua alterum excipiat in statione, quod e notione verbi repeti non potest. *Thes.*

Houb. תֵּיבָה מֶסָחָה: *Vulgatus, domus Messa.* Videtur verbum ipsum retinuisse, quod non facile erat interpretari, cum præsertim id omisisset Græci Intt. In eo etiam interpretando cæteri laborant in Polyglottis. Nos, ex probabili conjectura, *in domo*, vel *in atrio ejectionum*, ex radice מֶסָחָה, *tollere, amovere*, quia, quâ Templi sordes ejiciebantur et avehebantur, faciles erant aditus, atque adeo indigebant custodia diligentiori.

Maurer.—מִן הַמִּשְׁכָּן הַזֶּה אֲרָצְתָם *et*
agite custodiam templi arcendo, h. e., arcentes
 detrimenta quævis. Ita recte Winerus. Sed
 minus recte idem vult מִן pro מִמֶּנּוּ positum
 esse. מִן, nisi me omnia fallunt, cum
 מִמֶּנּוּ appositione cohaeret.

Ver. 7.

וְשִׁתִּי הַיְדוּת בָּכֶם לֹל וְצִנִּי הַשִּׁבְתָּ
וְשִׁמְרִי אֶת-מִשְׁמְרַת בֵּית-יְהוָה אֶל-
הַמֶּלֶךְ :

καὶ δύο χεῖρες ἐν ὑμῖν, πᾶς ὁ ἐμπορευόμενος
τὸ σάββατον, καὶ φυλάξουσιν τὴν φυλακὴν
οἴκου Κυρίου πρὸς τὸν βασιλέα.

Au. Ver.—7 And two parts [*or*, companies; Heb., hands] of all you that go forth on the sabbath, even they shall keep the watch of the house of the LORD about the king.

See notes on ver. 5.

Booth.—And two parts of all those of you, who go out on the Sabbath, even they shall keep guard about the king, in the house of Jehovah.

Ver. 8.

—וְחָתָא אֶל-הַשְּׂדֵרוֹת יוֹמָת וְגו'—

— καὶ ὁ εἰσπορευόμενος εἰς τὰς σαδηρῶθ ἀποθανεῖται· κ.τ.λ.

Au. Ver.—8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain, &c.

Pool.—The ranges, or fences, i.e., the walls wherewith the courts of the temple were environed, see ver. 15. Or, your ranks, or order. If any of Athaliah's guards shall attempt to break in upon you, or within your bounds.

Bp. Patrick.—By *the ranges* is to be understood, if not the ranks of men that stood about the mountain of the house of the Lord, the rank of trees that grew on either side of the causeway, or the rails that were set on either side of it, for the stay and safety of those that passed upon it (see Dr. Lightfoot in the same place).

Gesen.—*row* f. (r. *row*, with *w* for *o*)
row, rank [so *Prof. Lee*] of soldiers,
2 Kings xi. 8, 15; of stories, chambers,
1 Kings vi. 9.

Ver. 10.

Au. Ver.—10 The priest.

Ged.—And Joiadah [Chald. and 16 MSS.], the priest.

Ver. 11.

וַיַּעֲמֵד הָרָצִים אֶשׁ וּבָלִיו בְּיָדוֹ
מִבְּחֶה הַגִּיט הַיְמָנִית עַד-בְּחֶה הַיְמָנִית
הַשְּׂמָאלִית לַמִּזְבֵּחַ וּלְגִיט עַל-הַהֶחָלָף
סָבִיב :

καὶ ἔστησαν οἱ παρατρέχοντες ἀνὴρ καὶ τὸ
κεῖνος αὐτοῦ ἐν τῇ χειρὶ αὐτοῦ ἀπὸ τῆς ὁμίας
τοῦ οἴκου τῆς δεξιᾶς ἕως τῆς ὁμίας τοῦ οἴκου
τῆς εὐωνύμου τοῦ θυσιαστηρίου καὶ τοῦ οἴκου
ἐπὶ τὸν βασιλέα κύκλω.

Au. Ver.—11 And the guard stood, every man with his weapons in his hand, round about the king, from the right corner [Heb., shoulder] of the temple to the left corner of the temple, *along* by the altar and the temple.

Guard. See notes on ver. 4.

Ged.—11 Then, the *cherethites* and

lictors, each man with his weapons in his hands, being posted on the right side of the temple, and on the left side of the temple, from the altar to the royal apartment.

The cherethites—is not in the text, but I am persuaded it once stood there: and there is still a vestige of it in some copies of the Greek version.

Being posted, &c. They stood in two rows, extending from the sacrifice altar to the sanctuary, near to which the young king lodged.

Dathe.—11 *Et sic stabant satellites arma manibus tenentes a latere templi dextro ad latus ejus sinistrum, circa altare et sanctum sanctorum, regem undique cingentes.*

Ver. 12.

וַיֵּצֵא אֶת־בֶּן־הַמֶּלֶךְ וַיָּתֵן עָלָיו אֶת־
הַכִּיָּוֶה וְאֶת־הַתְּעֻדָּה וַיַּמְשְׁחֻהוּ וַיִּבְרַךְ וַיֹּאמְרוּ יְהִי הַמֶּלֶךְ׃
קצ' ב'ו'

καὶ ἐξαπέστειλε τὸν υἱὸν τοῦ βασιλέως, καὶ ἔδωκεν ἐπ' αὐτὸν νεβίρ καὶ τὸ μαρτύριον, καὶ ἐβασιλεύσεν αὐτὸν καὶ ἔχρισεν αὐτόν· καὶ ἐκρότησαν τῇ χειρὶ, καὶ εἶπαν, Ζήτω ὁ βασιλεύς.

Au. Ver.—12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king [Heb., Let the king live].

The testimony.

Bp. Patrick.—i. e., the book of the law [so *Pool, Clarke, Lee*] into his hand, according to Deut. xvii. 18, 19, which is called the *testimony*, because God therein testified what he would have the king and them all to do. But there is a doubt what is meant by *eduth*, which we translate *testimony*; supposing it comes from the root, which signifies to *testify*. But there are those, particularly Forsterus, Avenarius, and others of greater note, who derive it from the Hebrew word *adah*, which signifies to *clothe, put on, and adorn*: and so take *eduth* for some royal ornament, which was a mark of kingly dignity: and that, it is probable, might be a bracelet which Jehoiada put upon the young king, together with the crown. This conjecture is countenanced by what we read of the Amalekite, who brought the bracelet on Saul's arm to David, as well as the crown that was on his head (see *Fortunatus Scacchus Myrothec.* iii. cap. 41).

Dathe, Bp. Horsley.—And put upon him the crown and the ensigns of royalty. "Insigne regium."—Houbigant. See 2 Chron. xxiii. 11.

Dr. A. Clarke.—*The testimony.*] Probably the book of the law, written on a roll of vellum. This was his *sceptre*. Some think that it was placed upon his head, as well as the diadem. The diadem, the testimony, and the anointing oil were essential to his consecration.

Gesen.—אֶת־עֻדָּה (ר. טו) i. q., עֻדָּה, no 3.

1. precept of God; Psalm xix. 8. אֶת־הַתְּעֻדָּה, parall. תִּתֶּנּוּ הַתְּעֻדָּה לְיִשְׂרָאֵל. lxxviii. 5; lxxxi. 6 (parall. קָח, שִׁשְׁשָׁה). cxxii. 4, *whither the tribes go up...* according to the precept to Israel. Plur. c. suff. תְּעֻדָּתָם, Neh. ix. 34; תְּעֻדָּתָם 1 Kings ii. 3; 2 Kings xvii. 15, al. In all these passages the LXX have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. טו High. no 2, c.

2. Collect. precepts, law, spec. the decalogue. Ex. xxv. 21, *in the ark thou shalt put the law, the decalogue* ver. 26; אֶת־הַתְּעֻדָּה ark of the law Ex. xxv. 22; אֶת־הַתְּעֻדָּה tabernacle of the law, Num. ix. 15; xvii. 23; xviii. 2; אֶת־הַתְּעֻדָּה tables of the law, Ex. xxxi. 18; xxxiv. 29; 2 Kings xi. 12; 2 Chron. xxiii. 11.

3. Revelation, and hence a song or psalm revealed in the inscriptions of Psalm lx. 1; lxxx. 1; comp. Psalm lx. 8. Others a lyric song to be sung to the lyre, as if derived from עָ i. q., Arab عود lyre.

Prof. Lee.—אֶת־עֻדָּה, f. r. טו. A covenant. (a) The terms enjoined by God in the covenant which he made with the Israelites, the law. (b) The book of the law. (c) The decalogue, written by the finger of God on two tables of stone and placed in the ark. Hence [1] אֶת־הַתְּעֻדָּה, The ark of the covenant. [2] אֶת־הַתְּעֻדָּה, The tent of the covenant. [3] אֶת־הַתְּעֻדָּה, Id. (d) Any religious ordinance. (e) Pl. aff. תְּעֻדָּתָם, Precepts. (f) In the titles of Psalms lx. and lxxx. the signification of this word is uncertain, but it is usually interpreted as some kind of musical instrument. (a) Psalm xix. 8; lxxviii. 5; lxxx. 6; cxix. 88. (b) 2 Kings xi. 12. (c) Exod. xx. 16; xxvii. 21; xxx. 36; xxxi. 18, &c. [1] Exod. xxv. 22; xxvi. 33, 34, &c. [2] Num. ix. 15; x. 11; xvii. 22, &c. [3] Exod. xxxviii. 21; Num. i. 50, 53, &c. (d) Psalm cxxii. 4. (e)

1 Kings ii. 3; Psalm cxix. 14; Jer. xlv. 23, &c.

Houb.—*ואת העדות*, *et testimonium*, quod idem nos loco parallelo, 2 Par. xxiii. 11, *insigne regium*; utrumque ex conjecturâ. Nam *testimonium*, in capite Regis positum, quid sit, prorsus ignoratur... *ויסלכו*, *et regem fecerunt*. Duo Codices, *ויסלכו*, plenè.

God save the king.

Dr. A. Clarke.—*May the king live!* So the words should be translated wherever they occur.

Ver. 13.

וְהַשְׁמַע עֲתִלְיָה אֶת־קוֹל הַרְצִין הָעָם וְרָגָה

καὶ ἤκουσε Γοθολία τὴν φωνὴν τῶν τρεχόντων τοῦ λαοῦ, κ.τ.λ.

Au. Ver.—13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord.

Of the guard and of the people.

Houb., Horsley read, with the LXX, the Vulgate, and the parallel place in Chronicles, *והם רצים*, "of the people running."

Maurer.—[*והם רצים*] Constructio asyndeta. De terminatione *ῥ* vid. ad 1 Reg. xi. 33.

Ver. 14.

וַתֵּרָא וְהָיָה הָיָה עֲלֶיהָ עֹמֵד
כַּמִּשְׁפָּט וְהָיָה עֲלֶיהָ עֹמֵד
וְכָל־עַם־הָאָרֶץ שָׂמָּח וְהָיָה עֲלֶיהָ
וְהָיָה עֲלֶיהָ אֶת־בְּגָדֶיהָ וְהָיָה הָיָה
הָיָה :

καὶ εἶδε, καὶ, ἰδού, ὁ βασιλεὺς εἰστίκει ἐπὶ τοῦ στόλου κατὰ τὸ κρίμα· καὶ οἱ φίλοι καὶ αἱ σάλπιγγες πρὸς τὸν βασιλεία, καὶ τὰς ὁ λαὸς τῆς γῆς χαίρων καὶ σαλπίζων ἐν σάλπιγγι· καὶ διέβηξε Γοθολία τὰ ἱμάτια ἐαυτῆς, καὶ ἐβύησε, Σύνδεσμος, σύνδεσμος.

Au. Ver.—14 And when she looked, behold the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, Treason, Treason.

By a pillar.

Bp. Patrick.—Some of the Jews, and many a great man among Christian writers, understand by this pillar the brazen scaffold which Solomon erected at the dedication of

the temple (2 Chron. vi. 13). But the plainest meaning seems to me, that he stood by the posts of the east gate in the inner court, where the station of the king was. Which Vitringa hath made probable in his *Synagoga Vet.*, p. 31, &c., where he observes, that the king alone entered at the east gate on the sabbath and the new moons; but on the other days at the south or north gate, where the people entered; which he gathers from Ezek. xli. 1, 2.

Ged., Booth.—*By the tribunal.*

Bp. Horsley.—14 "By a pillar." *על העמוד*. 2 Chron. xxiii. 13, *על העמוד*. So of Josiah, chap. xxiii. 3, *על העמוד*; and 2 Chron. xxxiv. 31, *על העמוד*. The LXX in this place have, *ἐπὶ του στυλοῦ* in the parallel place, 2 Chron. xxiii. 13, *ἐπὶ της στασεως αὐτου* in chap. xxiii. 3, *προς τον στυλον* in 2 Chron. xxxiv. 31, *ἐπὶ τον στυλον*. The Vulgate, in this place, has "super tribunali;" in 2 Chron. xxxiv. 31, "in tribunali suo;" in chap. xxiii. 3, and in 2 Chron. xxiii. 13, "super gradum." Tremellius thinks that this pillar was Solomon's brazen scaffold, mentioned in 2 Chron. vi. 13.

Dr. A. Clarke.—*Stood on a pillar or tribunal*; the place or throne on which they were accustomed to put the kings when they proclaimed them.

Gesen.—*עמוד m. (r. עמוד)*. 1. a column, pillar.

2. A stand, platform, elevated place for standing, 2 Kings xi. 14; xxiii. 3.

Prof. Lee.—*עמוד, עמוד, pillar or column*, as erected either for the Tabernacle or Temple, Exod. xxxv. 11, 17, &c. (b) A pulpit, as supported, perhaps, by a column, 2 Kings xi. 14; xxiii. 3, &c. See my note on Job xxix. 7.

Maurer.—*In suggestu illo, qui describitur* 2 Chron. vi. 12, 13, 14.

Princes.

Ged., Booth.—The singers. So Sept., Vulg., which I think the true reading. The word is wanting in Arab. The *rest, chiefs*. *Ged.*

Treason, Treason.

Dr. A. Clarke.—*A conspiracy, A conspiracy!* from *kashar*, to bind, unite together. [So *Gesen.*]

Ver. 15.

Au. Ver.—15 Ranges. See notes on ver. 8.

Ver. 16.

וַיִּקְשְׁמוּ לָהּ יָדַיִם וְרָגָה

καὶ ἐπέθηκαν αὐτῇ χεῖρας, κ.τ.λ.

Au. Ver.—16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain.

Pool.—*They laid hands on her* [so *Dathe, Booth*], or, *they gave her space or room* [so *Houb., Ged., Maurer*], to wit, to go out of the court of the temple, and did not keep her within it, as they could have done. Or, *they appointed bands for her*; they ordered two bands of the Levites to follow her, and kill her.

Houb.—דָּםָהּ לָהּ: *Nos, et spatium ei dederunt*, seu liberum iter, quā Templo abiret, reliquerunt. Ita Chaldæus. וְיָצְאוּ אֲחֵיהֶּיהָ, *et posuerunt ei locum*. Ejusdem significatōis est דָּםָהּ, *Jos. cap. viii. 20* ubi legitur, ולא היה בָּהֶם דָּםָהּ לָהּ, *et non erat illis spatium, quā fugerent*. Plerique convertunt, *et injecerunt in eam manus*, quamquam exempla desunt, in quibus דָּםָהּ, cum dandi casu, sit *manum injicere*. Et verbum יָצְאוּ in eam rem potius, quā דָּםָהּ, usurpatur. Non dixerat Joiada, וְיָצְאוּ, *comprehendite eam*, sed יָצְאוּ, *educite*, vel *sinite exire*. Denique in verbo וְיָצְאוּ, *et iit*, significatur Athaliah Templo exiisse, quā ei exitus dabatur, non verò fuisse à militibus raptam, et per vim Templo ejectam.

Maurer.—[וְיָצְאוּ לָהּ דָּםָהּ] Vulgo vertunt: *igitur manus ei injecerunt*. cf. *Job. xl. 32*. Sed ita, si recte judico, pro דָּםָהּ scriptum esset יָצְאוּ. In hujusmodi enim locutionibus Singularem amant Hebraei. Rectius itaque vertes: *et utrinque ei locum fecerunt*; id quod etiam ad contextum accommodatius est.

Ver. 17.

Au. Ver.—17 Baal. See notes on *Judg. xi. 11*, p. 166.

Ver. 19.

Au. Ver.—19 Captains and the guard. See notes on *ver. 4*.

Ver. 20.

Au. Ver.—20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword, beside the king's house.

And the city was in quiet: and they slew. So *Heb., LXX.*

Ged., Booth.—And the city was quiet, although they had slain Athaliah, &c.

Houb.—בֵּית מֶלֶךְ, *in domo regis*. Superstitiosè *spatium vacuum inter utrumque*

verbum relinquunt editores, ubi Masora monet legendum המֶלֶךְ, ut lego in Codice Orat. 42.

CHAP. XII. 3; *Heb., 4.*

Au. Ver.—*High places*. See notes on *1 Kings iii. 3*, p. 720.

Ver. 4; *Heb., 5.*

וַיֹּאמֶר יְהוֹשָׁפָט אֶל-הַכֹּהֲנִים כָּל-הַקֹּדֶשִׁים אֲשֶׁר יוֹבָא בֵּית-יְהוָה בְּכֶסֶף עֹבֵר אֵישׁ בְּכֶסֶף בְּנִשְׁוֹת עָרְבָו כָּל-כֶּסֶף אֲשֶׁר יַעֲלֶה עַל לִבֵּי-אִישׁ לְהָבִיא בֵּית יְהוָה:

καὶ εἶπεν Ἰωᾶς πρὸς τοὺς ἱερεῖς, Πᾶν τὸ ἀργύριον τῶν ἁγίων τὸ εἰσοδιαζόμενον ἐν τῷ οἴκῳ κυρίου ἀργύριον συντιμήσεως, ἀνὴρ ἀργύριον λαβὼν συντιμήσεως, πᾶν ἀργύριον, δ' εἰς ἀναβῆν ἐπὶ καρδίαν ἀνδρὸς ἐνεργεῖν ἐν οἴκῳ κυρίου.

Au. Ver.—4 And Jehoshaphat said to the priests, All the money of the dedicated things [or, holy things; *Heb., holinesses*] that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at [*Heb., the money of the souls of his estimation, Lev. xxvii. 2*], and all the money that cometh into any man's heart [*Heb., ascendeth upon the heart of a man*] to bring into the house of the Lord.

Pool.—*All the money of the dedicated things*: this may be, either, first, The general designation of the money, the particulars whereof here follow. Or rather, secondly, A special branch of it, the money which had been either formerly or lately vowed or dedicated to the use and service of God and of his house, either by the former kings; of which see below, *ver. 18*, and compare *1 Kings vii. 51*; *xv. 15*; *2 Kings xii. 18*; *2 Chron. xv. 18*; or by this king or his people. *That is brought*, or rather, *that shall be brought*; for though the people might vow to bring it thither in convenient time, yet it is not likely they would bring much money thither in the tyrannical and idolatrous reign of Athaliah; or if they did, that Athaliah would not seize it for her own use. *The money of every one that passeth the account*, i. e., the half shekel, which was paid for every one that was numbered from twenty years old and upward; of which the very same phrase is used *Exod. xxx. 13*; compare *2 Chron. xxiv. 5, 6, 9*. *The money*

that every man is set at, Heb., *the money of souls, or persons*, according to *his taring*, i. e., the money which every man that had vowed his person to God paid according to the rate which the priest put upon him; of which see Lev. xxvii. 2, &c. *All the money that cometh into any man's heart*; all that shall be freely offered. See Exodus xxv. 2; xxxv. 5.

Bp. Patrick.—*All the money of the dedicated things that is brought.*] That had been, or should hereafter be brought and dedicated to the service of God and of the temple.

Even the money of every one that passeth the account.] This and the following money he commandeth the priests and Levites to go through the kingdom, and gather for the repair of the temple, as we are told, 2 Chr. xxiv. 5. They were not to expect till the people should bring it in, but go and gather it, every man of his acquaintance, where he knew it to be due. And so the foregoing words are to be translated, not "that is brought," but "to be brought" into the house of the Lord. Which money arose three ways; the first is here mentioned, "the money of every one that passeth" (for the words *the account* are not in the Hebrew), which some understand of the offering which pious people of other nations made, who came to worship at Jerusalem (1 Kings viii. 41): or rather, of those who were come to twenty years of age, and being past that, were to pay half a shekel. This had been much neglected in the time of Athaliah (as the Jewish doctors think), but now being carefully gathered, there was enough to maintain the daily sacrifice (which was supported out of this money), and to carry on also the reparation of the temple. Though Abarbanel thinks it was wholly applied to the reparation; and the people voluntarily offered for the maintaining of the daily morning and evening sacrifice.

The money that every man is set at.] This was the second way: by the money that every man who had vowed himself to God, was to pay, by the estimation that the priest should make for his redemption; according to that law, Lev. xxviii. 2, 3. For so the words are here in the Hebrew, "the money of a man whose taxation is the money of his soul:" that is, who is taxed such a sum of money, whereby his soul might be freed from the vow wherewith he had bound

himself. For till this money was paid, his life was not his own, but God's.

Bp. Horsley.—*All the money, &c.* In the second Book of Chronicles, chap. xxiv. we are told that the priests and Levites were sent through the country to collect a tax, which seems to have been the half-shekel tax paid by every one who attained the age of twenty. The money mentioned here is what was paid for the redemption of vows (Levit. xxvii.), or given as an offering of free will. The chest, with the hole in the lid, in Chronicles, is set at the gate, on the outside. The chest here was to contain the redemption money and the voluntary offerings. It should seem therefore that, in this place, and in 2 Chron. xxiv. we have different parts of the story, and that the whole progress of the business was after this manner:

First, the king sent the priests and Levites through the country to collect the poll-tax, and gave in charge to apply the money raised to the reparation of the temple. The priests and Levites embezzled the money, and nothing was done to the temple in the space of almost twenty-three years. The king, therefore, took the business out of their hands. He contracted with architects for the repairs, and he prepared two boxes, each with a hole in the lid, to receive the money. The one was placed at the entrance of the gate of the temple to receive the poll-tax, which the people were ordered by proclamation to bring thither. The other was placed within the temple, near the altar of burnt-offering, on the right hand of those who were entering to receive the money payable to the priests for the redemption of vows, and any voluntary vows. Each priest was to put into this box the money which he received from every bargain of redemption, and every voluntary gift, as each sum came in, and not to keep it to accumulate in his own hands.

Even the money of every one that passeth the account; rather, the money which every one maketh over; by virtue of the bargain of redemption made with the priest.

Ged.—*A JOASH, having a mind to repair the house of the Lord*, had, *early in his reign*, said to the priests and Levites: "All the hallowed money, that should come into the house of the Lord; the money which, by ordinance, each man should pay for the ransom of his life; and whatsoever money,

besides, any man may voluntarily bring into the house of the Lord."

All the hallowed money, &c. This was of two sorts. 1st. The redemption money; namely, half a shekel of silver for every male twenty years old. 2dly. All voluntary gifts; or votive offerings. Some interpreters think three sorts of money are here designated; but I believe them to be wrong. So Booth.

Booth.—And Joash said to the priests, All the hallowed money which is brought into the house of Jehovah, the money of every one numbered, the ransom money which every one is to pay, *besides* the money which any one chooseth to bring into the house of Jehovah.

Houb.—4 *Joas autem sacerdotibus hoc fecit mandatum: omnem pecuniam sacram, quæ in domum Domini afferetur, seu pecuniam prætereuntium, seu pecuniam, quo quisque redimet animam suam, omnem denique pecuniam, quam cuique domum Domini afferre videbitur.*

4 ... כסף שר אש: *Hæc*, inquit Clericus, *obscura sunt, et fortè in mendo cubant.* Nihil erit mendii, si legitur ordine meliori, כסף שר אש כסף שר אש כסף שר אש, *pecunia transeuntis, pecunia viri, animæ pretium ejus, sive quæ animæ redimuntur.* Recusat אש ne ad שר adjungatur; neque enim Hebræi scribunt, *transeuntis viri*, sed *vir transeuntis*, posito participio post nomen. Similiter recusat אש ne cum כסף annectatur, cum ordo Hebraicus sit, *pecunia viri*, non *vir pecunia*. Itaque alibi collocari אש non potest, quàm post כסף. Veteres hunc locum, ut poterant reddidere, quia mendum odorabantur.

Dathe.—5 *Jusserat autem Joasus, ut sacerdotes pecuniam consecratam templo Jovæ illatam, porro pecuniam collectam a) et pecuniam ex æstimatione, tandemque eam, quam quisque sua sponte ad templum daret.*

a) Triplicis generis pecunia indicatur ad usum templi colligenda. Primi generis est eorum, qui ætatis annum vicesimum attigerant, hi solvebant semisiclum ad cultum sacrum, quæ *pecunia transeuntis* פני כסף h. l. vocatur. Secundi generis est ea, quam quisque solvebat, si votum fecerat, se datum, quantum æstimatus esset a sacerdote, Levit. xxvii. 2. Terti generis est, quæ ex liberalitate Israëlitarum dabatur. Sic Vatablus. Sed cf. omnino locus parallelus 2 Chr. xxiv. 4, sqq., qui in nonnullis differt.

Maurer.—Ex loco פני כסף פני כסף *siclus*

argenti transiens mercatori h. e., mercatori probatus Gen. xxiii. 16, plane apparet, פני כסף esse *nummos probos*; qui haud dubie signo impressi erant, quo constaret, justi eos esse et ponderis et metalli. Itaque ad summum duplicis generis pecunia hic indicatur.

Heb., 6; Au. Ver., 5.

יִקְחוּ לְהַמְחִילָנִים אִישׁ מֵאֵת מִקְדָּו וְהֵם יִחְזְקוּ אֶת־בֵּית הַיְּהוָה לְכָל אֲשֶׁר־יִשְׁעָה שָׁם בָּדָה :

Λαβέτωσαν ἑαυτοῖς οἱ λεπίς, ἀντὶ ἀπὸ τῆς πράσεως αὐτοῦ, καὶ αὐτοὶ κρατήσουσι τὸ βεδέκ τοῦ οἴκου εἰς πάντα, οὗ ἐὰν εὐρέθῃ ἐκεῖ βεδέκ.

Au. Ver.—5 Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found.

Of his acquaintance. So *Dathe, Gesen., Lee, Ged., Booth.*

Gesen.—פני m. (ר. נָס) pp. acquaintance; concr. *an acquaintance, friend*, 2 Kings xii. 6, 8.

Bp. Horsley.—For כסף, LXX seem to have read כסף, *every man from his sale.* By the sale, I understand the bargain made for the redemption of a vow. Each priest was to have the custody of the money arising from the bargains which he made.

Houb.—5 אש מאר כסף: *Nos, à suis quisque contribulibus, ex radice, רי, fodere, habitare, unde כסף, mansio, residentia, ut rectè Castellus, in verbo כסף. Ibant, qui animas suas redimere vellent, ad eos Sacerdotes, qui eadè in tribu, aut eadem in urbe habitabant. ... רי כסף, ruinam, ex verbo כסף, tam Hebraico, quàm Syriaco, reparare; hoc autem in genere dictum est, non in specie, de rimâ, aut fissurâ. Nam multa erant in Templo instauranda, quæ alio vitio, quàm rimâ laborabant, quæque tamen non alio nomine veniunt, quàm nomine כסף.*

Heb., 8; Au. Ver., 7.

וְעָתָה אֶל־הַקְּדָשִׁים מִתְּחִלָּה מִכֶּהֱמָה מִכְּרִיבִים קִרְבָּדָה חֲבִית הַתְּהִלָּה :

— καὶ νῦν μὴ λάβητε ἀργύριον ἀπὸ τῶν πράσεων ὑμῶν, ὅτι εἰς τὸ βεδέκ τοῦ οἴκου δώσετε αὐτό.

Au. Ver.—7 Then king Jehoash called for Jehoiah the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive

no *more* money of your acquaintance, but deliver it for the breaches of the house.

No more money of your acquaintance.

Bp. Horsley.—No more money from your sales, LXX. See verse 5.

Maurer.—8 — *וְנָאִם*. Scilicet pecuniam ad suum commodum avertisse videntur. In eadem sententia est Schulzius, qui “sacerdotes, ait, pecuniam, quam quisque a notis sibi Israelitis collegerat, sibi propriam vindicant, nec ad instaurandum templum adhibuerant.”

Heb., 9; Au. Ver., 8.

וַיֵּאָתוּ הַכֹּהֲנִים לְבִלְתִּי הַחֹתֶקֶתָּ
מֵאֵת הַעָם וּלְבִלְתִּי חֹזֶק אֶת־בָּדָרָה
הַבָּיִת :

καὶ συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν ἀργύριον παρὰ τοῦ λαοῦ, καὶ τοῦ μὴ ἐνισχύσαι τὸ βεδέκ τοῦ οἴκου.

Au. Ver.—8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

Bp. Patrick.—8 They submitted to the king's new orders, and wholly committed the business to those whom he thought fit to employ. So *Pool*.

Ged.—8 The priests consented to collect no more money, on condition that they should not repair the house.

Dathe.—9 Obsecuti sunt sacerdotes, neque pecuniam a populo acceperunt, neque templi ruinas refecerunt.

Heb., 10; Au. Ver., 9.

וַיִּקַּח יְהוֹיָדָע הַכֹּהֵן אֶת־אֶת־בָּדָרָה
וַיִּקְרַב דָּרָךְ בְּבִלְתֹּהוּ וַיִּתֵּן אֹתוֹ אֶצְלֵ
חֲמֻצֵּי־הַחֶמֶץ בְּבֹאֵי־אֵשׁ בָּיִת יְהוָה
וַיִּתֵּן אֶת־הַחֶמֶץ הַכֶּהֱנִים שְׁמֵרֵי הַסֵּף אֶת־
פֶּלֶח־הַחֶמֶץ הַמִּבְּנָא בֵּית־יְהוָה :

מִסֵּף כִּי בִנְיָן הָיָה

καὶ ἔλαβεν Ἰωθαὺ ὁ ἱερεὺς κιβωτὸν μίαν, καὶ ἔτρησε τρύγλην ἐπὶ τῆς σανίδος αὐτῆς, καὶ ἔδωκεν αὐτὴν παρὰ Ἀμμαεῖβι ἐν τῷ οἴκῳ ἀνδρὸς οἴκου κυρίου. καὶ ἔδωκαν οἱ ἱερεῖς οἱ φυλάσσοντες τὸν σταθμὸν πᾶν τὸ ἀργύριον τὸ εἰσρεθὲν ἐν οἴκῳ κυρίου.

Au. Ver.—9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord; and the priests that kept the door [Heb.,

threshold] put therein all the money that *was* brought into the house of the Lord.

Pool.—*Beside the altar*, in the priests' court. *Object.* It was placed *without at the gate of the house of the Lord*, 2 Chron. xxiv. 8. *Ans.* Either, first, It was first placed by the altar, and afterwards thence removed to the gate of the court, for the people's greater satisfaction [so *Dr. A. Clarke*], that they might come thither, and put in their money with their own hands. Or, secondly, That place 2 Chron. speaks of the gate of the temple strictly so called, nigh unto which the altar of burnt-offerings was. Or, thirdly, It was placed near the entrance into the priests' court, which was over against the altar, and not far from it; so as the people standing in their own court might either put their money into it, or see when the priests put it in. *The priests that kept the door*; the door of the priests' court, which, together with the temple and all its utensils, was committed to the charge of the priests and Levites, Num. xviii. 4; 1 Chron. ix. 26, &c.

Bp. Patrick.—*Set it beside the altar, on the right side as one cometh into the house of the Lord.* On the right side of the gate that went into the court of the priests: not far from the altar which was within the court, as appears from 2 Chron. xxiv. 8. *Dr. Lightfoot* thinks these two texts do not relate to the same time. For at the first the chest was set in the very court of the priests near to the altar, as it is here said in this place: so that the money still passed through the priests' fingers; who took it of the people and put it into the chest which was in their court, where the people could not come at it. But the money not coming in so fast as was expected this way, he removed the chest, or made another, and set it without the court, at the entrance of it, where every one might have access unto it.

Heb., 11; Au. Ver., 10.

— וַיִּצְרֵהוּ וַיִּבְנֵהוּ אֶת־הַבָּדָרָה וְכוּ'

— καὶ ἐσφίγγαν καὶ ἡρίθμυσαν τὸ ἀργύριον, κ.τ.λ.

Au. Ver.—10 And it was *so*, when they saw that *there* was much money in the chest, that the king's scribe [*or*, secretary] and the high priest came up, and they put up in bags [Heb., bound up], and told the money that was found in the house of the Lord.

Scribe. See notes on 2 Sam. viii. 17, p. 560.

And they put up in bags.

Houb.—10 וַיִּצְדָּק, *et ligabant.* Vulgatus, *effundebant*, cū legeret צָדַק, quod multo melius. Nam sequitur, *et numerabant* (*pecuniam*). Atqui pecunia ante numerabatur, quā ligaretur. Ergo incommode, *ligabant et numerabant*; commodè autem, *effundebant (ex arcâ) et numerabant.*

Heb., 12; Au. Ver., 11.

Houb.—... וְהָיָה אֲדָמָה. Adhuc superstiosè editores litteræ, quæ desideratur, spatium vacuum reliquere, ut suprâ xi. 20. Cæterum, quanquam Masora vult ut legatur וְהָיָה, non malè וְהָיָה, *qui præfecti erant.*

Heb., 14; Au. Ver., 13.

אֲנִי לֹא יָצִיטָה בָּיִת הַיְהוָה קִפּוֹת
בְּכֶה מִזְבְּחוֹת מִדְּבָרֹת הַיְצִיטוֹת כֹּל-
כְּלֵי זָהָב וְכֹל-כֶּסֶף מִדְּבָרֹת הַמִּזְבֵּחַ
בֵּית-יְהוָה :

πλήν οὐ ποιηθήσονται οἶκος κυρίου θύραι ἀργυραῖ, ἥλοι, φιάλαι, καὶ σάλπιγγες, πᾶν σκεῦος χρυσοῦν, καὶ σκεῦος ἀργυροῦν, ἐκ τοῦ ἀργυρίου τοῦ εἰσερχθέντος ἐν οἴκῳ κυρίου.

Au. Ver.—13 Howbeit there were not made for the house of the Lord bowls of silver, snufflers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord.

Bowls, snufflers, basons. See notes on 1 Kings vii. 40, 45, 50, p. 778, 779.

Howbeit there were not made.

Houb.—וְהָיָה אֲדָמָה: Nos, *nondum enim fiebant.* Utimur adverbio *nondum*, quia in paralipomenis narratur de eâ pecuniâ, quæ conflabatur, facta fuisse templi vasa, nimirum postquam templum fuisset instauratum, et post hæc, quæ hic narrantur, de templo nondum penitus instaurato. Cæterum pro וְהָיָה, legendum וָהָיָה, numero plur. Ita legit Syrus et Græci Intt.

Trumpets.

Gesen.—וְהָיָה and וְהָיָה f. a trumpet, Num. x. 2; 2 Kings xii. 14, &c. This was the straight trumpet, different from the וְהָיָה *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3, 12, 6. Hieron. ad Hos. v. 8. Buxtorf. Lex., p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have

formerly referred it to וְהָיָה, Arab. حَصْر to be present, Conj. X. to call together, to convoke; whence then the form וְהָיָה after the analogy of Arab. conj. xii. i. q., to convoke sc. with the trumpet; and hence וְהָיָה trumpet, so called as used for convoking an assembly. Others, as recently Ewald, Heb. Gram., p. 242, suppose the trumpet to be so called as being *narrow and slender*; a meaning which is not found in the root either in Hebrew or Arabic. But there can be little doubt, that this is an onomatopoeic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. Æn. ix. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, حَضَارَة *hadâderah*. Hence the denom. verb.

Prof. Lee.—וְהָיָה, and וְהָיָה, f. pl. וְהָיָה, redup. וְהָיָה. Arab. حَصْر, *arctè*

circumdedit; whence, حَصْر, *angustus animo*; *status venti a re cohibens*; *gravis difficilis loquela*. Where the Arab. conj.

xii. would make, as a verb, حَصَر; and eliding the *h*, which has no vowel of its own, and adding *ê*, in order to form a

noun, we have حَصْرَة, which is as near as possible to our word. A trumpet, as seen in the engravings of the Arch of Titus in Reland's Palestine, &c.: and so differs from וְהָיָה, which was a curved horn. See Joseph. Antiq. lib. iii., 12, 6, who says, στενὴ δ' ἐστὶ σύριγξ, *sed fistula ejus angusta est*; and from this circumstance it probably received its name.

Of the money that was brought into the house of the Lord.

Bp. Horsley.—By the money brought into the house of the Lord, I understand what was collected in the box within the temple. The whole of this was expended on the repairs, and part of the poll-tax collected in the box without the gate. But of this there was a remainder, which was laid out upon the furniture of the sanctuary. See 2 Chron. xxiv. 14.

Heb., 16; Au. Ver., 15.

וְגַי בְּהַמְנוּחַ הֵם עָשׂוּ : —

— ὅτι ἐν πίστει αὐτῶν ποιούσιν.

Au. Ver.—15 Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen : for they dealt faithfully.

For they dealt faithfully. So *Houb.*, *Dathe*, *Booth*.

Bp. Horsley.—Rather, “for they dealt upon honour.”

Ged.—They acted in trust.

Houb.—בְּאֵמֶת : Codices tres בְּאֵמֶת, ut et legendum, cum fidelitate.

Ver. 17.

Au. Ver.—17 Then Hazael king of Syria went up, and fought against Gath, and took it : and Hazael set his face to go up to Jerusalem.

Pool.—Set his face; i. e., directed his march, and led his forces. Or, undertook in good earnest. So the same phrase is used 2 Chron. xx. 3; Jeremiah xxi. 10; Ezek. xxxv. 2.

Heb., 19; Au. Ver., 18.

וַיֵּצֵא מֶלֶךְ יוֹרָאֵשׁ : —

— καὶ ἀνέβη ἀπὸ Ἱερουσαλὴμ.

Au. Ver.—18 And Jehoash king of Judah took, &c. — and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria : and he went away [Heb., went up] from Jerusalem.

And he went, &c.

Dathe, *Ged.*, *Booth.*—That he might go away from Jerusalem.

Ver. 19.

Au. Ver.—19 —Book of the chronicles of the kings of Judah?

See notes on 1 Kings xiv. 19.

Heb., 21; Au. Ver., 20.

וַיָּקֻמוּ עַבְדָּיו וַיַּהֲרֹגוּ אֶת-יֹאָשׁ מֶלֶךְ יוֹרָאֵשׁ : —

καὶ ἀνέστησαν οἱ δούλοι αὐτοῦ καὶ ἐθόσαν πάντα σύνδεσμον, καὶ ἐπάταξαν τὸν Ἰωᾶς ἐν οἴκῳ Μαλλὼ τῷ ἐν Σέλά.

Au. Ver.—20 And his servants arose, and made a conspiracy, and slew Joash in the house of Millo [or, Beth-millo], which goeth down to Silla.

House of Millo. See notes on 2 Sam.

v. 9, pp. 521, 522; and on 1 Kings ix. 15, p. 792.

Pool.—In the house of Millo; either in that strong and famous place in Jerusalem called Millo; of which see 2 Sam. v. 9; 1 Kings ix. 15, 24; xi. 27; into which he possibly retired for his security, being afraid even of his own subjects and servants; or in some other place called by the same name, for some resemblance it had with it. Which goeth down to Silla, i. e., which standeth upon the descent to Silla, or upon that descending causeway which leadeth from Millo to the king's house. Some refer this to Joash, and render the place thus, they slew him at or near the house of Millo, descending, or as he was going down to Silla, to escape their hands.

Bp. Patrick.—20 The Syrians had left him labouring under great diseases at this place called Millo, where his servants slew him in his bed, as we read 2 Chron. xxiv. 25. There was another place called Millo, hard by the king's palace at Jerusalem; therefore, to distinguish this from that, this is called “Millo that goeth down to Silla;” as Abarbinel thinks.

Dr. A. Clarke.—The house of Millo.] Was a royal palace, built by David (see 2 Sam. v. 9); and Silla is supposed to be the name of the road or causeway that led to it. Millo was situated between the old city of Jerusalem, and the city of David.

Gesen.—מִלּוֹ (twig, basket) Silla, pr. n. of a town near Jerusalem, 2 Kings xii. 21.

CHAP. XIII. 2.

Au. Ver.—2 In the three and twentieth year [Heb., the twentieth year and third year] of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehu began to reign over Israel in Samaria, and reigned seventeen years.

Bp. Patrick.—Some have raised a doubt about this account, because Joash began to reign in the seventh year of Jehu (xii. 1), who reigned but twenty-eight years (x. 36); from whence if seven years be deducted, there remains no more than one-and-twenty, not three-and-twenty, as is here said. To which Kimchi and Abarbinel answer, there were two incomplete years: for when it is said Joash reigned in the seventh year of Jehu, it must be understood of the beginning of his seventh year; and in like manner, when he speaks here of the three-

and-twentieth year of Joash, it must be understood of the beginning of the same year. And so they are called three-and-twenty, when they were but one-and-twenty perfect years. But it is better to say (as my worthy friend Dr. Alix thinks) that there was an interregnum of a year between the death of Jehu and the first of Jehoahaz.

Bp. Horsley.—In the three and twentieth year of Joash, &c. Hence it appears that Jehu reigned twenty-eight years complete, and died in his twenty-ninth. For the seventh of Jehu was the first of Joash. See chap. xii. 1; and compare chap. xi. 3, 4, and 2 Chron. xxii. 12, and chap. xxiii. 1. Therefore the twenty-third of Joash was the twenty-ninth of Jehu.

1 שבע עשרה שנה, *septemdecim annos*. Addimus, ante hæc verba, *regnavit autem*, quia non patitur Latina oratio hæc reticere, quæ in Hebraicâ, compendii causâ, reticetur. Sic infra ver. 10. Vide ad Lib. 1, xvi. 8, et infra xiv. 23.

Ver. 3.

— וַיִּתְּנֵם יְהוָה בְּיַד חֲזַאֵל מֶלֶךְ-סוּרְיָא

וַיִּבְרֹךְ בְּיָמָיו יְהוָה וַיִּתְּנֵם בְּיַד חֲזַאֵל מֶלֶךְ-סוּרְיָא

— *καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Ἀζαή βασιλέως Συρίας, καὶ ἐν χειρὶ υἱοῦ Ἀδερ υἱοῦ Ἀζαή πάσας τὰς ἡμέρας.*

Au. Ver.—3 And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days.

Bp. Patrick.—*All their days.* The word *their* is not in the Hebrew, so that it may be translated all *his* days, as it is explained ver. 22.

Ged.—On every occasion he delivered them.

Booth.—He delivered them continually.

Ver. 4, 5, 6, 7.

4 וַיִּתֵּן יְהוָה אֶת-פָּנָיו יְהוָה וַיִּשְׁמַע

אֶל-וֹיָהָ אֵלֵינוּ יְהוָה כִּי רָאָה אֶת-לַחֲצֵי יִשְׂרָאֵל

כִּי-לַחֲצֵי אֲהָם מֶלֶךְ אֲרָם : 5 וַיִּתֵּן

יְהוָה לְיִשְׂרָאֵל מוֹשִׁיעַ וַיַּצֵּא מִמָּוֶת

וּדְמָאָם וַיִּשְׁכַּן בְּיִשְׂרָאֵל בְּאֶחָלֵיהֶם

כְּתוּבָה שְׁלֹשָׁם : 6 אֵךְ לֹא־רָו

מִחֲסָאָה בִּית-הַרְבֵּעָם אֲשֶׁר-הִקְפֹּא אֶת-

יִשְׂרָאֵל כִּי חָלָה וְכֵן הָאֲשֶׁלָּה עָמְדָה

בְּשִׁמְרוֹן : 7 כִּי לֹא הָשִׁיב לְיִשְׂרָאֵל

עָם כִּי אִסְחָמְשִׁים כָּל־שָׁנָה וַיִּשְׁמַע
וַיִּשְׁמַע יְהוָה אֶל-וֹיָהָ כִּי רָאָה
אֶת-לַחֲצֵי אֲהָם : 5 וַיִּתֵּן
יְהוָה לְיִשְׂרָאֵל מוֹשִׁיעַ וַיַּצֵּא מִמָּוֶת

7. 6.

4 καὶ ἐδεήθη Ἰωάχαζ τοῦ προσώπου κυρίου, καὶ ἐπήκουσεν αὐτοῦ κύριος, ὅτι εἶδε τὴν θλίψιν Ἰσραὴλ, ὅτι ἐθλίψεν αὐτοὺς βασιλεὺς Συρίας.

5 καὶ ἔδωκε κύριος σωτηρίαν τῷ Ἰσραὴλ, καὶ ἐξῆλθεν ὑποκάτωθεν χειρὸς Συρίας· καὶ ἐκάθισαν οἱ υἱοὶ Ἰσραὴλ ἐν τοῖς σκηνώμασιν αὐτῶν καθὼς ἐχθές καὶ τρίτης. 6 Πλὴν οὐκ ἀπέστησαν ἀπὸ ἁμαρτιῶν οἴκου Ἱεροβοάμ, ὃς ἐξήμαρτε τὸν Ἰσραὴλ, ἐν αὐτῇ ἐπορεύθη· καὶ γὰρ τὸ ἄλσος ἐστάθη ἐν Σαμαρείᾳ. 7 ὅτι οὐχ ὑπέλειφθη τῷ Ἰωάχαζ λαὸς, ἀλλ' ἡ πενήκοντα ἡπείας καὶ δέκα ἄρματα καὶ δέκα χιλιάδες πεζῶν, ὅτι ἀπόλεσεν αὐτοὺς βασιλεὺς Συρίας, καὶ ἔθεντο αὐτοὺς ὡς χυτὸν εἰς καταπάτησιν.

Au. Ver.—4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as beforetime [Heb., as yesterday and third day].)

6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked [Heb., he walked] therein: and there remained [Heb., stood] the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

4 Because the king of Syria, &c.

Dathe, Ged., Booth.—With which the king of Syria, &c.

Houb.—*Dum eos Syriæ rez, &c.*

And the Lord gave.

Houb., Ged., Booth.—The Lord [Heb., *Booth.*] Jehovah therefore gave, &c.

Dathe.—*Sed dedit Jova, &c.*

Bp. Horsley.—5—7 The text here has suffered some disarrangement, for the 7th verse connects not at all with the 6th. It were better that they stood in this order, 7, 5, 6. But what I should like best of all would be, that these verses should be removed to another part of the chapter; the 7th inserted between 22 and 23, and the 5th and 6th between 24 and 25.

Dr. A. Clarke.—5 *And the Lord gave Israel a saviour.*] This was undoubtedly Joash, whose successful wars against the Syrians are mentioned at the conclusion of the chapter. Houbigant recommends to read the seventh verse after the fourth, then the fifth and sixth, and next the eighth, &c. So *Dathe, Ged., Booth.*

6 *The grove.* See notes on Exod. xxxiv. 13, vol. i., p. 376.

7 *Neither did he leave.*

Houb., Dathe, Ged., Booth.—For he only left.

Pool.—Neither did he, i. e., the king of Syria, ver. 4, with which this verse is to be joined; ver. 5 and 6 being put within a parenthesis, as it is in our translation. But this verse may be translated otherwise, *Although he* (either the king of Syria, ver. 4, or the Lord, ver. 5, to whom judgments are oft ascribed, even when wicked men are the instruments of executing it) *had not left, &c.* And so it may be joined with the next foregoing verse, as a great aggravation of their impiteny, and obstinate continuance in their idolatry, notwithstanding such terrible judgments, which in all reason should have driven them from it. *Leave of the people*, i. e., of his army, or men of war, as the following words evince.

Houb.—7 כִּי לֹא הִשָּׁתַח. *non enim reliquit.* Ordinem vitiosum frustra parenthesi obvolvunt plerique Interpretes, cum ea, quæ versibus 5 et 6 narrantur, non dicta sint ex occasione eorum, quæ habet versus 4. Quod si parenthesim non adhibebis, qualem dicemus esse ordinem talem: *non recessit à peccato domus Jeroboam...etiam erat Samariae lucus, quia non reliquerat Joachazo nisi quinquaginta equites...* Num enim Joachaz à peccato Jeroboam propterea non recesserat, quia Rex Syriæ ipsi non reliquerat plus, quam quinquaginta equites? Et quanquam כִּי non convertes *quia*, ne sic quidem ordinem bonum reperies, quoniam sententiæ, quæ extant versibus 5 et 6, ad sententiam, quam habet versus 7, annecti non possunt. Itaque ordo sic constituendus, ut eum nos, interpretando, exsequimur; nimirum ut post versum 4, sequatur versus 7, deinde quintus et sextus, postea octavus. Quo in ordine, post וַיֵּשֶׁב, quo verbo absolvitur versus 7, legitur continenter וַיֵּשֶׁב, quod inchoat versum 5 non וַיֵּשֶׁב, quod versum 8. Atque ex similitudine verborum וַיֵּשֶׁב et וַיֵּשֶׁב potuit oriri perturbatio, quanquam ejus aliæ causæ esse

potuerunt, non satis cognitæ. Porro meliùs וַיֵּשֶׁב, plenè, quam וַיֵּשֶׁב: Plenè scriptum reperio in Codicibus duobus Orat.

Dathe.—4 *Tunc Joahasus Jovam implovavit, qui quoque eum exaudivit, respiciens calamitatem, qua Israël a rege Syriæ affligebantur.* a)—7 *Nam non reliquerat Joahas milites, nisi quinquaginta equites, decem currus et decem millia peditum. Reliquos rex Syriæ perdiderat, et instar pulveris contriverat.*—5 *Sed dedit Jova Israelitis defensorem, ut ab Syrorum imperio vindicati in tentoriis suis tuto uti antea habitare possent.* 6 *Atque tamen non recesserunt a peccatis Jerobeami, qui eos seduxerat; iis inhæserunt adeo, ut lucus Samariae exstaret.*

a) Placuit h. l., trajectio versuum, septimi nimirum post quartum, quam Houbigantius ausus est. Quæ admissa non solum particula כִּי, quæ versum 7 incipit, apte connectit, quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וַיֵּשֶׁב et וַיֵּשֶׁב, quæ versum quintum et octavum incipiunt, facile oriri potuit.

Maurer.—7 Hic vs. multum sudoris fecit interpretibus. Dathius eum post quartum inserendum putavit, quæ trajectio jam Houbigantio placuit. “Ita non solum particula כִּי apte connectit quæ præcedunt, sed etiam reliquorum versuum nexus est facillimus. In verbis ipsis nihil mutatur. Ordinis autem perturbatio ex similitudine verborum וַיֵּשֶׁב et וַיֵּשֶׁב quæ versum quintum et octavum incipiunt, facile oriri potuit.” Sed hoc est dissecare nodum. De Wettius ante כִּי cogitando supplet: *J. non amplius potuit subvenire*, quod itidem duriusculum videtur. Schulzius “כִּי plane abundare” dicit! Sententiarum nexus hic esse videtur: vs. 6, *tamen non recesserunt a peccatis Jerobeami* cet. tamen constanter neglexerunt Jovam, vs. 7, *nam Jova facta facere infecta non poterat, Israelitis tantum imbecillum auxilium tulerat.* וַיֵּשֶׁב] *non reliquerat* sc. Jova. Igitur non opus est, ut cum Fä시오 aliisque וַיֵּשֶׁב intransitive capias cf. ad Num. xxi. 35; Deut. xxviii. 51.

Ver. 8.

Book of the chronicles. See notes on 1 Kings xiv. 19.

Ver. 9.

9 יוֹאָשׁ, *Johas (Rex Israel).* Infra ver. 10, יוֹאָשׁ, addito ה, quam scripturam sequimur,

ut sit *Johas*, rex Israel; *Joas* autem, Rex Judæ. Sic יוֹחָאז nominatur *Jehu*, non *Jeü*.

Ver. 10.

Au. Ver.—10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahaz [in consort with his father, ch. xiv. 1] to reign over Israel in Samaria, and reigned sixteen years.

Bp. Patrick.—10 A difficulty seems to arise by comparing this verse with the first, where it is said Jehoahaz king of Israel began to reign in the twenty-third year of Joash king of Judah, and reigned seventeen years: from whence it follows, that Jehoash began to reign not in the thirty-seventh, but in the thirty-ninth or fortieth year of Joash king of Judah. But this only shows the truth of what I said upon ver. 5, that he reigned with his father three years; after God was so gracious as to raise up a deliverer to them, who was this son of his, by whom peace was restored to them. This we note in the margin, he reigned in concert with his father (xiv. 1).

Bp. Horsley.—In the thirty and seventh; Read, with the Aldine LXX, thirty and ninth. Compare chap. xiii. 1, and xii. 1, and xiv. 1.

Ver. 11.

וַיֵּשֶׁבֶת הָרָע בְּעֵינֵי יְהוָה לֹא סָר
מִכָּל-חַטֹּאוֹת אֲבֹתָיו אֲשֶׁר
הָחֳטִי אֶת-יִשְׂרָאֵל בְּהָ הָלָךְ :

καὶ ἐποίησε τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου· οὐκ ἀπέστη ἀπὸ πάσης Ἱεροβοὰμ υἱοῦ Ναβὰτ ἁμαρτίας, ὅς ἐξήμαρτε τὸν Ἰσραὴλ, ἐν αὐτῇ ἐπορεύθη.

Au. Ver.—11 And he did that which was evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein.

All the sins.

Ged., Booth.—Any of the sins.

Dathe.—וַיֵּשֶׁבֶת pro וַיֵּשֶׁב, uti v. 2 aliasque semper et hoc etiam loco in sex codicibus Kennicotti legitur, error scribarum est ex sequenti ה ortus.

Pro ה legendum videtur ב. Sic codex Kennicotti 84, sed correctus, et veteres omnes [so *Houb.*].

Ver. 12, 13.

Au. Ver.—12 And the rest of the acts of Joash, all that he did, and his might where-

with he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

Ged. and Booth. place these verses after verse 25.

12 *Book of the chronicles.* See notes on 1 Kings xiv. 19.

Ged.—13 Joash slept with his forefathers, and was buried at Samaria, among the kings of Israel: and his son Jeroboam sat upon his throne, and reigned in his stead.

The words in italic are partly in the Syriac and Arabic versions: and partly supplied from Chronicles xiv. 15. See the place.

Ver. 14.

Au. Ver.—The chariot of Israel, and the horsemen thereof.

See notes on ii. 12.

Ver. 20.

וַיָּבֹאוּ מַלְכֵי מוֹאָב יְבֹאֵל בֶּן-חֶזְקִיָּהּ
שָׁנָה :

— καὶ μονάρχων Μωάβ ἦλθον ἐν τῇ γῇ, ἐλθόντος τοῦ ἐνιαυτοῦ.

Au. Ver.—20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year.

At the coming in of the year.

Bands.

See notes on vi. 23.

Houb.—Ineunte anno.

בָּא שָׁנָה: Chaldaeus, בָּא שָׁנָה, in introitu anni. Sic Græci Intt., veniente anno, ex scripturâ, vel בָּא שָׁנָה, vel כָּבָא, ut legendum. Nam gerundia hæc, quæ tempora notant, nunquam veniunt, nisi præpositione comitante.

Dathe.—Anno sequenti.

Pro בָּא שָׁנָה legendum fortasse בָּא שָׁנָה vel בָּא שָׁנָה. Sic Chaldaeus: in adventu anni. Vulg.: in ipso anno, et sic quoque Syrus. Legerunt igitur בָּא שָׁנָה. Kennicottus observat, in cod. 1, a esse erasum.

Maurer.—בָּא שָׁנָה [בָּא שָׁנָה] Locus difficilioris explicationis, quem Ewaldus Gr. crit. p. 528, ita expedit: venire solebant in terram quotannis, propr. "sie pflegten zu kommen ein Kommen (אָב) des Jahrs, ein jährliches Kommen," nescio an non audacius. Fortasse verti potest sine ulla mu-

tatione: *veniebant in terram veniente anno* propr. *kam das Jahr*, ut *פָּנָה מָא* omissa conjunctione sit pro *פָּנָה מָא*. Vulg. et Syrus: *in ipso anno*, ut suspicetur aliquis, hos legisse *פָּנָה*. Ita in *פָּנָה מָא* aurum error subesset.

Ver. 21.

וַיְהִי כֵּן וַחֲבָרִים אִישׁ וַחֲבֵרָה רָאָה
אֶת־הַגִּדְדִּי וַיִּשְׁלִיכוּ אֶת־הָאִישׁ בְּקֶבֶר
אֵלִישָׁע וַיֵּלֶךְ וַיֵּבֶעַ הָאִישׁ בַּעֲצָמוֹת
אֵלִישָׁע וַיְהִי וַיָּקָם עַל־רַגְלָיו :

καὶ ἐγένετο αὐτῶν θαπτόντων τὸν ἄνδρα, καὶ, ἰδοὺ, εἶδον τὸν μονόζωνον, καὶ ἔρριψαν τὸν ἄνδρα ἐν τῇ τάφῳ Ἑλισαίου· καὶ ἐπορεύθη καὶ ἦψατο τῶν ὀστέων Ἑλισαίου, καὶ ἔζησε καὶ ἀνίστη ἐπὶ τοὺς πόδας αὐτοῦ.

Au. Ver.—21 And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man was let down [Heb., went down], and touched the bones of Elisha, he revived, and stood up on his feet.

As they were burying.

Pool.—*As they were burying*, or, *were about to bury*, as that participle is oft used in the Hebrew tongue.

Ged., Booth.—As some Israelites were burying.

A band.

Ged., Booth.—The horde of Moabites.

And when the man was let down.

Houb.—21 *Homines, qui mortuum sepe-* *liebant, ut conspexerunt latrones, mortuum* *conjecerunt in sepulcrum Elisæi, et abierunt.* *Mortuus verò, ut ossa Elizæi tetigit, &c.*

21 *הַחֲבָרִים, illis sepelientibus.* Non dictum est antea de illis, qui mortuum sepe- *lirent.* Nec pronomen *הם*, *de hominibus*, in genere usurpatur; ut credam aliquid deesse, ubi narrabatur, homines quosdam eo venisse, ut hominem sepelirent. Nos, *homines*, ut lacunam aliquo modo expleamus. ... *וַיָּךְ, et abiit.* Liqueat hoc non dici de homine mortuo; ut perspicuum sit legen- *dum וַיָּךְ, et abierunt*, postquam mortuum in sepulcrum Elisæi projecissent.

Maurer.—*פָּנָה מָא* [פָּנָה מָא] Pro *פָּנָה* Hitzigius Begriff p. 127, legi jubet *פָּנָה*. Noli obtemperare. Pingitur illo *פָּנָה*, quod etiam de rebus inanimatis dici notis- *sima res est*, pingitur, inquam, corpus mortui in sepulcrum *leniter decurrens*, ita quidem, ut tuis oculis rem intueri tibi videaris.

VOL. II.

Ver. 22, 23.

Au. Ver.—22 But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the Lord was gracious unto them, &c.

Ged., Booth.—22 Although Hazael, king of Syria, had oppressed Israel all the days of Jehoahaz; 23 Yet Jehovah was gracious unto them, &c.

CHAP. XIV. 1.

Au. Ver.—1 In the second year of Joash son of Jehoahaz king of Israel reigned Amaziah the son of Joash king of Judah.

Dr. A. Clarke.—*In the second year of Joash.*] This second year should be under- *stood as referring to the time when his* *father Jehoahaz associated him with himself* *in the kingdom: for he reigned two years* *with his father; so this second year of Joash* *is the first of his absolute and independent* *government.*—See *Calmet*.

Ver. 2.

Houb.—*יְדֵדָה, Joadan; Græci; Iwadiu,* *non sine ultimâ in syllabâ, quam litteram* *sine causa tollunt Masoretæ, quanquam ita* *Chaldæus et Syrus. De nominibus propriis* *audiendi sunt potius Vulgatus, aut Græci* *Intt. quàm Judæi recentiores.*

Ver. 4.

Au. Ver.—*High places.* See notes on I *Kings* iii. 3, p. 719—721.

Ver. 7.

וַיִּהְיֶה כֵּן וַיִּשְׁלַח הַמֶּלֶךְ
וַיִּקְרָא אֶת־שֵׁם הָעִיר וַיִּקְרָא
בְּשֵׁם הָעִיר הַזֶּה :

מִן הָעִיר

αὐτὸς ἐπάταξε τὴν Ἐδὼμ ἐν γεμελὲδ δέκα *χιλιάδας, καὶ συνέλαβε τὴν πέτραν ἐν τῇ* *πόλει, καὶ ἐκάλεσε τὸ ὄνομα αὐτῆς Ἰεθοῦλ ὥς* *τῆς ἡμέρας ταύτης.*

Au. Ver.—7 He slew of Edom in the *valley of salt ten thousand, and took Selah* *[or, the rock] by war, and called the name* *of it Joktheel unto this day.*

Bp. Patrick.—*And took Selah by war.*] *The metropolis of Arabia Petræ: which* *took its name from hence; for Selah is the* *same with the word Petra, a rock; upon* *which the city stood. From this rock he* *seems to have thrown down the ten thousand* *whom he took alive, and broke in pieces, as* *is said in the forenamed place, 2 Chron.* *xxv. 12. Hagur signifies the same, as*

6 D

Bochartus observes, by which name the Arabians called it, from the rocky mountain which hung over this place, which St. Paul calls by the Arabic name, *Hagar*.

Joktheel.] Which name imports "obedience of God, or to God:" because, having taken it, he settled, as some imagine, the laws and statutes of Moses in this place; or rather, he acknowledged, by giving it this name, that the possession of this place, was a reward of his obedience to the man of God, who required him to dismiss all the forces he had hired of the Israelites (2 Chron. xxv. 10).

Pool.—*Joktheel*, which signifies *the obedience of God*, i. e., given him by God as a reward of his obedience to God's message by the prophet, 2 Chron. xxv. 8, 9.

Gesen.—יְתֵעַל (subdued of God, for יְתֵעַל, from r. יָעַל) *Joktheel*, pr. n.

Houb.—7 בני המלח, *in valle salis*. Masora, כלל, sublato ה: meliùs, בנא כלל, non neglecto מ, quod excidit culpâ Librarianorum. Duo Codices Orat. habent בנא, plenè. Ex quo colligitur, Masoretas, qui hunc locum iis annumerant, in quibus מ deficiat, quosdam Codices adisse, sed non plures, eos autem deteriores, quod sæpe accidit Judæis Masoretis. Ita ut ex eorum animadversionibus nihil certum haberi possit de Codicum, qui tunc extabant, statu generali, quod et declaravimus in Prolegomenis nostris ad Pentateuchum. Habent etiam נא Plantin. et Munst. Editiones.

Ver. 9.

וְהָיוּ אֲנִי בְלִכְנוֹ וְגו'

—Ο ἄκαν ὁ ἐν τῷ Λιβάνῳ, κ.τ.λ.

Au. Ver.—9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

Thisle.

Gesen.—חֵרִי m. 1. a thorn, thorn-bush, Job xxxi. 40; Prov. xxvi. 9; 2 K. xiv. 9. Plur. חֵרִים Cant. ii. 2, and with Vav moveable חֵרִים, 1 Sam. xiii. 6; *thorn-bushes, thickets*.—It seems to be from an obsol. root חֵרַח, which see. In the kindred languages

is found ^εχ^υρ^υχ, ^σμ^υσ^υ the sloe, sloe-thorn.

Prof. Lee.—Thorn or bramble generally.

Ver. 10.

הִנֵּה הַפִּיתָ אֶת־מַדְּוִי וְנִשְׁאַף לִבְךָ הִנֵּה יָשָׁב בְּבֵיתְךָ וְגו'

τύπτων ἐπάταξας τὴν Ἰδουμαίαν, καὶ ἐπῆρέ σε καρδία σου, ἐνδοξάσῃ καθήμενος ἐν τῷ οἴκῳ σου, κ.τ.λ.

Au. Ver.—10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of *this*, and tarry at home [Heb., at thy house]: for why shouldst thou meddle to *thy* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

Thine heart hath lifted thee up: glory of this.

Bp. Horsley.—For הכבר, read, as in the parallel place, 2 Chron. xxv. 19, להכבד: "thine heart hath lifted thee up to boast; but tarry at home," &c.

Dathe, Ged., Booth.—But tarry.

That thou shouldst fall.

Houb.—וְנִשְׁאַף, *et cadas*. Meliùs וְנִשְׁאַף, sine ה, Codex Orat. 56. Cæteri Codices ה tollendum circulo demonstrant.

Ver. 13.

וַיָּבֹאוּ יְרוּשָׁלַם וַיַּפְרִץ בְּחוֹמֹתַי יְרוּשָׁלַם בְּשַׁעַר אֶפְרַיִם עַד־שַׁעַר הַפֶּנֶחַ אַרְבַּע מֵאוֹת אַמָּה :

רמב"ד

— καὶ ἦλθεν εἰς Ἱερουσαλὴμ, καὶ καθεῖλεν ἐν τῷ τείχεϊ Ἱερουσαλὴμ ἐν τῇ πύλῃ Ἐφραΐμ ὥς πύλης τῆς γωνίας τετρακοσίου πήχεις.

Au. Ver.—13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits.

Houb.—13 רבא, *et venerunt*. Masora רבא, *et venit*. Meliùs רבא, *et deduxit eum* (*Amasiam*) ut legit Vulgatus... נבש, *in portâ*. Meliùs Codices Orient. נבש, *à portâ*, ut observat Lud. Cappellus; ita Syrus, נבש. Respondet id, *à portâ*, illi, *usque ad portam*, quod sequitur.

Ver. 15, 18.

Book of the Chronicles. See notes on 1 Kings xiv. 19, p. 824.

Ver. 21.

וַיִּהְיוּ כָל־עַם יְהוּדָה אֶת־עֲזַרְיָה וְהָיָה כִּרְשָׁשׁ עֲשָׂרָה שָׁנָה וַיַּמְלִכוּ אֹתוֹ הַחֵת אֲבִיו אֲמַצְיָה :

καὶ ἔλαβε πᾶς ὁ λαὸς 'Ιούδα τὸν Ἀζαρίαν, καὶ αὐτὸς νίδος ἑκαταίδεκα ἔτων, καὶ ἐβασίλευσαν αὐτὸν ἀντὶ τοῦ πατρὸς αὐτοῦ Ἀμεσσίου.

Au. Ver.—21 And all the people of Judah took Azariah [ch. x. 15, 13; and 2 Chron. xxvi. 1, he is called Uzziah], which was sixteen years old and made him king instead of his father Amaziah.

Azariah.

Ken., Gesen., Booth.—Uzziah. See notes on xv. 1.

Ged.—Oziah.

Maurer.—[עֲרִיָּה] Sic. h. l. et xv. 1, 6, 8, 23, 27, vocatur, qui alias עֲרִיָּה nominatur. Plerique existimant, regem utroque nomine usum esse. Potuit tamen עֲרִיָּה per litterarum vicinitatem facile in עֲרִיָּה mutari. Idem valet, opinor, in nomina עֲרִיָּה et עֲרִיָּה, 2 Chr. xxi. 17; xxii. 6.

Houb.—21 et 22 עֲרִיָּה, et regem fecerunt. Codices circulo animadvertunt, Codex Orat. 53, עֲרִיָּה, cum notā vocis *Hiphil*. Sic sæpe illud *Hiphil* in Codicibus plenè, ubi Impressa deficienter. Sic versu 22, quatuor Codices עֲרִיָּה, et recuperavit eam, ubi Impressa, עֲרִיָּה.

Ver. 22.

Au. Ver.—22 Built.

Ged., Booth.—Rebuilt.

Dathe.—Restauravit.

Ver. 26.

כִּי־רָאָה יְהוָה אֶת־עֲנִי יִשְׂרָאֵל מֵאֵר וְנָאֶס עֲזוֹב וְאֵין עֹז לְיִשְׂרָאֵל :

ὅτι εἶδε κύριος τὴν ταπείνωσιν 'Ισραὴλ πικρὰν σφόδρα, καὶ ὀλιγοστοὺς συνεχομένους, καὶ ἐσπανισμένους, καὶ ἐγκαταλειμμένους, καὶ οὐκ ἦν ὁ βοηθῶν τῷ 'Ισραὴλ.

Au. Ver.—26 For the LORD saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel.

That it was very bitter.

Gesen.—עֲנִי 1. pp. i. q. עָנָה No. 1, Arab.

عَرَى to stroke, to stripe, espec. with a whip, to lash, as عَرَى; or the skin with a razor, whence عَرَى razor. See Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. —Kindred is عَرَى to rub, to rub over, etc.—Hence

2 to be perverse, refractory, to rebel; pp. to resist, to repel, by striking and fighting with the hands and feet. Arab. عَرَى

refuse one's duty, Conj. III., to dispute, &c. Metaph. 2 Kings xiv. 26 עֲרִיָּה כִּי־רָאָה יְהוָה the affliction of Israel was very perverse, i. e., stubborn, incurable. The ancient versions render it bitter; either reading עֲרִיָּה, adj. or assigning this sense to the verb עֲרָה.

Houb.—26 עֲרִיָּה כִּי־רָאָה: Syrus, quod erat multum acerbæ; videtur legere, עֲרִיָּה, addito כִּי, quia erat amara. Ita incedere solet Hebr. oratio; exciderit כִּי ex ejus cum litterâ עֲ similitudine. Arias, mutabilem, ex puncto vocali male notato, quasi radix esset עֲ, mutare. De eâ re vide, si juvat, Clericum in hunc locum.

Dathe.—26 Nam rationem habebat calamitatis Israëlitarum perquam acerbæ, a) qui omnibus rebus privati defensorem non habebant.

a) Pro עֲרִיָּה legendum videtur עֲרָה, ut sit a עֲ, amarus fuit. Sic omnes veteres intellexerunt, nisi malis explicare ex significatione verbi עֲ primariam, quam Schultensius ei tribuit: strinxit, strigillavit, quæ transfertur ad plagam stringentem, urentem et angentem.

Maurer.—26 Calamitatem Israelitarum amaram, acerbam. Hanc significationem עֲ petit a עֲ, quemadmodum vice versa עֲ Exod. xxiii. 21 (vid. ad h. l.) rebellandi notionem mutuatur a עֲ. Alii malunt confugere ad significationem verbi עֲ primariam strinxit, quæ hic transferatur ad plagam stringentem, urentem et angentem.

Shut up, nor any left. See notes on Deut. xxxii. 36, vol. i., p. 780, 781, and on 1 Kings xiv. 10, p. 822.

Ver. 27.

וְלֹא־יָדָבֵר יְהוָה לְמַחֹת אֶת־שֵׁם יִשְׂרָאֵל מִתַּחַת הַשָּׁמַיִם וַיִּשְׁעֵם וְגו'

καὶ οὐκ ἔλαλθε κύριος ἐξαλείφαι τὸ σῆμα 'Ισραὴλ ὑποκάτωθεν τοῦ οὐρανοῦ καὶ ἔσωσεν αὐτούς. κ.τ.λ.

Au. Ver.—27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

And the Lord said not, &c.

Ged., Booth.—27 So Jehovah said that he would not blot out the name of Israel from under the heavens; and he saved them, &c.

Houb.—Propterea noluit, &c.

Dathe.—27 Sed cum nollet eos delere, per Jerobeamum, &c.

Ver. 28.

וַיָּהֲרֹג דָּבְדִי וְכָל־אֲשֶׁר עִשָּׂה
וַיְבַדְּרֵהוּ אֲשֶׁר־לָקָח וְאֲשֶׁר הָשִׁיב אֶת־
דָּהוּשָׁה וְאֶת־חַמַּת לַיהוּדָה בְּיִשְׂרָאֵל
הַלְאֵהֶם כְּרוֹגִים עַל־סֶפֶר דָּבְדִי הַקָּמִים
לְמַלְכֵי יִשְׂרָאֵל :

ק' בו פס

καὶ τὰ λοιπὰ τῶν λόγων Ἰεροβοὰμ καὶ
πάντα, ὅσα ἐποίησε, καὶ αἱ δυνάστείαι αὐτοῦ,
ὅσα ἐπολέμησε, καὶ ὅσα ἐπέστρεψε τὴν Δα-
μασκὸν καὶ τὴν Λίμαθ τῷ Ἰούδα ἐν Ἰσραὴλ,
οὐχὶ ταῦτα γεγραμμένα ἐπὶ βιβλίου λόγων τῶν
ἡμερῶν τοῖς βασιλεῦσιν Ἰσραὴλ.

Au. Ver.—28 Now the rest of the acts of
Jeroboam, and all that he did, and his might,
how he warred, and how he recovered Dam-
ascus, and Hamath, which belonged to
Judah, for Israel, are they not written in
the book of the Chronicles of the kings of
Israel?

Which belonged to Judah, for Israel.

Bp. Patrick.—For Israel.] Or rather,
by Israel, as Abarbinel expounds it: by the
hand or power of Israel they were restored.
For when David fought against the Syrians,
and brought them in subjection to him he
put garrisons into Damascus and Hamath
(2 Sam. viii. 6, &c.). Which the Syrians
afterward recovered when they rebelled
against Judah: but Jeroboam possessed
himself of them again, and by his valour
made them as subject to Israel as they had
been to Judah.

Houb.—28 — *Damascumque et Emath
Israel restitueret, hæc scripta reperiuntur,*
&c.

לַיהוּדָה בְּיִשְׂרָאֵל, *Judæ in Israel.* Omnino
tollendum לַיהוּדָה, quod non legebat Syrus,
qui etiam rectè יִשְׂרָאֵל, legebat, non autem
לַיהוּדָה: Ille enim sic, וְאֶת־חַמַּת וְדָמַח לַיִּשְׂרָאֵל,
et restituit Damascus et Hemath Israeli,
atque eum sequitur Arabs. Non erat illa
urbs Hemath in Tribu Judæ, sed in Tribu
Nephthali. Vide Josue xix. 35. Vult
autem dandi casum יִשְׂרָאֵל verbum וְהִשִּׁיב
restituit, quomodo idem verbum ver. 22,
sequitur dandi casus לַיהוּדָה. Non esset
mirabile, Scribam, postquam, pro יִשְׂרָאֵל,
scripsisset, לַיהוּדָה, posuisse deinde יִשְׂרָאֵל,
quod, alio mendo, deinde factum fuerit
לַיִּשְׂרָאֵל, oblitumque esse, delere רֹד לַיהוּדָה
Hæc verba in Libris Regum sæpe recurrunt,
ut perquam proclive fuerit, unum pro altero
exarari.

Book of the Chronicles. See notes on
1 Kings xiv. 19, p. 824.

CHAP. XV. 1.

בְּשָׁנָה עֶשְׂרִים וְשֶׁבַע שָׁנָה לְיִרְבֵּעִם
מָלַךְ יִשְׂרָאֵל מָלַךְ עֲזַרְיָה בֶּרֶם־מִצִּיחַ
מָלַךְ יְהוּדָה :

ἐν ἔτει εἰκοστῷ καὶ ἐβδόμῳ τῷ Ἰεροβοὰμ
βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἀζαρίας υἱὸς
Ἀμεσίου βασιλέως Ἰούδα.

Au. Ver.—1 In the twenty and seventh
year of Jeroboam king of Israel began
Azariah [called Uzziiah, ver. 13, 30, &c.;
and 2 Chron. xxvi. 1] son of Amaziah king
of Judah to reign.

In the twenty and seventh year, &c.

Houb.—In the fourteenth year.

Maurer.—In the fifteenth year.

Pool.—In the twenty and seventh year.

Quest. How can this be true, seeing Amaziah,
the father of this Azariah, lived only till
the fifteenth year of Jeroboam's reign,
chap. xiv. 2, 23? *Ans.* This might be
either, first, Because Jeroboam was made
king by and reigned with his father eleven
or twelve years, and afterwards reigned
alone; and so there is a twofold beginning
of his kingdom; by the former this was his
twenty-seventh year, and by the latter his
fifteenth year. Or, secondly, Because there
was an interreign [so *Dr. Lightfoot*] for
eleven or twelve years in the kingdom of
Judah; either through the prevalency of
that faction which cut off Amaziah the
father, and kept the son out of his kingdom;
or because Azariah was very young when
his father was slain, and the people were
not agreed to restore him to his right till
his sixteenth year, chap. xiv. 21; 2 Chron.
xxvi. 1. And yet these eleven or twelve
years of interreign, in which he was excluded
from the exercise of his regal office, some
think to be included in those fifty-two years
which are here ascribed to Azariah's reign,
ver. 2, which may well be doubted. *Azariah*,
called also *Uzziiah* here, ver. 13, 30. *Began
Azariah to reign*; solely and fully to exercise
his regal power.

Dr. A. Clarke.—There are insuperable
difficulties in the chronology of this place.
There is probably some mistake in the
numbers.

Houb.—1 Anno vigesimo septimo Jero-
boam... (regnavit Aziarius). Hæc temporum
ratio stare non potest cum antedictis. Dictum

est capite sup. ver. 23, regnasse Jeroboam anno Amasiae, patris Azariae, *decimo quinto*. Dictum fuerat eodem capite ver. 2. Amasiam, patrem Azariae, regnasse *annos viginti novem*. Jam ab anno Amasiae *decimo quinto*, quo Jeroboam regnavit, usque ad annum ejusdem Amasiae *vigesimum nonum*, quo expleto regnavit Azarias, intercedunt tantum anni quatuordecim. Ergo Jeroboam, cum Amasias mortuus est, non regnat, plus quam annos quatuordecim, atque adeo Azarias, mortuo Amasiae succedens, initium regnandi habuit anno Jeroboam *decimo quarto*, non autem ejusdem *vigesimo septimo*. Ergo ut temporum ratio hæc constet, quam vidimus capite sup. ver. 2 et 23, legendum, non עשרים ושבע, *vigesimo septimo*, sed עשרה וארבע, *decimo quarto*, quem numerum habet Josephus Historicus.

Maurer. — מֶלֶךְ יְהוּדָה אֲזַרְיָהוּ שֶׁבַע שָׁנִים וְעֶשְׂרִים יָמִים] Sed hæc iis, quæ 2 Reg. xiv. 23, et ib. vs. 17; cf. 2 Chron. xxv. 25 leguntur, manifeste repugnant. Quod si enim anno Amasiae decimo quinto Jerobeamus imperium inivit, Amazia autem postea adhuc quindecim annos vixit, luce clarius est, ad Usiam regnum venisse anno Jerobeami *decimo quinto*. Hinc igitur ut se expedirent, alii interregnum supposuerunt, alii Jerobeamum Joaso, patri, ad bellum Syriacum profecturo in imperii societatem adjunctum esse suspicati, annum Jerobeami vigesimum septimum ab eo tempore computandum censuerunt, quo ille cum patre regnare coepisset. Sed neque interregni neque communionis imperii vestigium reperitur. Præterea temporum sequentium rationes impediunt, quo minus interregnum supponamus. Societatem vero imperii non admittunt rationes temporum præcedentium. Vid. *Obs. meas in Hoseam in Commentt. theoll. T. II. P. I., p. 285, sq.* Quare ego quidem non dubito, subesse in loci nostri numero errorem, ex litterarum כו (15) cum כז (27) permutatione fortasse natum, quam conjecturam etiam aliis nostrae ætatis hominibus video esse probatam.

Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah.

Ken.—The confusion arising from a corruption of proper names has been already noted; and is a just cause both of surprise and complaint. The person here mentioned is no less than a king of Judah, and yet we can scarce tell what his real name was; at least, it would be very difficult, if we

consulted only the printed Hebrew text, for there it is expressed four different ways in this same chapter; *Ozriah, Ozrihu, Oziah, and Ozihu!* Our oldest Heb. MS. happily relieves us here, by reading truly (in verses 1, 6, and 7) עֲזִיָּה, *Ozihu (Uzziah)* where the printed text is differently corrupted. This reading is called *true*; because it is supported by the Syriac and Arabic versions, in these three verses; because the printed text itself has it so, in verses 32 and 34 of this very chapter; because it is so expressed in the parallel place in *Chronicles*; and because it is (not Αζαρις, but) Οζας, in St. Matthew's Genealogy.

Gesen.—עֲזִיָּה (whom Jehovah helps) and עֲזִיָּהוּ pr. n. m. *Azariah*. a) A king of Judah called also עֲזִיָּה q. v.

עֲזִיָּה and עֲזִיָּהוּ (might of Jehovah, fr. עֲזָרָה, pr. n. m. Sept. 'Οζίας. a) A king of Judah from 811 to 759 B.C., 2 Kings xv. 13, 30, &c. In 2 K. xiv. 21; xv. 1, 6, 7, 8, 23, 27, he is also called עֲזִיָּהוּ and עֲזִיָּה, which however is prob. not another name of the same king, but would seem to have arisen from an error of the copyists, עֲזִיָּה and עֲזִיָּה being similar; see Thesaur. p. 1011.

Gesen. Thesaur.—עֲזִיָּה et עֲזִיָּהוּ, in codd. passim עֲזִיָּה (potentia Jovæ) n. pr. LXX. 'Οζίας, Vulg. *Ozias*, quod gerunt 1) rex Judæ, Amazia filius, Jothami pater, Hoseæ et Amosi prophetarum æqualis (Hos. i. 1; Am. i. 1), post 52 annorum (811—759 a. Chr.) imperium in nosocomio, in quo propter lepram inclusus erat, mortuus. 2 Reg. xv. 13, 30, &c. Sed in altero libro Regum octo novemve locis continuis xiv. 21; xv. 1, 6, 7, 8, 17, 23, 27 (addendus enim locus xv. 13, ubi pæne 60 codd. Kenn. et Rossii habent עֲזִיָּה) pro eo legitur עֲזִיָּה et עֲזִיָּהוּ LXX. 'Αζαρις, Vulg. *Azarias*. Quum ex contextu manifestum sit, nullo modo duo ejusdem regis nomina ibi cogitari posse, sed omne hoc discrimen ex antiquo librorum erroribus et עֲזִיָּה et עֲזִיָּהוּ confundentium (v. infra no. 3) errore profectum esse, iam veteres interpretes, ut sibi constaret rerum gestarum memoria, omnibus locis idem nomen reponendum esse existimarunt: idque LXX ita instituerunt, ut ubique (etiam xv. 13, 30, 32, 34) scriberent 'Αζαρις, quum contra Peschito cum Arabe ubique (ex Paralipp.) scribant

عُزِّيَا، خَسَمًا. Et hi quidem recte.

Namque scripturam עֲזִיָּה concors quinque

diversorum V. T. librorum (Am. Hos. Jes. Zach. Parall.) auctoritas tuetur : a qua postquam semel aberraverat librarius in altero libro Regum (xv. 1) pro *ויהי* scribens *ויהי* (quod usitatius est nomen), non poterat non in hoc errore per omnem de Usia narrationem perseverare : commata enim 30, 32, 34, quæ ad sequentium regum narrationem pertinent, eius aciem (si qua erat) facile effugere poterant. Paralipomenon auctor vel in eo quo usus est codice libri regum veterem incorruptamque scripturam reperit vel eam restituit, Alexandrino contra scriptura iamiam corrupta ob oculos erat, quam, ut sibi constaret narratio, etiam in tres quatuorve reliquos locos introduxit.

Ver. 4.

Au. Ver.—4 Save that the high places were not removed : the people sacrificed and burnt incense still on the high places.

Pool.—Save that ; understand this as *howbeit*, chap. xiv. 4.

High places. See notes on 1 Kings iii. 3, p. 719—721.

Ver. 5.

— וַיָּשֶׁב בְּבֵית הַחֲפָשִׁית וְנֹה —

— καὶ ἐβασίλευσεν ἐν οἴκῳ ἀφρουσῶθ. κ.τ.λ.

Au. Ver.—5 And the LORD smote the king, so that he was a leper unto the day of his death, and dwelt in a several house, &c.

In a several house.

Gesen.—חֲפָשִׁית and חֲפָשִׁית f. *weakness, infirmity, disease*, whence חֲפָשִׁית בֵּית a sick-house, infirmary, hospital, 2 Kings xv. 5; 2 Chron. xxvi. 21; R. חֲפָשִׁית No. 2, *to lie prostrate*, and hence *to be weak, feeble, exhausted*.

Prof. Lee.—חֲפָשִׁית, Keri, חֲפָשִׁית, f. *once*, 2 Chron. xxvi. 21. *Freedom*; i. e., retirement from the business of public life. So 2 Kings xv. 5. חֲפָשִׁית בֵּית, *house of liberation, freedom*, from public service. There is neither necessity, therefore, nor authority, for the “*nosocomium*” infirmary, of Gesen., &c. Aquila, ἐν οἴκῳ ἐλευθερίας. Sym. καὶ ὅκει ἐγκαλεισμένος, less exactly. Vulg. in *domo libera*.

Ver. 6.

6, 11, 15, 21, 26, 31, 36 *Book of the Chronicles.* See notes on 1 Kings xiv. 19.

Ver. 8.

בְּשִׁנָּה שְׁלֹשִׁים וָשֶׁשׁ וְשָׁנָה שְׁלֹשָׁה

לְעֶזְרִיָּהוּ מֶלֶךְ יְהוּדָה מֶלֶךְ זְכַרְיָהוּ
בְּשִׁמְרוֹן שְׁשָׁה חֳדָשִׁים :

ἐν ἔτει τριακοσῷ καὶ ὀγδόῳ τῷ Ἀζαρίου βασιλεῖ Ἰούδα ἐβασίλευσε Ζαχαρίας υἱὸς Ἰεροβοάμ ἐπὶ Ἰσραὴλ ἐν Σαμαρείᾳ ἑξάμηνον.

Au. Ver.—8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Bp. Patrick.—8 Some are confident the throne was vacant two-and-twenty years between the death of Jeroboam and the inauguration of his son ; either through wars from abroad (which Jeroboam might have provoked against his house, by the conquest of Hamath and Damascus), or through war at home, which appears, they think, from this disastrous end of Zachariah, ver. 10 (see Dr. Lightfoot, in his *Prolegomena* to his *Harmony of the Evangelists*, sect. 6). But there are few that follow this opinion, though one most learned in these, as well as other things (Dr. Alix), thinks there was an interregnum of twenty-four years. If there be any difficulty in this account, most think it is sufficiently solved, by saying, that it was the thirty-eighth year, from the time that Azariah began to reign with his father.

Houb.—8 בשנת שלשים וששה, anno trigesimo octavo (*Azariae*,) regis Juda, regnavit in Israel Zacharias, filius Jeroboam. Si quis negat, esse in numeris quidquam emendandum, erit ei explicandum, quoniam hæc ratio temporum cum eâ conciliari possit, quam suprâ voluit esse intactam, nempe Azariam regnasse in Judam, anno Jeroboam vigesimo septimo? Nam ab anno eo 270. Jeroboam in Israel regnantis, usque ad annum ejusdem *quadragesimum primum*, eundemque ultimum, non sunt plures anni, quàm quatuordecim. Ex quo efficitur, ut Azarias, si anno tantum Jeroboami 270. regnavisset, non plures annos regnaverit, cum Jeroboam mortuus est, quàm annos quatuordecim, utque adeò Zacharias, filius Jeroboam, regnare cœperit anno Azariæ 140. non autem anno 380. ut hic legitur. Sed neque ille annus 380. stare potest cum eo, quod suprâ effectum est, Azariam reg-

nasse in Judam anno Jeroboam 140. Nam, cum ab anno illo 140. Jeroboam usque ad ejusdem 41um. eundemque ultimum, non sint plures anni, quàm 28 sequitur Zachariam, Jeroboami filium, regnare debuisse anno Azariæ 280. non autem, ut hic narratur, 380. Ergò, ut in priore nostrâ emendatione, ex locis parallelis factâ, consistamus, sequitur esse hic legendum, עשרים ושמונה, *vigesimo octavo*, non autem עשרים ושלושה, *vigesimo octavo*, ut etiam Lud. Cappello videbatur.

Maurer. — נשנת שלשים ושמונה שנה לעזריה [Budd. Hist. Eccl. V. T., tom. ii., p. 519: "Si Jerobeamus anno Azariæ (Usiæ) vigesimo sexto vel vigesimo septimo mortuus est, quo pacto Zacharias anno Azariæ trigesimo octavo succedere potuit? Planissime mihi rem omnem expedire videntur, qui interregnum constituunt. Sane turbulentus admodum fuit eo tempore regni Israelitici status; unde interregnum aliquod fuisse, mirum non est." Rectissime hoc quidem. Sed quod existimant chronologi, interregnum spatium undecim annorum superasse, in eo errant. cf. *Obs.* l. 1., p. 286, sq. עשרים ושמונה *Sex menses*, quos Sacharia imperium tenuit, *posteriores* esse anni Usiæ trigesimali octavi, ex eo apparet, quod qui Sachariam excepit, atque unum tantum mensem regnavit, Schallumus, anno Usiæ trigesimo nono regnum occupasse dicitur (vs. 13) cf. *Obs.* l. 1., p. 287.

Ver. 10, 11, 12.

Au. Ver.—10 And Shallum the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel.

12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Ged. and Booth. place the twelfth verse before the eleventh.

Houb.—10 שלם: Lege שלום, plenè, *Sellum*, ut infrâ ver. 13. Ita Codex Orat. 57. Ita etiam Veteres.

Ver. 13.

Au. Ver.—13 Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month [Heb., a month of days] in Samaria.

Houb.—13 שלים וחשע שנה לעזריה, (*regnavit Sellum*) anno *trigesimo nono Ozia*. Esset legendum, עשרים ושמונה, *vigesimo nono*, si Zachariæ regnum non fuisset longius mensibus sex, ut legitur ver. 8, nam Zacharias regnaverit anno Azariæ (vel Ozia) *vigesimo nono*. Sed rectè, *trigesimo nono*, quoniam addendi sunt ad regnum Zachariæ anni decem. Vide Præfationem de Sellum. Cæterum, quod nunc עזריה nominatur, qui antea nominabatur עזריה, rectè conjicit Grotius, id factum fuisse ex eo, quod olim legeretur עזריה, fueritque in עזריה mutatum, ob formæ vicinitatem.

Uzziah. See notes on ver. 1.

Ver. 16.

וְהָיָה יְהוֹנָתָן בֶּן־נָחֻם וְהָיָה זַכְרְיָה בֶּן־בְּרִיָּה מִתִּרְזָה כִּי לָא פָתַח וַיָּגֵן אֶת כָּל־הַחֲרוּתִית בְּקֶדֶץ:

tôre épataxe Mavathm kai tñv Thersà kai pánta tà én autñ, kai tà òra autñs ant Thersà, òti oúk hñotian autñ, kai épataxen autñ, kai tàs én yastri èxússtas anèpññen.

Au. Ver.—16 Then Menahem smote Tiphseh, and all that were therein, and the coasts thereof from Tirzah: because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

Houb.—... וְהָיָה זַכְרְיָה: Lege, זכרה זכר, *et percussit eam, et (omnes prægnantes ejus scidit)*. Sic legunt omnes veteres, nec aliter sua constabit orationi series.

Dathe.—16 Tunc Menahemus expugnavit Tiphsum, cujus incolae omnes interfecit et terminos vastavit usque ad Tirzam, quoniam ei portas non aperuerant. In qua ejus cæde a) gravidas adeo mulieres dicit.

a) Pro וְהָיָה זַכְרְיָה legendum videtur וְהָיָה זַכְרָה. Sic omnes legerunt et sensus jubet. Kenicottus sex codd. citavit, in quibus וְהָיָה זַכְרָה exstat.

Maurer.—16 — וְהָיָה זַכְרָה vid. ad Ex. xv. 1. [וְהָיָה זַכְרָה] Sunt, qui existunt, hoc זכרה esse Tapsacum urbem ad Euphratem, eandem illam, cujus Xenoph. Anab. i. 4, al. mentionem faciunt. Quod non negosed pernego ea de causa, quod Menachem non is fuit, qui in tam latum terrarum spatium, quale Tirzæ, oppido Ephr., et Tapsaco interjectum est, tamque magnam et locupletem urbem (Xenoph. l. 1.) victricia arma proferret. Quod Salomoni contigit (iv. 24) totius Israelitarum regni potentissimo domino, de

eo civitatis a capite revulsæ omnique scelere inde ab initiis laceratæ regulo ne licuit cogitare quidem. Cum Ros. igitur aliisque statuendum erit, Tapsacum h. l. aliam ejusdem nominis urbem fuisse, sitam eam propius a Samaria. חֲרָרָא] non cum Ros. (Archæol. ii. 1., p. 270) aliisque inde a Tirza converterim, quasi tota regio Tirzæ et Tapsaco interjecta a Menachemo devastata fuerit, quod haud probabile est, sed *excursione ex oppido Tirzæ facta*. Sc. חֲרָרָא cum initio commatis construendum est. Consistentes habeo Schulzium et de Wettium. Mira est Dathii versio: usque ad Terzam.

Ver. 17.

Au. Ver.—Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Ver. 19.

Au. Ver.—19 And Pul the king of Assyria came against the land, &c.

Maurer.—19 —מִן] Hitzigio Begriff, p. 126, legendum videtur מִן. Vav utique facile excidere potuit præcedente מִן.

Ver. 20.

וַיִּשְׁלַח הַמֶּלֶךְ אֶת-פֶּקַח בֶּן-רֵמַח
עַל-בְּנוֹת הַחַיִּל לְחַתּוֹת לְמֶלֶךְ
אֲשׁוּר וַיִּשְׁלַח אִתּוֹ חֲמִשִּׁים
אִישׁ מִגִּלְעָד וַיַּחֲמֵד
וַיָּמָוֶת

καὶ ἐξήνεγκε Μαναῆμ τὸ ἀργύριον ἐπὶ τὸν Ἰσραὴλ ἐπὶ πᾶν δυνατὸν ἰσχυρί, δούναι τῷ βασιλεῖ τῶν Ἀσσυρίων, πεντήκοντα σίκλους τῷ ἀνδρὶ τῷ ἐνί· κ.τ.λ.

Au. Ver.—20 And Menahem exacted [Heb., caused to come forth] the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

Pool.—Of each man, i. e., of each of those wealthy Israelites. But as each of these were not equally wealthy, so it is not probable that he taxed them equally. Others therefore render it to or for each man, i. e., for every Assyrian soldier: which interpretation is favoured by the placing of the words in the Hebrew text, which differs from that in our translation.

Bp. Patrick.—Menahem exacted the money of Israel, even of all the mighty men of wealth, &c.] By this means, I suppose, he thought to ingratiate himself with the com-

mon people; upon whom he laid no tax, but charged only the rich, according to the proportion of their wealth. For the Hebrew words do not import that he made every rich man in Israel pay fifty shekels; but that he gave to the king of Assyria so many shekels for every man; that is, for every one in his army. So they run exactly, "to give to the king of Assyria fifty shekels of silver for each man."

Hoib.—20 Propterea Manahem omnibus divitibus Israel pecuniam imperavit, quam daret Regi Assyriorum, nempe unicuique argenti siclos quinquaginta.

וַיִּשְׁלַח, et exiit, vel exire fecit. Non convenit hæc sententia cum his verbis, in omnes divites, quæ sequuntur. Omnes Veteres legunt וַיִּשְׁלַח, et levavit, vel imposuit; nempe Græci Intt. καὶ ἐξήνεγκε, et extulit; Chaldaeus, וַיִּשְׁלַח, Syrus, וַיִּשְׁלַח, sententiâ eâdem, quæ optimè quadrat in res subsequentes.

Dathe.—20 Quam pecuniam regi Assyriæ solvendam exegit a divitibus, ita ut singuli darent quinquagenos siclos argenteos.

Ver. 23, 27.

Au. Ver.—Azariah.

Ken., Gesen., Maurer, Ged., Booth.—Uzziah. See notes on ver. 1.

Ver. 25.

Au. Ver.—But Pekah the son of Remaliah, a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieah, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

A captain. See notes on Exod. xiv. 7, vol. i., p. 267.

Bp. Patrick.—He was a great commander under Pekahiah; for the Hebrew word *shalish* signifies more than a bare captain. Therefore Josephus calls him a *chiliarch*, or an officer over a thousand men. And the word carrying in it the notion of three, some later writers have therefore thought him to be the third person in the kingdom, next the king. No question he was some considerable person who had soldiers at his command to execute his designs.

He killed him.

Hoib.—25 ... וַיַּחֲמֵד: Duo Codices Orat. וַיַּחֲמֵד, plene, et interfecit eum.

Ver. 29.

Au. Ver.—Tiglath Pileser.

Bp. Patrick.—Tiglath-pileser.] He was

the son of Pul, and is called by other authors Phul, or Phul-assur, and here Tiglath-pul-assur: the former part of this name being taken from the river Tigris, which is called by the inhabitants Diglito; from whose borders this king came. There is a learned man of our own, who hath lately given another account of the name of Pilesar. For he thinks it is compounded of the names of two of their gods, Pil being the same with Bel, and Azer or Azar was the name of a planet worshipped by the Persians, viz. Mars: and they much affected to have the names of their gods in their own names; which was a common thing also among the Jews: for which reason the name of Tiglath was added, which was the name of Tigris, which, as all great beneficial rivers, mountains, and trees, was accounted sacred among the heathen (see Dr. Hyde, *Histor. Relig. Vet. Persar.*, cap. 3).

Gesen.—תִּגְלַת פִּלְאֶסֶר pr. n. m. *Tiglath-pilesar*, king of Assyria, B.C. 753—734. 2 Kings xv. 29; xvi. 10. Written also תִּגְלַת פִּלְאֶסֶר 2 Kings xvi. 7; תִּגְלַת פִּלְאֶסֶר 1 Chron. v. 6; 2 Chron. xxviii. 20; and תִּגְלַת פִּלְאֶסֶר 1 Chron. v. 26.—The first part of the name seems to be equivalent to *Diglath*, the river Tigris, see תִּגְלַת; pp. *acer*, swift. The latter part, which appears also in the name *Nabopolasar*, is prob. i. q., Pers. *یالسر* *magnum* rex, comp. Sanscr. *pāla* lord, king, from r. *pāl* to guard, to rule; unless perh. *Pilesar* and *Polasar* may be, i. q., Sanscr. *pura sara*, preceding, a leader: see Bopp's Glossar., p. 109. The whole name may be translated: *lord of the Tigris*.

Ver. 30.

וַיִּקְשֹׁרֶת אֶשֶׁר הוֹשֵׁעַ בְּדֹרֵאֵלָה עַל-
בְּקָרָה בְּדֹרֵמְלִיָּהוּ וַיַּבְּחֵהוּ וַיַּמְיָחֵהוּ
וַיַּמְלִיכוּ מִתְחַמֵּי בִשְׁנַת עָשָׂר לְיוֹתָם
בְּרִצְזִיָּה :

καὶ συνέστρεψε σύστημα Ὠσεί υἱὸς Ἠλὰ
ἐπὶ Φακεὶ υἱὸν Ῥομελίου, καὶ ἐπάταξεν αὐτόν,
καὶ ἐθανάτωσεν, καὶ ἐβασίλευσεν αὐτὸς αὐτοῦ
ἐν ἔτει εἰκοστῷ Ἰωάθαμ υἱοῦ Ἀζαρίου.

Au. Ver.—30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead [after an anarchy for some years, chap. xvii. 1; Hos. x. 3, 7, 15], in the twentieth year of Jotham the son of Uzziah [in the fourth year of

Ahaz, in the twentieth year after Jotham had begun to reign: Ush. 758].

Pool.—*In the twentieth year of Jotham the son of Uzziah.*] *Quest.* How could this be, when Jotham reigned only sixteen years, below, ver. 33? *Ans.* The meaning is, that he began his reign in the twentieth year after the beginning of Jotham's reign; or, which is the same thing, in the fourth year of Ahaz, son of Jotham, as appears from chap. xvi. 2. But the sacred writer, having not yet made mention of Ahaz, thought it more proper to number Hoshea's years by Jotham, of whom he had spoken, than by Ahaz. Besides, as Jotham did reign divers years in his father's life, so might Ahaz in Jotham's life, and Jotham might for divers reasons (which it is needless here to inquire) resign up the administration of the kingdom wholly into Ahaz's hands some years before his death, and therefore might be said to reign but sixteen years, though he lived longer.

Bp. Patrick.—*And reigned in his stead, in the twentieth year of Jotham.*] These words create a difficulty; for it is said, ver. 33, that Jotham reigned but sixteen years. Which Seder Olam Rabba thus reconciles (for none can think any writer whatsoever would so soon contradict himself), that this conspiracy was begun in the latter end of Jotham's reign, but not put in execution till four years after his death. So that these words are to be understood as if he had said, "Twenty years after Jotham began to reign over Judah Pekah was slain." Dr. Lightfoot gives another account of it; that the wickedness of Ahaz was so great, that the holy writer would not mention him on this occasion, but rather speaks of his good father, as if he were yet alive, in which he follows R. Solomon Jarchi. But this hath no show of truth in it; since so much is said of Ahaz in the following part of this history. A late very learned writer (in his short view of the Chronology of the Old Testament, p. 47) hath given a better account of it, in these words: "Because there had been yet no mention made of Ahaz's reign, therefore the old epocha of his predecessor Jotham is still made use of." But the plain truth is, that Jotham reigned four years with his father Azariah.

Bp. Horsley.—*In the twentieth year of Jotham, the son of Uzziah.* Jotham the son of Uzziah did not reign twenty years. And

what historian ever reckoned by the years of a deceased prince, unless some remarkable event of his reign gave rise to a new era? It appears, too, that Hosea did not begin his reign before the twelfth, or at the earliest the tenth, of Ahaz, (see chap. xvii. 1), which was the twenty-seventh, or twenty-sixth, from the beginning of Jotham. It seems certain, therefore, that this verse has suffered some great corruption. Perhaps it might be "smote him and slew him in the twentieth year;" i. e., in the twentieth year of Pekah's own reign. This is the most natural emendation of this verse; rejecting the words "and reigned in his stead" as the interpolation of some careless transcriber, or injudicious critic, and the words "of Jotham the son of Uzziah" as introduced either by accident from the 32d verse, or inconsiderately inserted, as a necessary exposition of the twentieth year. If this be the true emendation of this verse, Hoshea slew Pekah in the twentieth year of Pekah's reign, which was the fourth or fifth of Ahaz king of Judah, but did not establish himself in the kingdom in less than seven or eight years after Pekah's death.

One MS. of Dr. Kennicott's omits the words בשנת עשרים בן יוחם, "in the twentieth year of Jotham the son of Uzziah."

Ged.—In the twentieth year. So the text and Ant. U. V., but tenth seems to be the true reading.

Houb.—30 בשנת עשרים (Osee regnavit,) anno vigesimo Joatham. Atqui ver. 33 dicitur Joatham regnasse annos tantum sexdecim. Itaque legendum עשרה, decimo sexto. Audiendus Edm. Calmet: "Cette vingtième année de Joathan, étoit la quatrième d'Achaz son fils; car Joathan étoit mort il y avoit quatre ans. Il ne régna que seize ans... Comme l'Ecriture n'avoit encore rien dit d'Achaz, elle a continué de compter les années depuis le commencement de Joathan, quoiqu'il ne fut plus en vie." Non-ne vero eum, tu, Erudite Lector, cavillatorem credas, non Explanatorem, qui narrat nobis annum eum, qui quartus est post mortuum Joatham, esse ejusdem regnantis annum vigesimum? Infra xvii. 1 dicitur Osee regnasse anno Achaz 12 nec jam sumit Edm. Calmet initium regnandi Osee ex annis Joatham mortui. Itaque idem destruit xvii. 1 id quod hoc loco ædificarat.

Uzziah. See notes on ver. 1.

Ver. 32.

Au. Ver.—32 In the second year of Pekah the son of Remaliah king of Israel began Jotham the son of Uzziah king of Judah to reign.

Ged.—In the second year. So the text and VV. Yet here again the true reading seems to be the tenth.

Houb.—Anno secundo Phacee (regnavit Joatham). Neque hæc ratio annorum stare poterit, nisi admittuntur emendationes supra memoratæ. Vide Præfationem de initio regni Joatham.

Ver. 33.

Au. Ver.—33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem, &c.

Maurer.—מֵעַתָּה שָׁנָה אֶחָדָה וְעֶשְׂרִים אָנֹכִי] anno ultimo non integro pro integro sumto. Vid. Obs. l. 1, p. 288.

Ver. 35.

Au. Ver.—High places. See notes on 1 Kings iii. 3.

Au. Ver.—Built.

Ged., Booth.—Rebuilt.

CHAP. XVI. 2.

בְּרִעְשָׁרִים שָׁנָה אֶחָדָה בְּמִלְכּוֹ וְשָׁשֶׁת
עָשָׂרָה שָׁנָה מָלָךְ בִּירוּשָׁלַם וּגְ

υἱὸς εἴκοσι ἐτῶν ἦν Ἀχαζ ἐν τῷ βασιλεύειν αὐτὸν, καὶ ἑκαίδεκα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ, κ.τ.λ.

Au. Ver.—2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father.

See notes on chap. xviii. 2.

Ged.—Twenty years old. So the text and VV. But the true number seems to be twenty-five [so Houb., Horsley, Dathe].

Bp. Horsley.—If Ahaz was twenty when he began to reign, and reigned only sixteen years, he was but thirty-six when he died. But we read, chap. xviii. 2, and 2 Chron. xxix. 1, that Hezekiah the son of Ahaz was twenty-five years old when he began to reign. Now Hezekiah seems to have succeeded immediately upon his father's death. If these numbers therefore are correct, Hezekiah must have been born in the twelfth year of his father's age, which is highly improbable. It is probable that

Ahaz was older than thirty-six, if his son was twenty-five at his death. But dying in the sixteenth year of his reign, he must have been more than twenty when he began to reign, if he died more than thirty-six. For twenty years, therefore, read, in this place, "twenty and five," which is the reading of the Vatican LXX in the parallel place, 2 Chron. xxviii. 1.

Dr. A. Clarke.—*Twenty years old was Ahaz.*] Here is another considerable difficulty in the chronology. Some think that the *twenty years* mentioned here respect the beginning of the reign of Jotham, father of Ahaz; so that the passage should be thus translated: *Ahaz was twenty years of age when his father began to reign*; and consequently he was *fifty-two years old* when he died, seeing Jotham reigned *sixteen years*; and therefore Hezekiah was born when his father was *twenty-seven years of age*. This however is a violent solution, and worthy of little credit. It is better to return to the *text* as it stands, and allow that Ahaz might be only *eleven* or *twelve years old* when he had Hezekiah: this is not at all impossible; as we know that the youth of both sexes in the eastern countries are marriageable at *ten* or *twelve years of age*, and are frequently betrothed when they are but *nine*. I knew a woman, an East Indian, who had the *second* of her *two* first children when she was only *fourteen years of age*, and must have had the *first* when between *eleven* and *twelve*. I hold it therefore quite a possible case that Ahaz might have had a son born to him when he was but *eleven* or *twelve years old*.

Houb.—*בן עשרים שנה אחד במלכו, filius annorum viginti erat Achaz, cum regnavit.* Docemur ex xviii. 2 Ezechiam, filium Achaz, regnandi initium habuisse, anno vitæ ejus *vigesimo quinto*. Jam Achaz non regnavit plus, quam annos *sexdecim*, ut hoc versu narratur, mortuusque est adeo anno vitæ suæ *trigesimo sexto*. Quoniam igitur Ezechias, filius Achaz, annum agebat vitæ suæ *vigesimum quintum*, quo tempore Achaz moriebatur, annos natus *triginta sex*, quæritur an Achaz genuerit Ezechiam annos natus tantum *undecim*. Conquirunt exempla Interpretes hominum, qui patres extiterint, antequam pervenirent ad annum vitæ suæ *quartum decimum*, quibus fuerat potius inquirendum, num quis error hic lateat. Qui si adissent ad Veteres Inter-

pretes, vidissent in loco parallelo. 2 Par. xxviii. 1, Syrum, Arabem Græcosque Intt. legisse, בן עשרים חמש שנה, *filius annorum viginti quinque* (*erat Achaz cum regnavit*), fuisseque adeo Achaz, cum mortuus est, annos natum *unum et quadraginta*; itaque Ezechiam filium fuisse ab eo procreatum, cum annum vitæ ageret *decimum quintum*; nihil igitur superesse difficultatis.

Maurer.—*שש עשרה שנה עמו, annis imperii primo et ultimo, utrovis non integro, pro integris computatis.*

Ver. 3.

Au. Ver.—3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, &c.

Made his son to pass through the fire. See notes on Levit. xviii. 21, vol. i., p. 459.

Pool.—*Made his son to pass through the fire*; either, 1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or, 2. By way of oblation, so as to be utterly consumed, and offered for a burnt-offering, which was the practice of heathens, and of some Israelites, in imitation of them; of which see 2 Kings xxi. 6; Ps. cv. 36; Jer. vii. 31; which seems best to agree with 2 Chron. xxviii. 3, where it is said *he burnt his children*, i. e., some of them; first one, as is here noted; and afterwards others of them, as is there observed.

Ver. 4.

High places. See notes on 1 Kings iii. 2, p. 719.

Ver. 5.

Au. Ver.—5 Then Rezin king of Syria, and Pekah son of Remaliah king of Israel came up to Jerusalem to war? and they besieged Ahaz, but could not overcome him.

Bp. Patrick.—This seems not to agree with 2 Chron. xxviii. 5, &c. where these two princes are represented as getting great victories over him. To which Abarbinel answers, that these things happened at different times. For the wars mentioned in the book of Chronicles were made severally by these two kings, wherein they prospered, being the ministers of Divine Providence. But when now they joined their forces together, and not only came against other cities, but against Jerusalem, God was pleased to make them miscarry.

Maurer.—Quæ de expeditione a Pecacho

ἀναμέσον τοῦ θυσιαστηρίου καὶ ἀπὸ τοῦ ἀναμέσον τοῦ οἴκου Κυρίου· καὶ ἔδειξεν αὐτὸ ἐπὶ μὴρόν τοῦ θυσιαστηρίου κατὰ βορρᾶν.

Au. Ver.—14 And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar.

Pool.—The brazen altar of burnt-offerings, made by Solomon. Which was before the Lord, i. e., from before the Lord's house. From between the altar and the house of the Lord; or rather, from between his altar, &c., or, that altar, &c. His new altar was at first set below the brazen altar, and at a further distance from the temple. This he took for a disparagement to his altar; and therefore most impiously and audaciously takes that away, and puts his in its place. On the north side of the altar; or, of that altar; or, of his altar; as before. So he put God's altar out of its place and use.

Ioub.—14 רָחַץ: Lege רָחַץ, sine י, quod seriem abruptit. Hoc versu vocatur המזבח, sine addito, illud altare magnum novumque, quod structum fuerat ad formam altaris Damasceni, et ea re ab antiquo altari distinguitur, quod antiquum vocatur *æneum*. Posuerat Urias Sacerdos istud altare novum inter sanctuarium et vetus altare, ne altare vetus a novo opprimeretur, quod erat majus antiquo, et ut pateret populi aspectibus. Propterea impius Ahaz amovet vetus ad latus septentrionale, ut novum fiat spectabilius.

Maurer.—Aram *æneam*, quæ posita erat ante Jonam (aditum sanctuarii), admovit ex eo loco ubi constiterat, nempe ante sanctuarium inter aram (novam) et inter sanctuarium, eamque collocavit ad latus illius aræ septentrionale, propr. under the eastern Altar, der vor Jehova war, den rückte, er her, von seiner Stelle vor dem Hause Jehovas weg, zwischen dem (neuen) Altar und dem Hause Jehovas hervor, und stellte ihn cet. Constructio המזבח—רָחַץ non caret exemplis. De articulo ante nomen constructum פָּנָה vid. E. Gr. crit., p. 581. Gr. min. § 516, 1, c. רָחַץ vero, quod interpretes perperam vertunt et removit, non solum cum proxime sequentibus, verum etiam (et hoc quidem cogitatione) cum postremis verbis construendum est, non obstantibus vocc. וַיֵּן אִי, quæ scriptor nulla

alia ex causa inseruit, quam ut rem planius exprimeret.

Ver. 15.

וַיִּצְחָק הַמֶּלֶךְ אֶת־אֲחִיזָה
לֵאמֹר עַל הַמִּזְבֵּחַ הַגָּדוֹל
הַקָּדָם אֶת־עֹלֹת־הַבֶּקֶר וְאֶת־מִנְחָתוֹ
הָעֶרֶב וְאֶת־עֹלֹת הַמֶּלֶךְ וְאֶת־מִנְחָתוֹ
וְאֵת עֹלֹת פֶּלֶעִם הָאֵרֶץ וּמִנְחָתָם
וְנִסְכֵּיהֶם וְכָל־דָּם וְכָל־דָּם עָלָה וְכָל־דָּם
עָלָיו הַזֶּה וּמִנְחָתוֹ הַבֶּקֶר יִהְיֶה־לִּי
לְבָקָר:

רָחַץ

καὶ ἐνετείλατο ὁ βασιλεὺς Ἀχάζ τῷ Οὐρίᾳ τῷ ἱερεῖ, λέγων, ἐπὶ τὸ θυσιαστήριον τὸ μέγα πρόσφερε τὴν ὀλοκαύτωςιν τὴν πρωΐνῃν καὶ τὴν θυσίαν τὴν ἑσπερινήν, καὶ τὴν ὀλοκαύτωςιν τοῦ βασιλέως καὶ τὴν θυσίαν αὐτοῦ, καὶ τὴν ὀλοκαύτωςιν παντὸς τοῦ λαοῦ, καὶ τὴν θυσίαν αὐτῶν καὶ τὴν σπονδὴν αὐτῶν, καὶ πᾶν αἷμα ὀλοκαυτώσεως, καὶ πᾶν αἷμα θυσίας ἐπ' αὐτῷ ἐκχεεῖς· καὶ τὸ θυσιαστήριον τὸ χαλκοῦν ἔσται μοι εἰς τοπρωί.

Au. Ver.—15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brasen altar shall be for me to enquire by.

Pool.—Upon the great altar, i. e., this new altar; which was greater than Solomon's, either in quantity, or in his estimation. Whatsoever is offered to the true God, either in my name, (for possibly he did not yet utterly forsake God, but worshipped idols with him,) or on the behalf of the people, shall be offered upon this new altar; which he seems to prescribe not only to gratify his own humour, but also in design to discourage, and by degrees to extinguish, the worship of the true God; for he concluded that the worshippers of God would never be willing to offer their sacrifices upon his altar. The brazen altar shall be for me to inquire by; that shall be reserved for my proper use, to inquire by, i. e., at which I may seek God, or his favour, or inquire of his will, to wit, by sacrifices joined with prayer, when I shall see fit. He saith only to seek, or to

inquire; not *seek the Lord*, or *to inquire of the Lord*, as the phrase is more largely expressed elsewhere; but he would not vouchsafe to mention the name of the Lord, whom he had so grossly forsaken and despised.

Bp. Patrick.—*The brasen altar shall be for me to enquire by.*] He would not have it thought that he intended wholly to lay aside the altar made by Solomon; but rather to do it great honour, by reserving it for his own private use, when he pleased to inquire of God by it. But there being no mention of the name of the Lord, some think the meaning is no more but that he would have it stand where he had set it, till he considered what to do with it: and they fancy that he made the famous dial of Ahaz with the brass of it. So they understand the Hebrew words *li lebakker*—I will take care of it, and order what shall be done with it. And therefore, according to this interpretation, he laid it quite aside. But the other seems more agreeable to the Hebrew phrase, "it shall be to me to inquire, or seek, or pray:" a private altar for his proper use; whereby he pretended to have still some regard to it, though he had degraded it.

Ged.—And let the brazen altar remain at my disposal.

Booth.—As to the brazen altar, I will inquire what must be done.

Gesen. Thes.—*Quod autem ad æneum altare attinet* יִהְיֶה לִי לְבַקֵּךְ *de eo ulterius circumspiciam s. mecum deliberabo.* Vulg. paratum erit ad voluntatem meam.

Dathe.—*De ara autem ænea velle se deinceps cogitare.*

Ver. 17.

Au. Ver.—*Borders of the bases.* See notes on 1 Kings vii. 28.

Ver. 18.

וְאֶת־מִסְכָּה הַשֹּׁפָת אֲשֶׁר־בָּנָה בְּיָת
וְאֶת־מְבוֹא הַפֶּלֶא הַחַיְצוֹנָה הַקֶּבֶץ בְּיָת
יְהוָה מִפְּנֵי מֶלֶךְ אֲשֹׁר׃
מסך קר מלעל

καὶ τὸν θυμέλιον τῆς καθέδρας ᾠκοδόμησεν ἐν οἴκῳ κυρίου, καὶ τὴν εἴσοδον τοῦ βασιλείως τὴν ἔξω ἐπέστρεψεν ἐν οἴκῳ κυρίου ἀπὸ προσώπου βασιλείως Ἀσσυρίων.

Au. Ver.—18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from

the house of the Lord for the king of Assyria.

Pool.—*The covert for the sabbath*; the form and use whereof is now unknown. It is generally understood of some building or covert; either that where the priests, after their weekly course was ended, abode until the next course came and relieved them, which was done upon the sabbath day; see 2 Kings xi. 5, 7; or that in which the guard or watchmen of the temple kept their station; or that under which the king used to sit to hear God's word, and see the sacrifices; which is called *the covert of the sabbath*, because the chief times in which the king used it for those ends was the weekly sabbath, and other solemn days of feasting, or fasting, (which all come under the name of *sabbaths* in the Old Testament,) upon which the king used more certainly and solemnly to present himself before the Lord than at other times.

Bishop Patrick.—There is a vast variety of opinions concerning this *musach* (which we translate *covert*), and why it is called *the covert for the sabbath*. The most probable is, that it was a covered place, where the king sat in the porch of the temple, or at the entrance of it, upon the *sabbath*, or other great solemnities which were called by that name. Thus Procopius Gazæus: This Ahaz took away, intending not to trouble himself to come to the temple, but to sacrifice anywhere; in every corner of Jerusalem, and in the several cities of Judah, which he would have been thought as holy as Jerusalem (2 Chron. xxviii. 24, 25). And it is a probable conjecture of a very learned man of our own, that Ahaz did this to express his hatred and contempt of the *sabbath*: for the worship of idols and violation of the sabbath are frequently joined together in Scripture, especially in Ezek. xx. 16; xxii. 8, 9; xxiv. 37, 38, and in a remarkable place in the Maccabees, i. 44 (see Spencer, De Leg. Hebræor., lib. i., cap. 1, 12).

The king's entry without, turned he from the house of the Lord.] The passage through which the king came from his own house to the temple [so *Pool*], he turned another way.

For the king of Assyria.] That he might ingratiate himself with him [so *Pool*, *Ged.*], by contemning his own country religion, and approaching nearer to his. But Procopius takes it the quite contrary way; that

he did this "for fear of [so *Houb.*] the king of Assyria." Which moved him to make a shorter passage into the house of the Lord, that he might flee thither instantly for safety, in case of any danger: which is not probable, because he profaned it, and shut up the doors of it.

Dr. A. Clarke.—As the word מִסְכָּה, and others derived from the same root, signify *covering* or *booths*, it is very likely that this means either a sort of *canopy* which was erected on the sabbath days for the accommodation of the people who came to worship, and which Ahaz took away to discourage them from that worship; or a canopy under which the king and his family reposed themselves, and which he transported to some other place to accommodate the king of Assyria when he visited him. Jarchi supposes that it was a sort of *covert way* that the kings of Judah had to the temple, and Ahaz had it removed lest the king of Assyria, going by that way, and seeing the sacred vessels, should covet them. If that way had been open, he might have gone by it into the temple, and have seen the sacred vessels, and so have asked them from a man who was in no condition to refuse them, however unwilling he might be to give them up. The removing of this, whatever it was, whether *throne*, or *canopy*, or *covered way*, cut off the communication between the king's house and the temple; and the king of Assyria would not attempt to go into that sacred place by that other passage to which the priests alone had access.

Gesen.—מִסְכָּה m. (r. מִסְכָּה) *covered walk, portico*, 2 Kings xvi. 18 Keri, where Chethibh מִסְכָּה.

Prof. Lee.—Lit. *Covering, porch.*

From the house of the Lord.

Dathe, Maurer.—Into the house of the Lord. See below.

For the king of Assyria.

Houb.—For fear of the king of Assyria.

Ged.—In compliment to the king of Assyria.

Houb.—18 *Tabernaculum autem, quod pro Sabbato ædificatum fuerat, aditumque Regis exteriorem, septo conjunxit cum domo Domini, metu regis Assyriorum.*

מִסְכָּה: Melius Masoretæ, etsi hoc verbum quid significet, satis est incertum. Videtur intelligendum tabernaculum, in quo, per Sabbata, expectaretur, donec victimæ, quas quisque afferebat, offerri possent:

potest etiam מִסְכָּה, de *sedē* intelligi, ut Græci Intt. καθέδρας, vel de scamnis, in quibus requiescerent, qui victimas afferebant.

Dathe.—18 *Tectum etiam sabbati, a) quod in templo ædificabant, et introitum regis exteriorem b) in templum transtulit propter regem Assyriæ.*

a) מִסְכָּה הַמִּסְכָּה Oí ó vertunt: τὸ θεμελίον τῆς καθέδρας, quasi legissent מִסְכָּה הַמִּסְכָּה, *fundamentum sellæ*, sed hoc æque obscurum. Vulgatus vocabulum Hebr. retinuit: *Musach quoque sabbati*, et Syrus vertit per *domum sabbati*. Placent præ aliis, quæ Clericus habet: Si licet, ex antecedentibus verbis coningere, crediderim, fuisse æneas laminas, quibus tecta erat porticus quædam, aut area, in quam die sabbati convenire solebat populus, quas vendidit aut tradidit Ahasus Assyriorum regi, ut bases concharum et labri ænei.

b) Æque incertum est, quid fuerit, ac præcedens. Fortasse vestibulum fuit, quod, cum ære tectum ornatumve esset, dirutum est, ut æs traderetur Assyriæ regi, aut venderetur. Simile quid fecisse legimus Hiskiam cap. xviii. 16.

Maurer.—18 מִסְכָּה בֵּית הַמִּסְכָּה Vulgo vertunt: *amovit a Jovæ æde*, quod non est ferendum. Sensus, ni fallor, hic est: *transtulit in ædem Jovæ.*

Ver. 19.

Au. Ver.—Book of the chronicles. See notes on 1 Kings xiv. 19, p. 824.

CHAP. XVII. 1.

בְּשָׁנָה שְׁנִיָּה עָשְׂרִיָּה לְאַחָז מֶלֶךְ יִשְׂרָאֵל הָיָה חֹשֶׁב הַשָּׁמַיִם בְּשָׁמַרְיָה עַל־יִשְׂרָאֵל תִּשַׁע שָׁנִים:

ἐν ἔτει δωδεκάτῳ τῷ Ἀχαζ βασιλέως Ἰούδα ἐβασίλευσεν Ὡσηὲς υἱὸς Ἠλα ἐν Σαμαρείᾳ ἐπὶ Ἰσραὴλ ἐνία εἴτη.

Au. Ver.—1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years.

In the twelfth year of Ahaz, &c.

Pool.—*Quest.* How can this be true, seeing it is said that he reigned, or began to reign, in Israel in the twentieth year of Jotham, chap. xv. 30, which was the fourth year of Ahaz, as was there noted? *Ans.* He usurped the kingdom in Ahaz's fourth year; but either was not owned as king by the generality of the people, or was not accepted and established in his kingdom by

the Assyrian, till Ahaz's twelfth year; or in his eight first years he was only a tributary prince, and the king of Assyria's viceroy; and after that time he set up for himself, which drew the Assyrian upon him.

Bp. Patrick.—In the twelfth year of *Ahaz king of Judah began Hoshea the son of Elah to reign.*] This doth not agree with xv. 30, where it is said he began to reign in the twentieth year of Jotham, which was the fourth of Ahaz. To this Ralbag thinks it sufficient to say, that till the twelfth year of Ahaz he was but a servant of the king of Assyria; nor was reputed a king, but only a governor under him. And so Abarbinel. And it is no improbable conjecture of Dr. Lightfoot's, that Ahaz gave him a great deal of trouble after the death of Pekah, in revenge of the slaughter he had made in Judah: so that he kept Hoshea out of the throne a great while, and upon this account is called the king of Israel (2 Chron. xxviii. 19), as well as because he walked in the ways of those kings. Our learned chronologer Mr. Whiston thinks there was an interregnum, for the space of full twelve years, from the death of Jeroboam the second. Which he takes to be most probable, and almost certain, from those words of Hosea, who prophesied in that king's time: "Now (or ere long) they shall say, We have no king, because we feared not the Lord; what then should a king do to us?" Hos. x. 3 (see his Short View of the Chronology of the Old Testament, p. 48).

To reign in Samaria over Israel nine years.] viz. After his peaceable possession of the throne [so Pool]: for, from the time that he pretended to it, upon the slaughter of Pekah, he reigned seventeen or eighteen years; viz. twelve in the time of Ahaz, who reigned sixteen years, and six in the time of Hezekiah (xviii. 10).

Gen.—In the second year of Ahaz, &c.

Houb.—1 *Anno duodecimo Achaz regnavit Osee*. Hæc temporum ratio concordat cum eo, quod narratur xviii. 1 regnasse Ezechiam anno Osee tertio, et post, ver. 9 annum Ezechiae quartum fuisse Osee septimum. Nam cum regnaverit Achaz annos sexdecim, sequitur Osee, si regnavit anno Achaz duodecimo, regnasse ante Ezechiam quatuor annos inchoatos, vel tres totos, quod fere idem est, in Chronologia sacra. Sed idem *annus duodecimus* pugnat cum iis, quæ supra vidimus, xvi. 1 regnasse

Achaz anno Phacee decimo septimo, et xv. 27 regnasse Phacee annos viginti. Nam ex eo sequitur, Osee, qui interfecto Phacee, regnavit, initium regnandi fecisse anno Achaz, vel tertio absoluto, vel quarto inchoante, non autem *duodecimo*, ut hic narratur. Eas temporum pugnas tollere Interpretes, ut volunt, ita non possunt, nisi numeros emendant. Nos vero Clerico assentimur ad cap. xviii. 2 sic disputanti, "Scio hæc conciliari a Cappello, posito duplici initio Achazi, altero regni, quo cum patre regnarit, altero, quo solus rerum summæ præfuerit, et quod sex vel septem annis altero serius fuerit. Verum tam facile menda quædam in numeros irrepisse statuere possumus, quamvis ea certo judicare nequeamus, quam duplicia multorum regnorum fuisse initia, de quibus tacet scriptura." Vide præfationem de Ezechia et de Osee, ubi statuimus regnasse Osee anno Achaz 14 Phacee autem regnasse annis 30.

Ver. 3.

עָלָיו עָלָה שְׁלֹמָנֶסֶר מֶלֶךְ אֲשּׁוּר וַיְהִי־לּוֹ הוֹשֵׁעַ עֶבֶד יִשָּׁכָב לִו מִנְּחָה :
ἐπ' αὐτὸν ἀνέβη Σαλμανασσάρ βασιλεὺς Ἀσσυρίων. καὶ ἐγενήθη αὐτῷ Ὠσηὲ δούλος, καὶ ἐπέστρεψεν αὐτῷ μανὰά.

Au. Ver.—3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave [Heb., rendered, 2 Sam. viii. 2.] him presents [*or*, tribute].

Shalmaneser.

Gesen.—שָׁמָר Hos. x. 14: fully שְׁלֹמָנֶסֶר 2 Kings xvii. 3, &c, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria. Vulg. *Salmanassar*. —Comp. Pers. شَرمان آذر verecundus erga ignem.

Presents.

Gesen.—מִנְּחָה f. 1. a gift, present, Gen. xxxii. 14, &c.

2. *tribute*, which was exacted from a subject nation under the milder name of a *present*, see Diod. Sic. i. 58. So 2 Sam. viii. 2, 6; 1 Kings v. 1 [iv. 21]; 2 Kings xvii. 4; Psalm lxxii. 10.

3. *an offering to God, a sacrifice.*

Ver. 5.

וַיַּעַל מֶלֶךְ־אֲשּׁוּר בְּכֶל־הָרָצָץ וַיַּעַל שְׁמָרוֹן וַיִּבְרַח עָלָיָה שָׁלֹשׁ מֵנִים :
καὶ ἀνέβη ὁ βασιλεὺς Ἀσσυρίων ἐν πάσῃ τῇ γῇ, καὶ ἀνέβη εἰς Σαμάρειαν, καὶ ἐπολιοῦρησεν ἐπ' αὐτὴν τρία ἔτη.

Au. Ver.—4 And the king of Assyria found conspiracy in Hoshea : for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as *he had done* year by year : therefore the king of Assyria shut him up, and bound him in prison.

5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

Pool.—4 Shut him up, &c. To wit, after he had come up against him, and taken him, with Samaria; the particular relation whereof follows in ver. 5.

5 Then the king of Assyria.

Dathe, Ged., Booth.—For the king of Assyria.

Maurer.—[יחל] nonnulli in plusquamperfecto vertunt, invita grammatica. Non est cur longus sim in re aperta. Reddendum est : *tum ascendit*. Sed hoc non obstat, quo minus statuas, Hoseam demum *post* expugnatam Samariam a Salmanassare in vincula conjectum esse (vs. 4). Nam quum de Hosea rege ejusque cum Ægyptiis foedere scriptor exposuisset, induci facile potuit, ut ante omnia his adderet, quæ e facto isto male sano in regem mala redundarint, et tum demum de Salmanassar in Samariam facta expeditione narraret, ita quidem, ut, quum deberet scribere : יחל s. יחל, cogitando ipse se eo referret, unde erat egressus (vs. 4), ut fere solent Hebræorum scriptores. Veri utique similis est, Hoseam imminente hostili exercitu in Samariam se recepisse, Ægyptiorum fretum auxilio, quam Salmanassari obviam profectum in aperto campo cum eo conflixisse.

Ver. 6.

— וַיִּשָּׁב אוֹתָם בְּחֶלֶחַ וּבְחָבֹר
בְּהָרָה בְּיוֹזָן וּבְעָרֵי מְדִינָה

— καὶ κατόκησεν αὐτοὺς ἐν Ἀλαῇ καὶ ἐν Ἀβὼρ ποταμοῖς Γωζάν, καὶ ὁρη Μήδων.

Au. Ver.—6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor *by* the river of Gozan, and in the cities of the Medes.

In Halah and in Habor, by the river Gozan. So Houb.

Booth.—*Habor-nahar-gozan.*] I make this one name, with several modern critics. So *Geddes*.

Gesen.—[joining together, r. חָבֹר] pr. n. *Habor*, i. e., *Chaboras*, a river of Mesopotamia which rises in Mount Masius near

Rds el-'Ain, and flows into the Euphrates near Circesium, 2 Kings xvii. 6; xviii. 11;

1 Chron. v. 26. Arab. خابور *Khábár*. Gr.

Ἀβὸρρᾶς Strabo XVI. p. 748. Casaub. Χαβώρας Ptolem. See more under חָבֹר.

חָבֹר pp. subst. *length*, both of space and time, see the root חָבֹר no 2 [*to be great, to be long*]. Hence

1. *Chebar*, pr. n. of a river in Mesopotamia, called also חָבֹר q. v. Gr. and Lat. *Chaboras*, Ez. i. 3; iii. 15, 23; x. 15, 22.

This orthography of the name approaches to Syriasm, Syr. ܚܒܪ, ܚܒܪ; while the form

חָבֹר (خابور) imitates the Arabic. Although each form admits of a tolerable etymology, (חָבֹר conjoining, חָבֹר long river,) yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography.

חָבֹר river of Gozan, the Chaboras, 2 Kings xvii. 6.

Houb.—*et in Habor juxta, vel ad fluvium Gozan.* Ita versio Anglicana, *by the river Gozan*, quæ tamen non probatur Erud. viro *Thomas Stackhouse, The History, &c.*, p. 930, cui videtur sic fuisse convertendum, *and by the river Habor, in Gozan*, quia non erat flumen, quod *Gozan* nominaretur. Sed non licet convertere חָבֹר, in *Habor flumine*; quia nomen חָבֹר semper antecedit in Sacro Codice nomen fluminis proprium, neque id unquam subsequitur. Præterea loco parallelo 1 Par. v. 26, legitur חָבֹר וְעָרֵי מְדִינָה, *et Habor, et Era, et fluvium Gozan*, nomine חָבֹר juncto cum חָבֹר, non autem cum חָבֹר. Multa nomina Sacræ Geographiæ mutata sunt, et fieri potest ut *Gozan* esset urbis nomen, quam allueret flumen aliquod, nomine alio notum: vide caput xix. versu 12.

Ver. 9.

וַיִּחַפְּאוּ בְּנֵי-יִשְׂרָאֵל דְּבָרִים אֲשֶׁר לֹא-יָנֹן עַל-יְהוָה אֱלֹהֵיהֶם וַיִּכְנֹוּ לָהֶם בְּמֹתוֹ בְּכָל-עֲרֵיָהֶם מִמִּגְדֹּל כּוֹצֵרִים עַד-יָקִיר מְדִינָה

καὶ ὅσοι ἠμψίεσαντο οἱ υἱοὶ Ἰσραὴλ λόγους, οὐχ οὕτως κατὰ κυρίου θεοῦ αὐτῶν καὶ φκοδόμησαν ἐαυτοῖς ὑψηλὰ ἐν πάσαις ταῖς πόλεσιν αὐτῶν ἀπὸ πύργου φυλασσόντων ἕως πόλεως ὄχυρᾶς,

Au. Ver.—9 And the children of Israel did secretly *those* things that *were* not right

6 F

against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

Pool.—*Things that were not right against the Lord:* this belongs, either, 1. To their gross idolatries, and other abominable practices, which they were ashamed to own before others, compare Ezek. viii. 12. Or, 2. To the worship of calves; and so the words are otherwise rendered, and that agreeably to the Hebrew text, *they cloaked, or disguised, or covered things that were not right against, or before, or towards the Lord*, i. e., they covered their idolatrous worship of the calves with fair pretences of necessity, the two kingdoms being now divided, and at enmity; and of their honest intention of serving the true God, and retaining the substance of the Jewish religion, from which they alleged that they differed only in circumstances of worship. *From the tower of the watchmen to the fenced city;* in all parts and places, both in cities and in the country; yea, in the most uninhabited and neglected parts, where few or none dwell beside the watchmen, who are left there in towers, to preserve the cattle and fruits of the earth, or to give notice of the approach of enemies.

Bp. Horsley.—*And the children of Israel did secretly, &c.* I think the passage might be thus rendered: "And the children of Israel put on things [wrapt themselves up in things, made a merit of things] which were not right towards Jehovah." They made a merit of these things, inasmuch as they were done under the pretence of religion, and of many, even of their idolatrous rites, Jehovah, in the first institution, was the ultimate object; as of the worship of the calves at Dan and Bethel.

Ged.—*Acted insincerely;* i. e., they partly retained the worship of the Lord; but blended with it idolatries of every kind.

Booth.—*And the Israelites devised things which were not right, against the command of Jehovah, &c.*

Devised things.] So Michaëlis; and the following words explain what is meant. They associated the worship of idols with Jehovah.

Gesen.—*עָשׂוּ* prob. i. q. *עָשׂוּ* and *עָשׂוּ* no. 1, to cover; whence Piel, to do covertly, secretly, 2 Kings xvii. 9. So *Prof. Lee*.

Houb.—9 *Et protulerant sermones Domino Deo suo indignos, &c.*

עָשׂוּ: Magna mendi suspicio. Nam et

id verbum sine altero exemplo est, et à quibusdam frustra convertitur, et absconditè egerunt, quasi esset idem, ac *עָשׂוּ*. Nimirum quæ Israelitæ scelera patrârant, non erant abscondita, sed palàm facta, publicæque infamiae. Huc accedit, aliter legisse Veteres. Et Hieronymus quidem, cùm interpretetur, *et offenderunt*, declarat se legisse *עָשׂוּ*. Chaldæus et Syrus, *עָשׂוּ*, et dixerunt (verba:) Legebant videlicet *עָשׂוּ*; nam *עָשׂוּ* est *proferre* (sermones). Eam vero scriptionem nos credimus esse hodiernæ antefereendam, nec non germanam.

Dathe.—9 *Ausi sunt cum Jova, Deo suo, contendere a) modis plane indignis. Sacella sibi exstruxerunt in omnibus oppidis cum parvis tum magnis. b)*

a) Sic verto *עָשׂוּ* ex significatione tertiae conjugationis verbi Arab. *حَفِيَ*; vid. *Goliuz* p. 635.

b) Hebr. *a turre custodum usque ad oppidum munitum*, est dictio proverbialis. *Turres* intelliguntur, quæ ædificari solebant in agris ad fructus custodiendos; cf. cap. xviii. 8, ubi eadem forma loquendi.

Maurer.—*עָשׂוּ* clam faciebant a *עָשׂוּ* obtexit, operuit. Alii aliter. *עָשׂוּ*] construendum cum *עָשׂוּ*.

High places. See notes on 1 Kings iii. 3, p. 719, 721.

Ver. 10.

Au. Ver.—10 And they set them up images [Heb., statues] and groves in every high hill, and under every green tree.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*They set them up images and groves.*] The Hebrew word *asherim*, which we translate *groves*, should be rendered idols of that name, as Selden hath observed, Syntag. De Diis Syris, ii. cap. 2; where he plainly demonstrates this word doth not signify the grove, but the *numen* or *deity* placed in the grove. For how should groves "be set under every green tree?" as it is here said the *asherim* were. And thus Kimchi saith in the root *ashur*, that every wooden thing that was worshipped was called *asherah*. And Procopius Gazæus observes, that this word, which the LXX here translate *ἄλση*, *groves*, others everywhere translate *ἄστυρῶδ*, which word, saith he, *δηλοῖ τὴν ἄστυρην*, *Ἀφροδίτην*, denotes *Astarte*, that is *Nenus*.

Ver. 13.

וַיַּעַד יְהוָה בְּיִשְׂרָאֵל וּבִיהוּדָה
כִּלְהוּזָהּ לֵאמֹר שְׁבֹנוּ
מִדִּרְכֵיכֶם הָרָעִים וְגו'

נביא קר' ב' שמעם במלח'א

καὶ διεμαρτύρατο κύριος ἐν τῷ Ἰσραὴλ καὶ ἐν τῷ Ἰούδα καὶ ἐν χειρὶ πάντων τῶν προφητῶν αὐτοῦ παντὸς ὁρώντος, λέγων, ἀποστράφητε ἀπὸ τῶν ὁδῶν ὑμῶν τῶν πονηρῶν, κ.τ.λ.

Au. Ver.—13 Yet the Lord testified against Israel, and against Judah, by all [Heb., by the hand of all] the prophets, and by all the seers, saying, Turn ye from your evil ways, &c.

Houb.—13 נביא כל Masora, *prophetis*, quasi status esset constructus, pro absoluto, et ita duo Codices Orat. Sed obstat ויהי, quod sequitur, numero sing. Melius ἰ in ' non mutatur, sed sequenti verbo attribuitur, ut sit... וכל, *per omnem prophetam et Videntem*, ut legere videtur Syrus quem vide... שבו, *revertimini*; quatuor Codices, שבו, plenè; sicque antea, יעד, plenè, *contestatus est*, et versu 12, והללים, *Diis vanis*, non sine '.

Maurer.—13 גַּדְּ מַלְאָכָא בְּיָדָהּ Ewaldus Gr. Crit. p. 295, et Hitzigius Begriff p. 127, legendum ducunt וְיָלִידָהּ וְיָלִידָהּ, quæ lectio quanquam summa facilitate se commendat, tamen lectioni receptæ videtur posthabenda, quandoquidem hæc etiam sensum commodum fundit, nempe hunc: *per omnes ejus prophetas, omnes vates.*

Ver. 15.

וַיִּמָּסְקוּ אֶת־הֶחָיו וְאֶת־בְּרִיתוֹ אֲשֶׁר
כָּתַב אֲתָאבוֹתָם וְאֶת עֲדוּתָיו אֲשֶׁר
הֶעִיד בָּם וַיִּלְכוּ אַחֲרֵי הַתְּהִל וַיִּהְיוּ
וְגו'

קצ' בו'

καὶ τὰ μαρτύρια αὐτοῦ, ὅσα διεμαρτύρατο αὐτοῖς οὐκ ἐφύλαξαν, καὶ ἐπορεύθησαν ὀπίσω τῶν ματαίων, καὶ ἐματαιώθησαν, κ.τ.λ.

Au. Ver.—15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

Statutes, testimonies. See notes on Deut. vi. 20, vol. i., p. 667.

And his testimonies which he testified against them, &c.

Booth.—15 And his testimonies which he testified among them; and they followed vain idols, and became vain.

And his testimonies.] Dathe agrees with the version given.

Dathe.—15 Contemserunt ejus statuta et fœdus, quod cum eorum majoribus pepigerat, et doctrinam, quam ab eo acceperant. Vana idola sectantes ipsi vani facti sunt, &c.

Houb.—15 Posthabuerantque statuta ejus fœdusque, quod cum patribus ipsorum fecerat, admonitionesque ipsas, quibus eos obtestabatur, &c.

Ver. 16.

Au. Ver.—16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

Houb.—שנים עגלים, *duos vitulos*. Masora, שני, sine necessitate. ... אשירה, *lucum*. Debuisset Masora tollere; nam sic alibi passim sine ' , ut et hoc loco duo Codices Orat.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Baal. See notes on Judges xi. 11, p. 166.

Host of heaven. See notes on Deut. iv. 19, vol. i., p. 662.

Ver. 17.

וַיַּעֲבִירוּ אֶת־בְּנֵיהֶם וְאֶת־בְּנֵיהֶם
בָּאֵשׁ וַיַּקְסְמוּ הַקְּסָמִים וַיִּנְחָשׁוּ וַיִּהְיוּ
לַעֲשׂוֹת הָרַע בְּצִיגֵי יְהוָה לְהַקְדִּיסוֹ :

καὶ διῆγον τοὺς υἱοὺς αὐτῶν καὶ τὰς θυγατέρας αὐτῶν ἐν πυρὶ, καὶ ἐμαντεύοντο μαντείας, καὶ οἰωνίζοντο· καὶ ἐπράθησαν τοῦ ποιῆσαι τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

Au. Ver.—17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

To pass through the fire. See notes on Levit. xviii. 21, vol. i., p. 458.

Used divination. See notes on Deut. xviii. 10, vol. i., p. 695.

Enchantments. See notes on Levit. xix. 26, vol. i., p. 466.

Sold themselves. See notes on 1 Kings xxi. 25, p. 864.

Ver. 18—21.

18 וַיִּתְּאֶפֶף יְהוָה מֵאֵד בְּיִשְׂרָאֵל וַיִּסְקֶם
 מֵעַל פָּנָיו לֹא נִשְׁאַר בָּהּ שְׁבֵט יְהוּדָה
 לְבָדּוֹ : 19 בְּסִי-יְהוּדָה לֹא שָׁמַר אֶת-
 מִצְוֹת יְהוָה אֱלֹהֵיהֶם וַיִּלְכְּדוּ בַּחֲקֹת
 יִשְׂרָאֵל אֲשֶׁר עָשָׂו : 20 וַיִּמָּאֵס יְהוָה
 בְּכָל-גֵּרֵעַ וּשְׂרָאֵל וַיַּעֲזֹב וַיִּתְּנֵם בְּיַד
 שָׂסִים עַד אֲשֶׁר הִשְׁלִיכֶם מִפָּנָיו :
 21 קִיָּתְבַע וּשְׂרָאֵל מֵעַל בְּרִית דָּוִד
 וַיִּמְלִיכוּ אֶת-יִרְבֶּעֶם בְּדֹרֵבָט וַיִּזְחֹ
 יִרְבֶּעֶם אֶת-יִשְׂרָאֵל מֵאַחֲרֵי יְהוָה
 וַיַּחֲמִימֵם חֲטָאָה נְדוּלָּה : 22 וַיִּלְכְּדוּ
 בְּנֵי יִשְׂרָאֵל בְּכָל-חֲטָאוֹת יִרְבֶּעֶם אֲשֶׁר
 עָשָׂה לֹא-סָרוּ מִמֶּנָּה : עַד אֲשֶׁר-הִסִּיר
 יְהוָה אֶת-יִשְׂרָאֵל מֵעַל פָּנָיו כַּאֲשֶׁר דָּבָר
 בְּיַד פְּלִי-עֲבָדָיו הַקְּדִימָיִם וַיִּלְכְּדוּ יִשְׂרָאֵל
 מֵעַל אֲדָמָתוֹ אֲשֶׁר-הָיָה עַד הַיּוֹם הַזֶּה :

v. 18 ויח v. 21.

18 καὶ ἐθυμώθη κύριος σφόδρα ἐν τῷ
 'Ισραὴλ, καὶ ἀπέστησεν αὐτοὺς ἀπὸ τοῦ προσ-
 ὤπου αὐτοῦ, καὶ οὐχ ὑπέλειψθη πλὴν φυλὴ
 'Ιούδα μονωτάτη. 19 καὶ γε 'Ιούδας οὐκ
 ἐφύλαξε τὰς ἐντολὰς κυρίου τοῦ θεοῦ αὐτῶν
 καὶ ἐπορεύθησαν ἐν τοῖς δικαίωμασιν 'Ισραὴλ,
 οἷς ἐποίησαν, καὶ ἀπέωσαντο τὸν κύριον,
 20 καὶ ἐθυμώθη κύριος παντὶ σπέρματι 'Ισραὴλ,
 καὶ ἐσάλευσεν αὐτοὺς, καὶ ἔωκεν αὐτοὺς ἐν
 χειρὶ διαρπαζόντων αὐτοὺς, ἕως οὗ ἀπέρριψεν
 αὐτοὺς ἀπὸ προσώπου αὐτοῦ. 21 ὅτι πλὴν
 'Ισραὴλ ἐπάνωθεν οἴκου 'Δαυὶδ, καὶ ἐβασίλευσαν
 τὸν 'Ιεροβοὰμ υἱὸν Ναβὰτ καὶ ἐξέωσεν 'Ιερο-
 βοὰμ τὸν 'Ισραὴλ ἐξόπισθε κυρίου, καὶ ἐξή-
 μαρτεν αὐτοὺς ἁμαρτίαν μεγάλην. 22 καὶ
 ἐπορεύθησαν οἱ υἱοὶ 'Ισραὴλ ἐν πάσῃ ἁμαρτίᾳ
 'Ιεροβοὰμ, ἥς ἐποίησεν, οὐκ ἀπέστησαν ἀπ'
 αὐτῆς. 23 ἕως οὗ μετέστησε κύριος τὸν
 'Ισραὴλ ἀπὸ προσώπου αὐτοῦ, καθὼς ἐλάλησε
 κύριος ἐν χειρὶ πάντων τῶν δούλων αὐτοῦ τῶν
 προφητῶν. καὶ ἀπώκισθη 'Ισραὴλ ἐπάνωθεν
 τῆς γῆς αὐτοῦ εἰς Ἀσσυρίους ἕως τῆς ἡμέρας
 ταύτης.

Au. Ver.—18 Therefore the LORD was very angry with Israel, and removed them out of his sight : there was none left but the tribe of Judah only.

19 Also Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD rejected all the seed of

Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For he rent Israel from the house of David ; and they made Jeroboam the son of Nebat king : and Jeroboam drave Israel from following the LORD, and made them sin a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did : they departed not from them ;

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.

Commandments, statutes. See notes on Deut. iv. 45, vol. i., p. 664.

But walked in the statutes of Israel which they made.

Ged., Booth.—But walked by the statutes which the kings of Israel [*Ged.*, the Israelites] had made: they did evil in the eyes of Jehovah, so as continually to provoke him to anger [*Syr., Arab., and partly LXX.*].

21 *Drave Israel.*

Gesen.—I. נָדָה in Kal not used, i. q. נָדָה, to flee, to recede. *Syr. et Sam. id.*

Piel נָדָה, to remove, to put away, seq. ἃ *Am. vi. 3 ; to thrust out, to exclude, Isaiah lxvi. 5. Here belongs too נָדָה 2 Kings xvii. 21, Cheth. for נָדָה.*—With the Rabbins נָדָה signifies excommunication.

23 See notes on verses 34—41.

Houb.—18 *Dominus adversum Israel irā inflammatus est, et eos ē suo conspectu eripuit, nihil eorum relinquens, præter unam tribum Juda. (21) Etenim secessionem fecerat Israel à domo David, et Jeroboam, filium Nabat, regem fecerant ; qui cū deinde Israelem à Domino avertisset, et in peccatum grande pertraxisset, 22 Filii Israel omnia peccata, quæ Jeroboam fecerat, secuti sunt, nec ab eis recesserunt, 23 Donec Dominus, ut dixerat per omnes servos suos prophetas, eriperet ē conspectu suo Israelem, transferretque eos ex terrā suā in Assyriam, ut hactenus fecit. (19) Sed neque Juda præcepta Domini Dei sui servavit ; nam quæ Israel statuta fecerat, hæc sequutus est. 20 Propterea Dominus sprevit Israel universum semen, affligens eos, tradensque in manus eorum, qui ipsum diripiebant, donec eos tandem ē conspectu suo projiceret.*

18 ויח v. 21, *Juda solus. Post hunc*

wherein their daughters were prostituted to every one that came to worship Venus, as the manner was in Babylon, from whence the forenamed authors testify this filthiness had its original (see Selden, De Diis Syris Syntag. ii. cap. 7, and Vossius, De Idolol. lib. ii. cap. 22).

Nergal.] Which the Jews would have to signify a cock. But their conjecture is better, who think it signified fire. For the men of Cuth are those that were afterward called Persians: who, it is certain, anciently worshipped the fire (see Selden, cap. 8). But the famous Bochartus ingeniously confesses he doth not know what *nergál* was; but that there is a sort of palm-tree called *nergil* by the Persians, Arabians, and Indians, of which they report strange things. From whence, perhaps, the Persians gave the name of *Nergal* to this idol, as in Syria their god was called *Rimmon*, from the pomegranate (Hieroicoon, par. ii. lib. i. cap. 16).

Ashima.] I know no ground the Jews have to say this word *Ashima* signifies a smooth goat. Our great Selden modestly acknowledges he doth not know what god it was (ib. cap. 9). But a late author takes *Ashima* to be the same with Mars; because among the ancients *AS* signified the same with *Ἀπὸς* among the Greeks; and *shemah* is as much as hearing or obedient (Jo. Gensius De Victimis Humanis, par. i. p. 92). And this *AS*, he conjectures, is the same whom the Romans called *Hesus*, whom Lucan mentions in his Pharsalia, lib. i. ver. 443.

— "Horretque feris altaribus Hesus."

But, after all, my learned friend Dr. Alix hath made the most probable conjecture, that *Ashima* is the name of God, whom the Hebrews call *Hashem*, the name from whence *Ashima*, I doubt not, is derived. Accordingly, Aben Ezra saith, in his preface to the book of Eather, that he saw in a Samaritan Pentateuch, Gen. i. 1, *bara Ashima*, instead of *bara Elohim*. Which Bochart censures as a falsity, because no such word is to be found in the whole Samaritan Pentateuch: but it might be then in some paraphrase upon it.

31 *Nibhaz and Tartak.*] Nobody knows what these were; for no credit is to be given to the Jews, who say the former was in the shape of a dog, and the other of an ass. Selden thinks they were the same idol called by different names, but was not able to give an account of them.

Adrammelech and Anammelech.] These were the same gods with Moloch: unto whom the same sacrifices were offered. The Jews, after their vain fancies, make one of them to have been in the form of a peacock, and the other of a pheasant; but in all probability they were but different names of Moloch, which was the sun, as is evident from xxiii. 10, 11; and the addition of *addir*, which signifies magnificent or potent, makes *Adrammelech* as much as the mighty Moloch; and of *ana*, which signifies to answer, makes *Anammelech* as much as oracular Moloch. For Moloch, and Melech, and Milcom, are all the very same in the language of different people, signifying a king; the sun being by them accounted the king, as the moon the queen of heaven. And there is nothing more known than that the gentiles burnt their children in sacrifice to him. But whether these people did so, or only made them pass through the fire to purify them may be questioned; though the words seem to import the former: which was the practice of the Phœnicians, Syrians, Tyrians, Carthaginians, Cretans, Arabians, and many other nations; and is still practised by the Americans, and other gentiles.

A learned writer of our own, Dr. Hyde, in the book before mentioned, had a quite different apprehension of these words, for he will have *Adrammelech* to signify the king of the flock, *adre* being as much as *greges*: and *Anammelech* he thinks is much of the same signification, *ana* being as much as *pecus*, in the Persian language: always signifying collectively in the plural number, the lesser cattle, sheep and goats. Of which he imagines these Gods had the care, and were therefore worshipped; the riches of those people consisting much in cattle. They were also celestial constellations (as he there observes), which they imagined promoted the breeding and growth of cattle.

Parkhurst. — סוּכּוֹת בְּנוֹת *Succoth Benoth*. The sacred historian, in recounting the idolatrous worship of the heathen people, whom the king of Assyria transplanted into the cities of Samaria, 2 Kings xvii. observes, ver. 30, that the men of Babylon made סוּכּוֹת בְּנוֹת. The words may be literally rendered *The tabernacles of the daughters or young women*; or if בְּנוֹת be taken as the name of a female idol from בָּנָה to build up, procreate children, then the words will express *The tabernacles sacred to the productive powers*

feminine; and agreeably to this latter exposition, the Rabbins say the emblem was a *hen and chickens*. But however this be, there is little reason to doubt, but these סטובות were *tabernacles*, wherein young women exposed themselves to *prostitution* in honour of the Babylonish goddess Mylitta. Herodotus, lib. i., cap. 199, gives a particular account of this detestable service. "Every young woman of the country (of Babylon, says he) must once in her life sit at the temple of Aphroditè, or Venus (whom he afterwards tells us the Assyrians called Mylitta), and prostitute herself to some stranger. Those who are rich, and so disdain to mingle with the crowd, present themselves before the temple in covered chariots, attended by a great retinue. But the generality of the women sit near the temple, having crowns of * cord upon their heads, some continually coming, others going. † Ropes are held by them in such a manner as to afford a free passage among the women, that the strangers may choose whom they like. A woman who has once seated herself in this place, must not return home till some stranger has cast money into her lap, led her from the temple and defiled her. The stranger who throws the money must say, *I invoke the goddess Mylitta for thee*. The money, however small a sum it be, must not be refused, ‡ because it is appointed to sacred uses. The woman must follow the first man that offers, and not reject him; and after *prostitution*, having now duly honoured the goddess, she is dismissed to her own house. In Cyprus, adds the historian, they have the same custom." § And this abomination implied by סטובות the men of Babylon brought with them into the country of Samaria. The Babylonish Μολιττα, Mylitta, i. e., מלכא, signifies *the procreatrix*, from the Chaldee מלך *to procreate*; and both the name of the idol and the execrable service performed to

her honour, shew that by Mylitta was originally intended the *procreative* or *productive* power of nature, or of the heavens, the Αφροδιτη of the Greeks, and Venus of the Romans.*

"A very learned † author of our own nation (say the writers of the Universal Hist., vol. xvii., p. 295) imagines that some traces of the Succoth Benoth—may be found in Sicca Venerea, the name of a city in Numidia, not far from the borders of Africa Propria. The name itself bears a near allusion to the obscene custom above taken notice of (i. e., *prostitution*), and seems to have been transported from *Phœnicia*. Nor can this well be disputed, when we consider that here was a temple where women were obliged to purchase their marriage-money by the *prostitution* of their bodies."

See also Vossius De Orig. and Progr. Idol., lib. i., cap. 22.

נר As a N. from נ *a light*, and נר *to revolve*, *Nergal*, the aleim or idol of the men of Cuth, mentioned 2 Kings xvii. 30. It seems to denote the *solar fire* or *light*, considered as causing the *revolution* of the earth, and so the *return of the morning light* upon it. The rabbins say the idol was represented in the shape of a *cock*; and probably they tell us the truth, for this seems a very proper emblem. Among the latter heathen, we find the *cock* was sacred to Apollo, or *the sun*; because, saith Proclus, "He doth, as it were, invite his influence, and, with songs congratulate his rising;" † or, as Pausanias in the first book of his Eliacs, "They say this bird is sacred to *the sun*, because he proclaims his approaching *return*." So Heliodorus, speaking of the *time when cocks crow*, comes still nearer to the literal meaning of the Heb. נר; for, says that writer, αἰσθησεί φυσικῇ τῆς τοῦ ἩΛΙΟΥ καθ' ἡμᾶς ΠΕΡΙΣΤΡΟΦΗΣ ἐπὶ τῇ τοῦ θεοῦ προσήρῳ κινουμένων, "by a natural sensation of the *sun's revolution* to us, they are incited to salute the god." Æthiop., lib. 1. §

* So Strabo, lib. xvi., p. 1681, edit. Amstel. Θεμεγγὶ δ' ἐστὲν ἑκάστη. Each of the women is crowned with a cord.

† See Baruch, vi. 43.

‡ A like desecration among the Egyptians or Canaanites was probably one reason of the laws, Deut. xxiii. 18, 19. See Lev. xix. 29.

§ So Justin, lib. xviii., cap. 5, "Mos erat Cyprii, virgines ante nuptias statutis diebus dotalem pecuniam quæsituras, in quæstum ad litus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas."

* See the beginning of Lucretius's first book De Rerum Natura, and above, under נר IV.

† Selden De Diis Syr. syntag. ii. cap. 7, whom see.

‡ See Pierii Hieroglyph. p. 223, fol. edit.

§ May not the Greek name for a *cock*, Αλεκτωρ, be most probably derived from the Heb. נר דלכת *The coming of the Light*, of which that bird gives such remarkable notice?

And perhaps under this name Nergal they meant to worship the sun, not only for the *diurnal return* of his light upon the earth, but also for his *annual return or revolution* to our northern hemisphere. We may observe that the emblem, *a cock*, is affected by the latter as well as by the former, and is frequently crowing both day and night at the time of the year when the days begin to lengthen.—This that great painter of nature, Shakespeare, has remarked.

"Some say, that ever 'gainst that season comes,
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long.

HAMLET, Act I., scene I.

And here it may not be amiss to take notice of the beautiful propriety with which a *cock* was made use of to awaken St. Peter from his guilt, after he had denied our Lord; and to remind him, in a most striking manner, that *Christ the Divine Light* must, as his material type, the natural light, be glorified through opposition and sufferings. Comp. John xii. 23; xiii. 31; xvii. 1.*

Steph. Morinus, in his Dissertation concerning the terrestrial Paradise, prefixed to Leusden's edition of Bochart's works (p. 24), observes from Josephus, Ant., lib. ix., cap. 14, § 3, that the Cuthites were of Cutha, which is a country of Persia, and that this may be confirmed by the idol they worshipped, namely *נרגל*: "For," says he, "that word seems compounded of *נר*, fire, a luminary, and *גל* to roll, roll round, as denoting the sun illuminating the world by his circular motion. This is the opinion of Selden, De Diis Syris., syntag. ii., cap. 8. Now no one is ignorant that the sun was the principal god of the Persians, and that his symbol, fire, was religiously worshipped by them, whence their priests were called *ῥηπαῖθαι*, their temples *ῥηπαῖθαια*, in which the *unextinguished fire* was preserved, &c." It is therefore the opinion of Morinus, that the Cuthites worshipped immediately the sun or the fire, as an emblem. But does not the phrase *נרגל נר נרגל* — they made Nergal, rather incline one to think they made some *graven or molten image*, as an emblem of their god? To which may be added, that the modern † Persees in India, who are descended from the ancient fire-

worshippers of Persia, pay a religious regard to the cock. And in the nineteenth chapter of the Vendidad Sade, one of the works of Zoroaster, the great prophet or teacher of the Magian or Persee religion (which is still extant, and which Mr. Perron a few years ago deposited in the French king's library), he celebrates the cock, who next to the angel Sserosch is the guardian of the world, and secures mankind against the snares of the devil.* However, if the Cuthites, mentioned 2 Kings xvii. 30, were really of Persia, it must be observed on the other hand, that *Magiism* or the *worshipping of fire*, and not *Zabiiism* or *image-worship*, was at this time the national religion of that country.† But the learned Dr. Hyde (Relig. Vet. Pers., cap. ii., p. 39, edit. 1700) strenuously contends that the *נרגל* or *נר* mentioned in 2 Kings xvii. 24, 30, was situated in Babylonia, and so called, by the usual dialectical variation of *ש* into *ח*, from *נח* the son of Ham, who at first settled in this country. See Gen. x. 6, 10. And accordingly we find the name of this idol *נרגל* made a part of the appellation of two of the king of Babylon's princes, Jer. xxxix. 3, and of that of Nerigilassor king of Babylon.

נרגל. 1. To be guilty, liable to punishment or penalty, or actually to undergo it. &c. As a N. *Guilt, guiltiness*.

II. As a N. in the Chaldee form, *נרגל*, *Ashima*, the Aleim of the men of Hamath, mentioned 2 Kings xvii. 30. The word, if uncompounded, should mean the atoner, expiator. The Rabbins say the emblem was a goat, or of a form compounded of a man and a goat, as the Roman poets describe the Satyrs and Pan. And indeed it seems probable that this idol was of a form in which the goat was prevalent, since that *lustful* animal seems a very proper, and is indeed a scriptural emblem of a vicarious atoner, as bearing the body of the sins of the flesh. See Lev. iv. 23, 24; ix. 15; x. 16; xvi. 7.

In the Samaritan version *נרגל* is used for the Hebrew *נר* a kind of goat, Deut. xiv. 5.

It is known to every one who is acquainted with the mythology of the heathen, how strongly and generally they retained the

* See the late Mr. Lee's valuable work, entitled *Sophron*, vol. ii., p. 428, Note.

† Modern Universal History, vol. vi., p. 234.

* See Gentleman's Magazine for November, 1762, p. 529.

† See Prideaux's Connect., pt. i., book iv., An. 486.

tradition of an *atonement* or *expiation* for sin; although they expected it from a false object, and by wrong means. We find it expressed in very clear terms among the Romans, even so late as the time of Horace, lib. i., ode 2, lin. 29.

נָבִיחַ. As a N. from נָבַח to bark, and נָבִיחַ to see, *Nibhaz*, the Aleim or idol of the Avites, mentioned 2 Kings xvii. 31. "The Rabbins say it had the shape of a dog, much like Anubis of the Egyptians;"* and in this instance I am inclined to think they tell us nearly the truth. In Pierius's Hieroglyphics (p. 53, fol. edit.) is the figure of a † Cynocephalus, a kind of ape, with a head like a dog, standing upon his hinder feet, and looking earnestly at the moon. Pierius there teaches us that the Cynocephalus was an animal eminently sacred among the Egyptians, hieroglyphical of the moon, and kept in their temples to inform them of the moon's conjunction with the sun, at which time this animal is strangely affected, being deprived of sight, refusing food, and lying sick on the ground; but on the moon's re-appearance it seems to return thanks, and congratulate ‡ the return of light to both himself and her. This being observed, the name נָבִיחַ gives us reason to conclude that this idol was in the shape of a Cynocephalus, or perhaps of a man with a dog's head (for it does not appear that the Cynocephalus was known to the Avites), looking, barking, or howling at the moon. It is obvious to common observation, that dogs in general have these properties; and an idol of the form just mentioned seems to have been originally designed to represent the power or influence of the moon on all sublunary bodies, with which the cynocephali and dogs are so eminently affected. Thus the influence of the returning solar light was represented by a cock (see above טָר), and the generative power of the heavens, by a fishy idol. See דִּינָן under ג' IV. And hence, perhaps, *Apereus*, or *Diana*, i. e., the moon, was among the Greek and Roman heathen attended by dogs, and at last converted into a huntress.

תַּרְטָק As a N. *Tartak*, the Aleim or idol of

the Avites, mentioned 2 Kings xvii. 31. It seems compounded of תָּרַח to go about, and קָרַח to swathe, gird, round, as with a chain, and so may denote the heavens, or celestial fluid, carrying the earth and planets about in their orbits, and at the same time swathing them round as it were, according to the expression in Job xxxviii. 9. Comp. also Job xxvi. 7, under גַּל II.

The Jews have a tradition that the emblematic idol was an *ass*, which seems not improbable, as that animal, when tethered, might, though in a gross manner, represent the physical truth intended.* And from this idolatrous worship of the Samaritans, joined perhaps with some confused account of the Cherubim, seems to have sprung that stupid story of the heathen, that the Jews had an *ass's head* in the Holy of Holies of their temple, to which they paid religious worship.†

VI. אֲדַרְמֶלֶךְ (from אֲדָרַם illustrious, or a gorgeous robe, and מֶלֶךְ king) *Adrammelech*. The solar fire was worshipped under this name by the Sepharvites, who burnt their children in fire to him, occ. 2 Kings xvii. 31. It was also the name of one of Sennacherib's sons, probably in honour of the same idol, occ. 2 Kings xix. 37. The idol seems to have been thus denominated from his glorious appearance, or from the gorgeous robe in which he was invested, and which might be designed to represent the solar splendour.

VII. אֲנַמְמֶלֶךְ (from עָנַן a cloud, and מֶלֶךְ king), an idol mentioned with *Adrammelech*, 2 Kings xvii. 31, and worshipped in the same horrid manner. A nimbus or cloud of gold, or &c. seems to have been the distinguishing insigne of this idol.

Dr. A. Clarke.—30 *Succoth-benoth*.] This, literally, signifies the tabernacles of the daughters or young women, and most evidently refers to those public prostitutions of young virgins at the temple of Melitta or Venus among the Babylonians. From *benoth* it is probable that the word Venus came, the B being changed into V, as is frequently the case, and the th into s, *benoth*, *Venos*. The rabbins say that her emblem was a hen with her chickens; see Jarchi on the place.

The men of Cuth made Nergal.] This is sup-

* Calmet's Dictionary.

† Κυνοκεφαλός, from κύων a dog's and κεφαλή a head.

‡ So Johnston, Nat. Hist. de Quadruped. p. 100. Luna exorienti congratulari dicuntur. Comp. Shaw's Travels, p. 353.

* See Hutchinson's Trinity of Gentiles, p. 434, and Holloway's Primævity, &c., of Sacred Heb., p. 41.

† See Bochart, vol. ii., p. 221, et seq., and Vossius De Orig. et Prog. Idol., lib. iii., cap. 75.

posed to have been the *solar orb* or *light*. According to the rabbins, his emblem was a *cock*.

The men of Hamath made Ashima.] Perhaps the *fire*; from אש to *make atonement* or to *purify*. Jarchi says this was in the form of a *goat*.

31 *The Avites made Nibhaz.*] This was supposed to be the same as the Anubis of the Egyptians; and was in form partly of a *dog*, and partly of a *man*. A very ancient image of this kind now lies before me: it is cut out of stone about *seven* inches high; has the *body, legs, and arms*, of a *man*; the *head and feet* of a *dog*; the *thighs and legs* covered with *scales*; the *head* crowned with a *tiara*; the *arms* crossed upon the breasts, with the fingers clenched. The figure stands upright and the belly is very protuberant.

And Tartak.] This is supposed by some to be another name of the same idol; Jarchi says it was in the shape of an *ass*. Some think these were the representations of the *sun* in his *chariot*; *Nibhaz* representing the *solar orb*, and *Tartak* the *chariot*.

Adrammelech.] From אדר, *glorious*, and מלך, *king*. Probably the *sun*.

Anammelech.] From *anah*, to *return*, and מלך, *king*. Probably, the Moloch of the Ammonites. Jarchi says, the first was in the form of a *mule*, the second in the form of a *horse*; this was probably the *moon*.

Gesen.—2 Kings xvii. 30 בָּתֵּי בָּתוּלִים *booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. i. 199, and art. בָּתֵּי בָּתוּלִים. Perhaps it should read בָּתֵּי בָּתוּלִים *booths in high places*, consecrated to idols; see in בָּתֵּי No. 3.

נֶרְגַּל *Nergal*, pr. n. of an idol of the Cuthites, 2 Kings xvii. 30. According to Norberg, נֶרְגַּל is i. q., Zab. ܢܪܓܠ the planet Mars,

corresponding to Arab. ܢܪܓܠ id. The ܢ is

then the mark of a diminutive, for the use of which in the names of the gods see in ܢܪܓܠ. Better, according to Bohlen, ܢܪܓܠ i. q. Sanscr. *Nrigal*, man-devourer, spoken of a fierce warrior, and corresponding to נֶרְגַּל. See Thesaur., p. 913.

אֲשִׁימָה 2 Kings xvii. 30, *Ashima*, the domestic idol of the city of Hamath. The name is of uncertain etymology; most probably it stands in connexion with Pers. اسمان *asuman* heaven, Zend. *aṣmānō*.

ܢܒܝܝܐ *Nibhaz*, pr. n. of an idol of the Avites 2 Kings xvii. 31, to which the Hebrew interpreters have chosen to assign the figure of the dog, prob. deriving it by conjecture from ܢܒܝܐ to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in his Dissertations, Bremen

1743, p. 143 sq.—In the Zabian books ܢܒܝܐ (i. e. ܢܒܝܐ) is the name of an evil demon, who sits on a throne upon the earth while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with ܢܒܝܐ; see Norberg Onomast. Cod. Nasar. p. 100.

ܬܪܬܐ *Tartak*, pr. n. of an idol of the Avvites (ܬܪܬ) 2 Kings xvii. 31. In the Pehlvi *tar-thakh* might be “deep darkness,” or “hero of darkness.”

ܐܕܪܡܠܝܬ *Adrammelech*, pr. n. a) of an idol of the Sepharvites or Sipparenes brought from Mesopotamia to Samaria, 2 Kings xvii. 31.—b) of a son of Sennecharib king of Assyria, who aided in slaying his father, Is. xxxvii. 38; 2 Kings xix. 37.

ܐܢܡܠܝܬ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 Kings xvii. 31. The name seems to be made up from ܐܢܡ and ܡܠܝܬ.

i. q., ܐܢܡ image, statue, ܡ and ܢ being interchanged, and ܡܠܝܬ king; or, according to Hyde de Rel. vet. Persarum p. 131, from ܐܢܡ herd, and ܡܠܝܬ, i. e., the group or constellation Cepheus, which the Orientals call ڪوڪب الفرق stars of the flock, and

الراعي والغنم shepherd and flock. — The first part of this name occurs also in the name *Ενεμεισάπ* Tob. i. 2, 13, 15, 16.

Prof. Lee.—ܐܕܪܡܠܝܬ, compd. of ܐܕܪܡ and ܡܠܝܬ, *glory of the king*; or, perhaps, Pers. ܐܕܪܡ

a weapon, a bow and arrow, spear, &c., and ܡܠܝܬ; put for the Apollo of the Greeks.—The name of an idol to which the Sipharenes made their children pass through the fire, 2 Kings xvii. 31. It is joined with ܐܕܪܡ, either as another name for the same idol, or of another such idol. I think the former, i. e., *king of riches*, (ملك الغنم); which might well apply to Apollo. It is no objec-

tion to this, that human sacrifices are not expressly said to have been made to Apollo; for it is evident enough, from Macrobius and others, that every deity might be considered as resolvable into Apollo, in one way or other. Proper name, 2 Kings xix. 37; Isaiah xxxvii. 38.

Maurer.—30 — מִרְיֹרָה [מִרְיֹרָה] Miror et Grammaticorum et Criticorum de מִרְיֹרָה altum silentium. Cum status constr. hic locum habere non possit, aut מִרְיֹרָה scribendum, aut statuendum erit, מִרְיֹרָה etiam in statu absol. rarius per Schwa scriptum esse. Posterius mihi magis placet. cf. מִרְיֹרָה al. apud E. Gr. min., §. 388, 1. Ceterum *tuguria filiarum* fuisse videntur tuguria in luco ex frondibus arborum contexta, in quibus virgines in honorem Veneris Milyttæ cupientibus sui copiam faciebant.

Ver. 32.

וַיַּעַשׂוּ לָהֶם מִקְדָּוֹתָם בְּתֵנִי בְמֹת וְגו' —
— καὶ ἐποίησαν ἑαυτοῖς ἱερεῖς τῶν ὑψηλῶν, κ.τ.λ.

Au. Ver.—32 So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

Of the lowest of them. See notes on 1 Kings xii. 31, p. 815.

Ged.—Indiscriminately.

High places. See notes on 1 Kings iii. 3, p. 719—721.

Ver. 33—41.

33 אֲתֵי-יְהוָה חֲנִי יִרְאִים וְאֵת-אֱלֹהֵיהֶם
חֲנִי לְבָדִים כְּמִשְׁפַּט הַגּוֹיִם אֲשֶׁר-הִקְלִי
אֲהֵם מִשָּׁם : 34 עַד חֲנִים הָיָה הֵם
עֹשִׂים כְּמִשְׁפָּטֵיהֶם הָרָשָׁעִים אֲיָנָם
וִירְאִים אֲתֵי-יְהוָה וְאֲיָנָם עֹשִׂים בְּקִרְבָּתָם
וּכְמִשְׁפָּטָם וּכְתֹרֶה וּכְמִצְוַת אֲשֶׁר צִוָּה
יְהוָה אֶת-בְּנֵי יִשְׂרָאֵל בְּעֶקֶב אֲשֶׁר-שָׂם שְׁמוֹ
יְשָׁרְאֵל :

33 καὶ τὸν Κύριον ἐφοβοῦντο, καὶ τοῖς θεοῖς αὐτῶν ἐλάτρευον κατὰ τὸ κρίμα τῶν ἐθνῶν, ὅθεν ἀπώκισαν αὐτοὺς ἐκεῖθεν. 34 ἕως τῆς ἡμέρας ταύτης αὐτοὶ ἐποίουν κατὰ τὸ κρίμα αὐτῶν αὐτοὶ φοβοῦνται, καὶ αὐτοὶ ποιοῦσι κατὰ τὰ δικαιώματα αὐτῶν, καὶ κατὰ τὴν κρίσιν αὐτῶν, καὶ κατὰ τὸν νόμον, καὶ κατὰ τὴν ἐντολὴν, ἣν ἐνετείλατο Κύριος τοῖς υἱοῖς Ἰακώβ, οὐ ἔθηκε τὸ ὄνομα αὐτοῦ Ἰσραὴλ,

Au. Ver.—33 They feared the LORD, and served their own gods, after the manner of the nations whom they carried away from thence [or, who carried them away from thence].

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel;

35 With whom the LORD had made a covenant, and charged them saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.

37 And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, but they did after their former manner.

41 So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

Pool.—33 *They feared the Lord:* they worshipped God externally in that way which the Israelites used. *Served their own gods, after the manner of the nations whom they carried away from thence:* these words belong, either, 1. To both the foregoing branches, and to the Israelites; and then the sense is, they trod in the steps of their predecessors, the Israelites, (who, in regard of their several tribes, are both here and elsewhere called nations,) who did, many of them, worship both God in their calves, and Baal too. Or, 2, To the last branch only; but then the words must be otherwise rendered, *they served their own gods, after the manner of the nations from which they brought, or carried them, or from whence they* (these new inhabitants) *were brought, i. e., each of them served the god of the country or place*

whence he was brought, as is related above, ver. 30, 31. But these nations could not so properly be said to be *carried away*, or to be *carried away captive*, (as this Hebrew word signifies,) as the Israelites; and therefore the former interpretation seems more proper.

34 *Unto this day they do*; either, 1. The Samaritans, whose religion he hath hitherto been describing, and to the description whereof he returns, ver. 41. So the following verses are a digression, wherein he designs only to take an occasion to compare them with the Israelites, and to aggravate the sins of the Israelites above theirs, which he doth, ver. 35, &c., and then returns to the former description, ver. 41. Or rather, 2. The Israelites, who are the principal subjects of this whole discourse; and of whom he unquestionably speaks, ver. 35, and thence to ver. 41, of whom also the last words of ver. 33 are to be understood; and from thence he takes an occasion to return to his main business, to relate and aggravate the sins of Israel, and thereby to justify his severe proceedings against them to all the world. So the sense of the place is this, As the Israelites before their captivity gave these nations an ill example, in serving the Lord and Baal together; so, or *after their former manner*, they do unto this day, in the land of their captivity. *They fear not the Lord*; though they pretended to fear and serve both the Lord and idols, yet in truth they did not, and do not fear or worship the Lord, but their own calves, or other vain inventions. Or this may intimate that the Israelites were worse than their successors, because these feared the Lord and idols too; but they did quite cast off the fear and worship of God in their captivity, and wholly degenerate into heathenish idolatry. *Their statutes*; i. e., God's law delivered to their fathers, and to them as their inheritance, Psalm cxix. 111. *The children of Jacob*: i. e., themselves; the noun put for the pronoun; which is usual among the Hebrews.

Bp. Patrick.—33 *They feared the Lord*, &c.] That is, after the manner of the ten tribes, who worshipped the Lord, and the golden calves together with him, and sometimes Baal, and other gods (ver. 16).

34 These, and the following words, give an account of the children of Israel; who being carried captive out of their own land,

(as hath been related), were not at all amended thereby; but still neglected all the laws which God had given them, and did not worship him alone; and therefore in truth "they feared not the Lord."

35 Whose sins he aggravates (and thereby justifies his severe proceedings against them) by representing them as a select people, who were in a strict and gracious covenant with him, obliging them not to show the least respect to any other god but himself.

41 Just thus did the nations who came in their room into the country of Samaria: they joined their own gods with the Lord God of Israel, and continued so to do, they and their posterity, unto the time this book was written, and long after.

Bp. Horsley.—There seems to have been a transposition of the parts of this chapter. From the 7th verse to the 23d inclusive, the corrupt manners of the people of Israel are described. From the 24th to the 33d inclusive, the new inhabitants, placed by the king of Assyria in Samaria, are the whole subject of the narrative. At the 34th, the narrative returns abruptly to the manners of the Israelites, which are described such as they were after the captivity. In the 41st verse the subject of the new inhabitants is as abruptly resumed. I am persuaded that the seven verses from the 34th to the 40th inclusive should come immediately after the 23d, and the 41st after the 33d.

Ged.—33 They revered the Lord, but also worshipped their own gods after the manner of those nations from which they had emigrated. (34) Unto this day, they follow their former usages: they revere not the Lord *only*; nor act *solely* according to those statutes and decrees; that law and that charge, which he enjoined to the children of Jacob (whose name he called Israel).

Booth.—33 They feared Jehovah, and served their own gods, after the manner of the nations from which they had been carried away. 34 Unto this day they observe their former customs, they fear not Jehovah *only*, nor do according to those statutes, or ordinances; or according to the law and commandment which Jehovah commanded the children of Jacob, (whom he named Israel).

Houb.—33 *Sic ut et dominum colerent, et Diis etiam suis servirent, de more gentium illarum, unde transmigrarant.* 34 *Fili*

autem Israel transducti sunt à terrâ suâ, usque ad hunc diem, quia mores suos pristinos sequebantur, et quidâ, cùm Dominum non timerent, non obtemperabant institutis ac judiciis, legibusque ac præceptis, quæ constituerat Dominus filius Jacob, cui nomen fecerat Israel.

34... עד היום הזה, *usque ad hunc diem* (*fecerant secundum consuetudinem pristinam*). Hæc de Israelitis dici, demonstratur ex versu 40, quem vide. Similiter demonstrant duo versus 35 et 36, hæc verba וַיֵּשְׁבוּ אִתָּם, et quæ sequuntur, tangere Israelitas. Atqui tamen antea tangebantur Samaritæ, non Israelitæ: ut non dubium sit, omissum fuisse id, quod Syrus in suo Codice legebat. Nempe Syrus, ante hæc verba, עד היום הזה, hæc habet, *translati sunt autem filii Israel ex terrâ suâ*; qui deinde sic pergit, *usque ad hunc diem, eò quodd reliquerant Dominum, nec timebant Dominum, nec fecerant juxta fœdus, &c.*, vide eum. Ille, pro his verbis, וַיֵּשְׁבוּ אִתָּם, legabat hoc modo: וַיֵּשְׁבוּ אִתָּם מִיִּשְׂרָאֵל: Nos utrumque credimus esse retinendum, quia maximè credibile est, alterutrum membrum periisse in Codicibus antiquis et in novis: prius membrum, in Syri Codice Interpretis; posterius, in nostris hodiernis; nam similitudo utriusque satis magna erat, ut unum prope alterum omittetur. Nempe, cùm olim sic legeretur,

אשר הגלו אתם משם
ובני ישראל הגלו מארצם
עד היום הזה

(*gentium*) unde abducti fuerant; filii verò Israel transducti sunt à terrâ suâ, usque ad hunc diem, quia fecerant . . . facile creditur, lineam priorem fuisse omissam in Syri Codice, posteriorem in hodiernis; quæ posterior omninò necessaria est, ut transeat oratio ab illis *gentibus*, de quibus mox, ad Israelitas, qui aguntur in subsequentibus rebus; additâ, ex Syro, particulâ כִּי ante הָעַם נִשְׁבָּו. Suboluerat vitium Interpretibus novis; atque eos mirum est non ivisse ad Syrum Intt.

Dathe.—33 Sic cultum Jovæ cum cultu suorum Deorum conjunxerunt pro more gentium, e quibus erant translati. 34 Atque hos ritus pristinos ad hunc usque diem servant, non colunt unum Jovam, nec tantum ejus instituta et ritus, legem aut præcepta servant, quæ posteris Jacobi (cui nomen Israelis dederat) præscripsit.

CHAP. XVIII. 1, 2.

וַיְהִי בְשָׁנָה שְׁלֹשׁ לְחֹמֶשׁ בְּרִאשִׁית מַלְכֹּה
יְהֹזָכָר מֶלֶךְ יִשְׂרָאֵל חִזְקִיָּה בֶרֶךְ אָחָז מֶלֶךְ
יְהוּדָה: 2 בְּרִבְעִים וָחָמֵשׁ שָׁנָה
הָיָה בְּמָלְכּוֹ וַעֲשָׂרִים וָשֵׁשׁ שָׁנָה מָלַךְ
בִּירוּשָׁלַם וְשֵׁם אִמּוֹ אֲבִי בֶת־זַכְרְיָה:

1 καὶ ἐγένετο ἐν ἔτει τρίτῳ τῷ Ὠσηὲ νιῷ
'Ηλα βασιλεῖ Ἰσραὴλ ἐβασίλευσεν Ἐζεκίας
νιὸς Ἀχαζ βασιλέως Ἰούδα. 2 νιὸς εἴκοσι καὶ
πέντε ἔτων ἐν τῷ βασιλευμένῳ αὐτὸν, καὶ εἴκοσι
καὶ ἑννέα ἔτη ἐβασίλευσεν ἐν Ἱερουσαλὴμ, καὶ
ὄνομα τῇ μητρὶ αὐτοῦ Ἀβου, θυγάτηρ Ζα-
χαρίου.

Au. Ver.—1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem; his mother's name also was Abi [2 Chron. xxix. 1, Abijah], the daughter of Zachariah.

In the third year. See notes on xvii. 1.

Pool.—*In the third year*; in the third of those nine years mentioned chap. xvii. 1, of which see there. See below ver. 10.

Bp. Horsley.—*In the third year of Hoshea.* The first of Hoshea is said to have been the twelfth of Ahaz, chap. xvii. 1. If, therefore, Ahaz lived to the sixteenth year of his own reign (chap. xvi. 2, and 2 Chron. xxviii. 1), Hezekiah could not reign before the fifth of Hoshea.

2 *Twenty and five years.* See notes on xvi. 2.

Pool.—*Twenty and five years old was he when he began to reign.* How is this credible? For then Ahaz, who lived but six and thirty years, chap. xvi. 2, must beget Hezekiah at the eleventh year of his age. *Ans.* 1. There are some like instances mentioned by credible authors which these very men will not deny, who are so ready to quarrel with the Holy Scriptures for such matters. 2. This being the confessed custom of sacred and other writers, in the numbering of years, sometimes to omit, and sometimes to add, those which are imperfect or unfinished; and so Ahaz might be near one and twenty years old when he began to reign, and near seventeen years older when he died. And the other hand, Hezekiah, when he began

to reign, might be only four and twenty years old complete, and but entered into his five and twentieth year.—And thus Ahaz might be between thirteen and fourteen years old when he got Hezekiah; which is not at all strange, especially in that nation, to which God had promised a singular degree of fruitfulness, and in that house of David, to which God had made so many and such great promises. 3. It is not certain that Ahaz lived only thirty-six years; for those sixteen years which he reigned, chap. xvi. 2, may be computed, not from the first beginning of his reign, when he reigned with his father, (of which see the notes on chap. xv. 30,) which was at the twentieth year of his age, but from the beginning of his reign alone. 4. Some affirm that Hezekiah was not the natural, but only the legal son and successor of Ahaz; for the name of *son* is given in scripture to such persons; as 1 Chron. iii. 16, compared with 2 Kings xxiv. 17; Matt. i. 12, compared with Jer. xxii. 30; and to adopted sons, Acts vii. 21; Heb. xi. 24; and to sons-in-law, 1 Sam. xxiv. 16; xxvi. 17; Luke iii. 23. Any of these solutions are far more credible to any man of common prudence, than that these sacred books, whose Divine original hath been so fully evidenced both by God and men, are but the fictions and contrivances of a base impostor. And if none of these solutions were sufficient, it is absurd to conclude that a true resolution cannot be found, because it is not yet found; because it is manifest, that many difficulties, both in Scripture and in the arts, which were formerly judged insoluble, have been cleared in later times: and therefore we may justly expect the resolution of other difficulties, which may be thought not yet fully explained. *Abi*, or *Abijah*, 2 Chron. xxix. 1.

Abi.

Ged.—Abijah [2 Chron. xxix. 1].

Ver. 4.

הוא | הקיר | את-תקמזות | ולשבר | את-
המגזבת | וזכת | את-האשה | וכתב | נחש
הגזזות | אשר-עשה | משה | כי | צדיקים
המזב | היו | בני-ישראל | קמזרים | לו
ויקרא-לו | נחשון :

αὐτὸς ἐξῆρε τὰ ὑψηλὰ, καὶ συνέτριψε τὰς
στήλας, καὶ ἐξωλόθρευσεν τὰ ἄλσῃ, καὶ τὸν
ὄφιν τὸν χαλκοῦν, ὃν ἐποίησε Μωυσῆς, ὅτι ἕως

τῶν ἡμερῶν ἐκείνων ἦσαν οἱ υἱοὶ Ἰσραὴλ θυμῶντες αὐτῷ· καὶ ἐκάλεσεν αὐτὸν Νεεσθάν.

Au. Ver.—4 He removed the high places, and brake the images [Heb., statues], and cut down the groves, and brake in pieces the brassen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan [*that is, a piece of brass*].

4, 22. *High places*. See notes on 1 Kings iii. 3, p. 719—721.

Groves. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Pool.—He called it *Nehushtan*, i.e., he said, This serpent, howsoever formerly honoured, and used by God as a sign of his grace, yet now it is nothing but a piece of brass, which can do you neither good nor hurt; and therefore is no fit object for your worship,

Bp. Patrick.—Nehushtan. Some think that Hezekiah called it by this name; others, that the Israelites called it so; the words signifying differently "it was called Nehushtan" viz., by way of contempt and scorn. For the letter *nun* at the end of a word, the Jews say, is added by way of diminution. And *nechosheth* signifying brass, this is as much as to say, this serpent was mere brass or copper, and had no power in it, no profit, no ability to help, no divinity; and therefore not to be worshipped with divine honour. Thus Kimchi: It being called this name, signified as much as if Hezekiah had thereby said, "How could it come into any man's heart to think that this serpent could do anything, which is mere brass?" Or, as Ralbag expounds it, "This serpent hath no more virtue in it than the common brass in their houses." For he takes *an*, in the end of the word, to be the same with *am*, *ipsorum*. But there is a great and good man of our own, who, having endeavoured to show that the destruction of the old serpent the devil was foreshadowed by the lifting up the brazen serpent in the wilderness, concludes that Hezekiah was moved with the greater indignation against the worship of it, because in truth, it never was the type of our Saviour and Redeemer, but a figure of his grand enemy. This made him express such detestation of it, as is imported, he thinks, in the word *Nehushtan*. The signification of which is not to be found in our lexicons: for though *nechoseth* signify no more than brass, yet *nehushtan* imports no less than our

when they were come up, they came and stood by the conduit of the upper pool, which *is* in the highway of the fuller's field.

Dr. A. Clarke.—Rabsaris.] רב סיס, the chief of the eunuchs. *Rabshakeh*, רב שקה, master or chief over the wine cellar; or he who had the care of the king's drink.

Eunuch. See notes on 1 Kings xxii. 9.

Gesen.—רַב־שָׂרָא (Aram. رِبْ سَارَا; chief

cup-bearer) *Rabshakeh*, pr. n.

*And they went up, and came to Jerusalem.
And when they were come up they came and
stood, &c.*

Ged., Booth.—And when they were come up to Jerusalem,* they stopped, &c.

* In the present text, there is here this addition: *and they came up and came, and*. But it is wanting in Sept., Syr., Arab., Vulg., and 5 MSS.

Ver. 18.

Au. Ver.—18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe [*or secretary*], and Joah the son of Asaph the recorder.

Scribes. See notes on 2 Sam. viii. 17, p. 560.

18, 37.—*Recorder*. See notes on 2 Sam. viii. 16, p. 559.

Bp. Patrick.—The king sent his *major-domo*, as they now speak, and his *secretary*, or a principal doctor of the law, and the *master of the requests*. For since the king of Assyria sent three messengers, he thought fit to send as many. Isaiah, indeed, mentions only Rab-shakeh, as sent by the king of Assyria; which Seder Olam Rabba thinks is meant of the first legation; but in the second, when he besieged Libnah (xix. 8), he joined Tartan and Rabсарis with him. It is very uncertain what officer Shebna was; for he is said, Isaiah xxii. 15, to be *over the house*, and the LXX sometimes make him *treasurer*, sometimes *scribe*, and Mr. Selden thinks he might be *præfectus prætorio* (Lib. De Succes. in Pontif. p. 142).

Ver. 20.

אֲמַרְתָּ אֲנִי־דָבָר שְׁפָתַיִם אֵצֶה וְנִבְרָחָה
לִפְלִחָמָה עֲתִידָה עֲלֵי־יָמִי בְּטֹחָתָּ פִּי
מִדָּת פִּי :

εἶπας, πλὴν λόγοι χειλέων, βουλὴ καὶ δύ-
ναμις. II.

ναμὶς εἰς πόλεμον· νῦν οὖν τίνι πεποιθὼς ἠθέ-
τησας ἐν ἐμοί.

Au. Ver.—20 Thou sayest [*or, talkest*], (but *they are but* vain words [*Heb., word of the lips*]), *I have* counsel and strength for the war [*or, but counsel and strength are* for the war]. Now on whom dost thou trust, that thou rebellest against me?

Pool.—But they are but vain words, or, surely, or, only, words of the lips, i. e., vain, unprofitable, idle talk, without any effect; or they come not from thy heart; thou speakest this against thy own knowledge. Counsel and strength for the war; the words are and may be rendered otherwise; either thus, Thou speakest surely words of the lips, i. e., thou encouragest thyself and thy people with talk and words; but counsel and strength are for war, are necessary for thy defence; neither of which thou hast within thyself, but must seek them from others; and where wilt thou find them? on whom (as it follows) dost thou trust? Or thus, Thou sayest, I have the word of my lips, (either, 1. Words wherewith to pray to God for help; or, 2. Eloquence to encourage my soldiers and people,) counsel and strength for war, i. e., I am furnished with all things necessary for my defence.

Ged.—With thy lips thou boastest, that thou hast prudence and power to make war. Now on whom, &c. So *Booth*.

Houb.—19 — *hæc dicit rex magnus, rex Assyriæ: nam quæ te fiducia hæc cepit.*
20 *Quod tu hæc sermonibus agitare soles: est consilium, est ad bella fortitudo. Etenim cujusnam tu præsidio nitebaris, ut in me rebellionem faceres?*

20 עצה ונבירה מלחמה, *consilium est et fortitudo ad bellum*. Sic loquentem Rab-saces Ezechiam inducit, non verò ipse de se loquitur; et malè Clericus, *labiis tantum verba protulisti, at consilio et fortitudine opus est* . . . Addit ad Contextum particulam at, adversativam, quæ certè non abesset, si ad sententiam pertineret. Omnes Veteres rem accipèrè, ut nos fecimus . . . עצה: Lege ונבירה, *nunc verò*. Nam nexus 'necessarius, ubi transitur ab unâ sententiâ in aliam contrariam. Sic Græci Intt. in Codice Rom. νῦν οὖν, *nunc igitur*; in Alexandrino, καὶ νῦν, *et nunc*.

Dathe.—20 *Jactas quidem verba ista futilia, non deesse tibi neque prudentiam, neque vires ad bellum gerendum. At enimvero cui confidis, ut rebellare adversus me audeas?*

Maurer.—20 — *tu dicis*—*tantum futile verbum!*—*prudentia et vires ad bellum gerendum mihi sunt.* Ita Ges., de Wettius, alii. Potest tamen etiam verti: *tu dicis*, profers, jactas *tantum verbum istud futile: prudentia* cet. cf. Jer. xiv. 17: *אֵיךְ אֶתְּנֶה אֶת־הַחַיִּים אֶת־הַמָּוֶת* al.

Ver. 23.

וְעַתָּה הִתְעַרַב נָא אֶת־אֲדֹנָי אֶת־מַלְכִּי
אֲשֶׁר וְאֶתְּנָה לְךָ אֲלָפִים סוּסִים אֶבֶר
תַּבְלִל לָתֶת לְךָ לְרִכְבִּים צְלִיָּהֶם:

καὶ νῦν μίχθητε δὴ τῷ κυρίῳ μου βασιλεῖ Ἀσσυρίων, καὶ δώσω σοι διαρχαίους ἵππους, εἰ δύνησῃ δοῦναι σεαυτῷ ἐπιβάτας ἐν' αὐτοῖς.

Au. Ver.—23 Now, therefore, I pray thee, give pledges [or, hostages] to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

Give pledges.—So *Houb.*, *Ged.*, *Booth.*

Pool.—*Give pledges to my lord*, i. e., give him hostages to secure him from thy future rebellion, and he will depart from thee. Or rather *contend with my lord in battle*: seeing thou hast counsel and strength for war, do not lie lurking in thy stronghold, but come out into the open field, and let us try for mastery; and whereas thou mayest pretend thou wantest horses to fight with me, if thou wilt accept of my challenge, I will furnish thee with two thousand horses, if thou hast riders for them; as it here follows.

Gesen.—*חִתַּח*. 1. to mingle oneself, to intermeddle, seq. 3 of thing, Prov. xiv. 10.

2. to intermingle in social life, to have intercourse with any one, spec. to be familiar with, seq. 3 of pers. Psalm cvi. 35; *ל* Prov. xx. 19; *עם* xxiv. 21; by marriage, seq. 3 of Ezra ix. 2. Also to enter into a contest, combat, seq. *אִתּוֹ* with any one, Isaiah xxxvi. 8; 2 Kings xviii. 23.

Prof. Lee.—*חִתַּח*, pl. m. pres. non. occ. (a) *Be, become, agreeable to, intermixed with*, with 3, Ezra ix. 4; Prov. xiv. 10, &c. (b) *Agree, make compact with*, *אִתּוֹ*, 2 Kings xviii. 23; Is. xxxvi. 8. *Gesen.* “*In certamen descendit.*” But neither the etymology nor the context will give countenance to this. Eichhorn’s *Simonis*, “*Sponsionem ini.*” LXX *καὶ νῦν μίχθητε.*

Vulg. “*transite.*” *Syr.* *أَحْسَدَاهُ*, i. q. LXX. *Targ.* *אֲחֲסֵד*, i. q., *Heb.*

Dathc.—23 *Audcane spondere domino*

meo, regi Assyria, si tibi duo millia equorum dedero, te totidem equites sistere posse?

Ver. 25, 26.

Houb.—25 *חֲשֹׁתוֹ*, mutilè, pro *חֲשֹׁתוֹ*, *ad vastandam eam*, ut lego in Codicibus Orat. 56 et 57.

26 *חֲשֹׁתוֹ*, adhuc mutilum, pro *חֲשֹׁתוֹ murum*. Plenum verbum exhibent quatuor Codices Orat. et similiter sequenti versu.

Ver. 29.

Au. Ver.—29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand.

Out of his hand.

Ged.—Out of mine [*Syr.*, *Vulg.*, *Arab.*, some copies of LXX, and above 30 MSS.] hands.

Houb.—*מִיָּדוֹ*, *de manu ejus*. Parcunt huic mendo Masoretæ, etsi planum est legendum *מִיָּדוֹ*, *de manu meâ*, loquente rege Assyriorum. Sic Græci Intt. in Codice Alex. *χειρός μου*, *manu meâ*: sic Syrus, *אִדִּי*.

Maurer.—*מִיָּדוֹ* ex construxione excidit, nisi malis statuere, regem in tertia persona de se loquentem induci.

Ver. 31, 32.

עֲשֹׂה אִתִּי בְרָכָה וְנוֹ —

— *Ποιήσατε μετ' ἐμοῦ εὐλογίαν, κ.τ.λ.*

Au. Ver.—31 Hearken not to Hezekiah: for thus saith the king of Assyria, *Make an agreement with me by a present* [or, seek my favour; *Heb.*, make with me a blessing, Gen. xxxii. 20, and xxxiii. 11; Prov. xviii. 16], and come out to me, &c.

Make (an agreement) with me by a present.

Bp. Horsley.—Rather “make submission before me.”

Gesen.—*בְּרָכָה*. 1. a blessing. 2. concr. i. q., an object of blessing, one blessed of God, one prosperous and happy. 3. A gift. 4. i. q., *שָׁלוֹם* peace, 2 Kings xviii. 31 *עָשָׂה אִתִּי בְרָכָה* make ye peace with me. Isaiah xxxvi. 16.

Houb.—31 *בִּרְיָ*, adhuc mutilatum, pro *בִּירְיָ*, *cisternâ suâ*, ut lego in Codice Orat. 57.

32 *חֲמוֹ*: Etiam plenè legendum, *חֲמוֹ moriamini*, ut habent duo Codices Orat. et alius, manu tantum priori, sed, ut plerumque, accuratiori.

Ver. 34.

אֵיךְ אֶתְּנֶה אֶת־הַחַיִּים אֶת־הַמָּוֶת
סְפָרְתִּים הָכֵעַ וְעָהָר וְנוֹ

tongue) *for the words*, as the Syriac, and Arabic, and Chaldee render it.

Bp. Patrick.—*Reprove the words which the Lord thy God hath heard.*] Reprove him for the words (as the Targum expounds it), which he had spoken against God. But Lud. De Dieu, following R. Solomon Jarchi, thinks that the word we translate *reprove*, signifies to prove, and to demonstrate by arguments. And so refers it to Rabshakeh in this manner: "It may be the Lord will hear all the words of Rab-shakeh, whom the king of Assyria hath sent to reproach the living God: and that openly, with a bold face, fearing nothing, because all things succeed according to their hearts' desire." And he saith, he shall wonder if this sense displease any body.

Gesen.—Hiph. הִיָּחַ 4. Intrans. *to set right by punishment, i. q. to correct, to chasten, to punish.* (Comp. ἰθύω θανάτω Hdot. ii. 177.) Ps. cxli. 5, *let the righteous smite me...let him chastise me.* Prov. xxiv. 25. Hence of God as punishing men; Job v. 17, *happy the man whom God correcteth, chasteneth, comp.* Heb. xii. 6 παιδεύει, Prov. iii. 12; &c. 2 Kings xix. 4, *it may be the Lord thy God will hear all the words of Rabshakeh...and will punish him for the words, etc.* Is. xxxvii. 4.

Prof. Lee.—Hiph. הִיָּחַ, הִיָּחַ. (a) *Shew, evince, argue, convince.* (b) Meton. *Convict, chastise, punish,* 2 Kings xix. 4, &c.

Maurer.—4 Hunc locum Gesenius, de Wettius, alii ita expediunt: *Fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriæ, dominus ejus, ut cavillaretur deum immortalem eumque carperet* (הִיָּחַ = הִיָּחַ) *verbis istis, quæ audivit Jova, deus tuus.* Præterquam vero quod hæc interpretatio sensum incommodum fundit, nititur quoque dubia explicatione verbi הִיָּחַ, quod *cavillandi* notionem habere non potest probari idoneis exemplis. Verba הִיָּחַ הִיָּחַ non sunt cum proxime antecedentibus sed cum initio commatis construenda, hoc sensu: *fortasse audiet Jova, deus tuus, omnia verba Rabsacis, quem misit rex Assyriæ, dominus ejus, ut cavillaretur deum immortalem, eumque castigabit, puniet* (הִיָּחַ Præt. relat.) *propter* (Gen. xviii. 28; 2 Reg. xiv. 6 al.) *verba ista, quæ audivit Jova, deus tuus.* Consentientem habeo Fäsius.

Ver. 5.

Au. Ver.—5 So the servants of king Hezekiah came to Isaiah.

Houb.—וַיָּבֹאוּ, *et venerunt, idem ac, postquam igitur venissent, resumpta oratione per conjunctionem, quæ sæpiissime venit pro postquam.* Sic versu 4 וַיִּשְׁמָע ה', vult dicere, *postquam fuderis precem.*

Ver. 7.

הִנְנִי נֹתֵן בְּךָ רוּחַ וְשָׁמַע שְׁמוֹעָה וְשָׁב רֹגְלִי

ἰδοὺ, ἐγὼ δίδωμι ἐν αὐτῷ πνεῦμα, καὶ ἀκούσεται ἀγγελίαν, καὶ ἀποστραφήσεται, κ.τ.λ.

Au. Ver.—7 Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.

Pool.—*I will send a blast upon him*, Heb., *a wind, a storm or tempest*, by which name God's judgments are oft called, i. e., a violent, and sudden, and terrible stroke; namely, that miraculous destruction of his army, of which ver. 35. Although the place may be rendered thus, *I will put a spirit within him, so that he shall hear a rumour, and return, &c.* For by *spirit* is many times understood an imagination, or inclination, or affection [so *Secker, Gesen., Lee, Ged., Booth., Maurer*]; in which sense we read of the *spirit of fear*, 2 Tim. i. 7; of the *spirit of jealousy*, Numb. v. 14; of the *spirit of slumber*, Rom. xi. 8. Or, *a spirit against* (for so the Hebrew preposition *beth* is oft used, as hath been noted before) *him*; of whom this word is elsewhere used, as Judg. xix. 23; 1 Sam. xvi. 14, 23; 1 Kings xxii. 23; as it is also given to man's soul, Job xii. 10; Eccles. xii. 7, which is a spiritual substance, as the angels are. And this interpretation seems most agreeable to the design of this verse, which is in brief to represent all the judgments of God which were to befall him, and which are related in the following history; and therefore all the other particulars being contained in the following branches of this verse; the tidings of Tirhakah, ver. 9, in these words, *he shall hear a rumour*; his returning to his own land, and being slain there, ver. 36, 37, in the next words; it seems most probable that the chiefest of all the judgments, to wit, the destruction of 185,000 soldiers in one night, ver. 35, is not omitted here, but expressed in the first branch of the verse; and the *spirit* here is the same thing which is there called an *angel*; this latter word being there

used to limit and explain the former, which otherwise was of a doubtful signification.

Dr A. Clarke.—The rumour was, that Tirhakah had invaded Assyria. The blast was that which slew one hundred and eighty-five thousand of them in one night; see ver. 35.

Ged.—7 Lo! I will put him in another mind: for he shall hear a report, that will make him return unto his own land.

Booth.—7 Behold, I will put another spirit in him, and he shall hear a rumour, and shall return to his own land, &c.

Another spirit in him.] Secker has observed, that this is the uniform sense of the words. They here mean another mind, a spirit of fear. Compare Isa. xxxi. 8, 9. This was produced by hearing of the invasion of his own country by Tirhakah, the Ethiopian, or of his coming towards Judea.

Geen.—עַל מַדְבָּרָא לְהַצִּיחַ to suggest a purpose to any one, to inspire him with it, 2 Kings xix. 7; Is. xxxvii. 7.

Prof. Lee.—יָד IV. Mind, spirit, disposition, &c. בָּ—בֵּן, placed—in, 2 Kings xix. 7.

Maurer.—7 h. e. indam ei hunc animum, ut audito rumore quodam (vs. 9) consilium in terram suam redeundi capiat.

Ver. 9.

Au. Ver.—9 And when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,

Pool.—King of Ethiopia, Heb., of Cush, i. e., either, 1. Of Arabia, as that word is most commonly meant; of which see the notes, and especially my Latin Synopsis, upon Numb. xii. 1. Or rather, 2. Of Ethiopia beyond Egypt. Nor was there any need that he should force his passage through Egypt, which is objected against this opinion by a very learned man; because the Egyptians (against whom this Sennacherib warred, as heathen historians, Herodotus and Berosus, relate) and the Ethiopians were confederates in this expedition, as Josephus expressly affirms; who lived above 1600 years nearer the time when this was done than we, and therefore was more likely to understand it.

Bp. Patrick.—It is to be noted, that there were two countries called Cush (which we translate Ethiopia); one in Africa beyond Egypt, the other in Arabia, which is the

Ethiopia here meant. For the king of the other was far off, and must have marched through Egypt before he could come to fight with Sennacherib. But this was near, and was able to raise a powerful army, as appears by the vast forces which Zerah brought against Asa (2 Chron. xiv. 9). And thus 2 Chron. xxi. 16, as Bochartus observes, must necessarily be understood, where the Arabians, whom God stirred up against Jehoram, are said to be near to the Ethiopians, which cannot be true of those beyond Egypt (see his Phaleg., lib. iv., cap. 2).

Ver. 13.

אִי מֶלֶךְ הַחֲמַת וּמֶלֶךְ אַרְפָּד וּמֶלֶךְ
לְעִיר כְּפָרְזַיִם חֲנַנְךָ וְעֵזְבָה :

ποῦ ἔστιν ὁ βασιλεὺς Αἰμάθ, καὶ ὁ βασιλεὺς Ἀρπάδ; καὶ ποῦ ἔστιν ὁ βασιλεὺς τῆς πόλεως Σεπφαροναίμ, Ἠνὰ, καὶ Ἀβὰ;

Au. Ver.—13 Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

Pool.—Where is the king of Hamath? either, 1. Their god, whom he here calls their king, because they looked upon him as their protector and governor. Or rather, 2. Their king properly so called.

Of Hena and Ivah. See notes on xviii. 34.

Ver. 14.

וַיִּלְכָּה הַזִּקְנָהּ אֶת־הַמְּסַפְּרִים בֵּינָה
הַמִּלְאָכִים וַיִּקְרָאֵם וַיַּעַל בָּיִת יְהוָה
וַיִּפְרֹשֶׁהוּ הַזִּקְנָהּ לִפְנֵי יְהוָה :

καὶ ἔλαβεν Ἐζεκίας τὰ βιβλία ἐκ χειρὸς τῶν ἀγγέλων, καὶ ἀνέγνω αὐτὰ καὶ ἀνέβη εἰς οἶκον Κυρίου, καὶ ἀνέπτυξεν αὐτὰ Ἐζεκίας ἐναντίον Κυρίου.

Au. Ver.—14 And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord.

Houb.—14 וַיִּפְרֹשֶׁהוּ: Antecessit et legit eas, et expandit eas; itaque legendum et expandit eas. Ita Syrus, وفتح, et Græci in Codice Rom. avta, ea. Natum videtur ex פשוט pro פשוט scripto.

Maurer.—14 וַיִּפְרֹשֶׁהוּ et explicuit illud (h. e., literas illas, suff. sing. tanquam neutrum capiendum est) coram Jova.

Ver. 15.

Cherubims. See notes on Exod. xxv. 18, vol. i., p. 325.

Ver. 16.

Au. Ver.—And hear the words of Sennacherib, &c.

The words.

Ged., Booth.—All [Chald., Syr., Arab., Vulg., and sixty-eight MSS.] the [*Ged.*, these] words.

Ver. 21.

Au. Ver.—The virgin the daughter of Zion hath despised thee, &c.

Bp. Patrick.—He calls Zion a virgin, because this fortress, since David conquered it, had remained inviolable, and had never been taken by any enemy. Joash, indeed, king of Israel, took Jerusalem, and brake down the wall of it (xiv. 13, 14); but I think the fort of Zion had never been taken.

Ver. 23.

בְּיַד מַלְאָכָיו חֲרַקְתָּ מִדְּנִי וְהָאֵמָר
בְּלִבְבָּ רִכְבִּי אֲנִי עָלִיתִי מְרוֹם הָהָרִים
יְרֵדְתִּי לִבְנוֹן וְאֶכְרֵת הַיֹּמֶת מִרְצֵוֹ
מִבְּחֹר בְּרָשָׁיו וְאֶבְנֶהאֵה מִלֵּוֹן קֶצֶף
יַעַר בְּרָמְלֵי :

כַּדָּר טַבִּי

ἐν χειρὶ ἀγγέλων σου ὠνειδίσας κύριον, καὶ εἶπας, ἐν τῇ πληθύνει τῶν ἀρμάτων μου ἐγὼ ἀναβήσομαι εἰς ὕψος ὀρέων μητροῦ τοῦ Λιβάνου, καὶ ἔκοψα τὸ μέγεθος τῆς κέδρου αὐτοῦ, τὰ ἐκλεκτὰ κυπαρίσσεων αὐτοῦ, καὶ ἦλθον εἰς μέσον δρυμοῦ καὶ Καρμύλου.

Au. Ver.—23 By [Heb., by the hand of] thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall [Heb., the tallness, &c.] cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel [or, the forest and his fruitful field, Is. x. 18].

Pool.—Will cut down the tall cedars thereof, and the choice fir trees thereof: this may be understood, either, 1. Mystically, I will destroy the princes and nobles of Judah, or their strongest cities. Or rather, 2. Literally, I will cut down the trees that hinder my march, and plain and prepare the way for all my numerous army and chariots.

And by this one instance he intimates that nothing should stand in his way; no, not the highest and strongest places. *The lodgings of his borders*, i. e., those towns and cities (which he calls *lodgings* in way of contempt) which are in his utmost borders, and most remote from me. I am come into the land of Canaan at one border, Lebanon, and I resolve to march on to the other *extreme border*, and so to destroy the whole country, from one border to another; the *borders* of a land being oft put for the whole land within its borders. Or, as it is in the Hebrew, *into the lodging of his border*; for which, in the parallel place, Isa. xxxvii. 24, it is *into the height of his border*. And so this may be understood of Jerusalem; which it is not probable that in all his brags he would omit; and against which his chief design now lay; which he here calleth a *lodging* for its contemptible smallness, if compared with his great and vast city of Nineveh: or, as it is in Isa. xxxvii., *the height*, for its two famous mountains, Zion and Moriah; or for the mountains which were round about Jerusalem, Psal. cxxv. 2; and he adds, *of his border*, because this city was in the border of Judah; as being part of it in the tribe of Benjamin, and near the kingdom of the ten tribes, which was now in the Assyrians' hands. *The forest of his Carmel*, i. e., the forest of Mount Carmel, which may seem to be another inaccessible place, like Lebanon. Or, *into his forest*, and *his fruitful field*; for Carmel, though properly it was a pleasant and fruitful mountain in the tribe of Issachar, of which see Josh. xii. 22; yet it is oft used to signify any *fruitful place*, as is manifest from Isa. x. 18; xvi. 10; Jer. ii. 7. And thus all the parts of the land are here enumerated; the mountains, the cities, the woods, and the fruitful fields. Or, *his fruitful forest*, to wit, Jerusalem; which is thought by many interpreters to be called a *forest*, Jer. xxi. 14; Ezek. xx. 46, a name which agrees well enough to cities, where buildings are very numerous, and close, and high, like trees in a forest. And if Jerusalem might be called a *forest*, it might well be called Hezekiah's *Carmel*, or *fruitful place*, because his chief strength, and treasure, and fruit was now in it; and this last word may seem to be added here, to intimate that this was not like other forests, unfruitful and barren. And so both this and the foregoing words

are understood of the same place, even of Jerusalem; the last branch being joined to the former by way of apposition; *into the lodging of his border, the forest of his Carmel, or his fruitful forest*; there being no more words in the Hebrew text.

Bp. Horsley.—*The lodgings of his borders.* For מלון, read, as in the parallel place in Isaiah, סרס, קצר; “the height of his border.”

And I will enter, &c.

Ged.—I have “reached its utmost extremity, its most fruitful forest.”

Booth.—And I entered his extreme retreat, his rich forest.

Gesen.—מלון m. an end, i. e.

1. Of place, end, extremity. 2 Kings xix. 23 מלון קצה *lodging-place, i. e., the highest.*

מלון m. c. suff. מלון 2 Kings xix. 23; from the noun מלון, with the ending el, which perhaps may have a diminutive force; see in 5.

1. *A garden, orchard, park, i. e., a place cultivated like a garden and planted with fruit-trees, herbs, corn, &c.* (Kimchi סקס מלון, אילנות סרס ושרות חבוא, opp. to the desert, and also to the forest. Isaiah xxix. 17, *Lebanon shall be turned into a garden, and the garden shall become a forest.* xxxii. 15, 16; Jer. ii. 7, *I brought you מלון into a country like a garden, that ye should eat the fruit thereof.* Isaiah x. 18; xvi. 10; Jer. xlviii. 33; 2 Chron. xxvi. 10; 2 Kings xix. 23; of Lebanon, מלון *the forest of his garden*, prob. the nursery of his cedars in the deep recesses of Lebanon.

2. Meton, most prob. *garden fruits.*

3. *Carmel, pr. n.*

Prof. Lee.—See notes on Levit. ii. 14, vol. i., p. 394.

Houb.—23 רכב רכב, in equitando curribus meis. Sic interpretabatur Lud. Capellus idemque hanc scriptionem sic tuebatur: “Retineri potest lectio roû Cetib, hoc sensu . . . equitando curribus meis ascendi juga montium, quasi dicas, non modò peditibus meis, vel equitibus, sed etiam curribus meis conscendam et superabo ipsa montium juga:” Cui respondetur lo. verbum רכב, ubi ad nomen adjungitur, desiderare præpositionem על, vel similem, quæ tamen è Contextu abest. 2o. Non comparere in oratione oppositionem currus inter ac pedites et equos; eam igitur esse aliunde petitam. 3o. Legi

loco parallelo, Is. xxvii. 24 רכב, in multitudine, ut Masora monet hic legendum; lego etiam רכב, in Codicibus tribus Orat. Itaque pro mendo habendum רכב...מלון קצה: Masora, רכב, tanquam extrema ejus; neque castigat מלון, quod tamen sententiam habere ullam vix potest. Nam quòd Clericus convertit, *diversorium quod est in ejus extremitate*, de habitaculo quodam, quod in summo Libano esset, id accipiens, non credo id sapienti Lectori placiturum, ut Sennacherib, magna jactans, dixerit se penetrasse tandem cum suis curribus ad diversorium quoddam, quod in summo Libano esset. Et præterea scriptionem מלון in mendo esse demonstrant omnes Veteres, qui nec legunt מלון, nec aliud verbum, in quo inesce possit *diversorium*. Adde; apud Esaiam xxxvii. 24, legi סרס, quæ scriptura multò est commodior, *penetravi ad altitudinem extremitatis ejus*; quanquam meliùs עבי, *densitatum ejus*, quàm עבי. Certe legit Syrus עבי, loco utroque parallelo; nam utrobique convertit סרס, quod Gabriel Sionita poterat interpretari *ramorum*, non, ut fecit, *extremitatis*; nempe oppositio est inter *densitatem*, et ים, *syloam*. Græci Intt. eis μέρον, in medium, tanquam legerent ברוך, pro מלון; quæ scriptio non temnenda: ברוך עבי, in medium densitatum ejus, idem ac in syloam densam.

Dathe.—23 Per tuos legatus conviciis proscidisti Dominum, quando dixisti: Ego cum curruum meorum multitudine a) montium fastigia occupavi, cacumina Libani, prostravi cedros ejus proceras, abietes ejus præstantissimas, penetravi ad summam ejus altitudinem, b) ad silvam ejus amœnissimam.

a) Sic verto lectionem marginalem רכב, quæ quoque exstat Jes. xxxvii. 24, et quam h. l. quoque versiones omnes antiquæ et plus quam quadraginta codd. Kennicotti exhibent. Nec tamen inepta est lectio textualis רכב vectus curru meo.

b) In textu est מלון, pro quo in loco parallelo Jes. xxxvii. 24, legitur קרס. Illud significat locum, quo pernoctatur, hospitium, id quod huic loco minime convenit. Quamobrem sine dubio קרס lectio præferenda est.

Maurer.—h. e. innumerabili curruum meorum multitudine. Cf. similis loquutio Hos. x. 15: קרס וקרס, propter summam pravitatem vestram. קרס רכב, quod etiam plures libri exhibent. Sed recepta lectio ut difficilior ita verior est.

Ver. 24.

אֲנִי לְרִתִּי וְשִׁתִּיתִי מִיָּם זָרִים
וְאֶחָרָב בִּכְחַפְצֵי כָּל יְאוֹרֵי מִצְרָיִם:

ἐγὼ ἔψυξα καὶ ἐπιον ὕδατα ἀλλότρια, καὶ ἐξηρήμωσα τῷ ἔχει τοῦ ποδοῦ μου πάντας ποταμούς περιοχῆς.

Au. Ver.—24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged [or fenced] places.

With the sole of my feet.

Ged., Booth.—In my progress.

Bp. Patrick.—And with the sole of my feet have I dried up all the rivers of besieged places.] This is commonly thought to signify, that he had gone dry-shod with his whole army over great rivers, whose streams he turned another way; and so had taken the strongest fortresses, surrounded with deep waters and great ramparts. But Bochartus hath made a plainer paraphrase upon these words, which he thus translates: "I have dried up the rivers of Egypt." As much as to say, "I will enter as easily into Egypt, in which you confide, as if, when I come thither, all the rivers wherewith it is environed, should be dried up" (see his Hierozoicon par. ii. lib. v. cap. 15). For the Hebrew word *masor* (which we translate everywhere *besieged places*, or *defences*, or *fortresses*) should rather be taken for the singular of *Mesoraim*, which by contraction is called *Mitzraim*, that is, *Egypt*. And if this be allowed, the sense here then is, as I said before, "I have dried up all the rivers of Egypt:" which was the highest vaunt he could make of his power, and numerous forces. Thus Isaiah xix. 6, "The brooks of defences shall be dried up," is interpreted by Kimchi, "The rivers of Egypt shall be emptied and dried up." And more plainly, Micah vii. 12, where "from the fortress to the river" is so obscure, that it is not to be understood; but "from Egypt to Euphrates" is such clear sense, that one cannot but think it should be so translated; for those were the bounds of the land of Canaan.

Gesen.—כָּצֹר. R. צר I. [to bind up, or together].

1. *straitness, distress.*

2. *siege.*

3. *mound, entrenchment* of the besiegers, Hence

4. *fortification, fortress.* Often כָּצֹר a fortified city.

II. כָּצֹר pr. n. for *Egypt*, and apparently for Lower Egypt; thrice כָּצֹר the streams or canals of *Egypt*, branches of the Nile, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24.

—Under the name כָּצֹר there seems to lurk the Egyptian *μετοτρο* kingdom, as in

פָּצֹר the word *פֹּצֶר* king. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying a border, limit,

(כָּצֹר, i. q. Arab. *مصر*, perh. as sing. of

the dual כָּצֹרִים double *Egypt*, q. v. Others, e. g. Bochart in Phaleg. IV. 24, suppose Egypt to be so called, as being strong and fortified; see Diod. Sic. i. 31.

Prof. Lee.—כָּצֹר, masc. i. q. כָּצֹרִים. Arab.

مصر, a name of *Egypt*, alluding, perhaps,

by a sort of play upon words, to its confined and, hence, naturally fortified situation. See the first paragraph in Abdolati's *Egypt* by White; Bochart's *Phaleg*. iv. 24; Diodor. Sic. i. 31. Phr. כָּצֹר, Isaiah xix. 6; xxxvii. 25; 2 Kings xix. 24; Mic. vii. 12.

Houb.—וּמִצְרַיִם, et siccavi; mutile id scrip-tum, pro מִצְרַיִם, quod lego in Codicibus tribus Orat.

Dathe.—24 Ego fodi et bibi aquas; jam exsiccabo progrediendo *Egypti* flumina.

Ver. 25.

הֲלֹא-שָׁמַעְתָּ לְמַרְחֹק אֶת־הָאֱלֹהִים
לְמִיָּם יָדָם וַיִּצְרְפוּ עִתָּהּ הִבִּיאוּהָ
וְהָיָה לְהָשֹׁת נָלִים נָגִים עָרִים
בְּצָרוֹת:

הַשְׁמָחָה

ἐπλάσα αὐτὴν, συνήγαγον αὐτὴν καὶ ἐγε-νήθη εἰς ἐπάρσεις ἀποικισίων μαχίμων πόλεις ὄχυράς.

Au. Ver.—25 Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps [or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and fenced cities to be ruinous heaps?].

Pool.—Hast thou not long since learned that there is a supreme God, by whose decree and providence all these wars and

calamities were sent and ordered, whose mere instrument thou art? Or, as it is in the margin of our Bibles, *Hast thou not heard that* (a particle oft understood) *I have made* (i. e., constituted, or purchased, or adorned, for all these ways is this Hebrew verb used) *it* (either Jerusalem, or rather, the Jewish nation; the relative pronoun being put without the antecedent, which is to be gathered out of the context;) *long ago, and formed it of ancient times?* i. e., didst thou not hear what I did for this people many ages since, that I carried them out of Egypt in spite of Pharaoh and all his host; and through the Red Sea, and through the vast howling wilderness; and then brought them into this land by a strong hand, by which I destroyed all their enemies, and planted them in their stead? By which thou mayest understand how dear this people are to me, and how easily I could destroy thee before them, if I saw it fit; and that the places which thou hast taken, and the conquest which thou hast made here, are not to be imputed to thy valour or numbers, but unto my providence, who for wise and just reasons have given them up into thy hands, as it here follows. This may seem to be the truest sense, because that barbarous prince and people were much more likely to hear the tidings of what God did for the Israelites in Egypt, and at the Red Sea, and in Canaan, the fame of which was spread in all those parts, than to hear of or be instructed in the doctrine of God's particular providence in the government of several nations, and all their counsels and actions of state and war. For though the Assyrian was indeed the rod in God's hand, &c., Isaiah x. 5, yet he did not so understand it, nor was God in all his thoughts.

Now have I brought it to pass that thou shouldst be to lay waste fenced cities into ruinous heaps: this translation seems better to agree both with the foregoing branch of this verse, and with the following verse, than the other interrogative translation in the margin; and the plain sense seems to be this: Great things I have done for this people, which thou canst not be ignorant of; but now I have changed my course towards them, resolved to punish them severely for their sins; and therefore now I have brought it to pass, i. e., I have so disposed of things by my providence that thou shouldst be a great and victorious prince, and that thou

shouldst employ thy forces against them to do my work upon them, *that thou shouldst be* (to wit, a person raised up and fitted and strengthened for this very purpose) *to lay waste fenced cities* (and to turn them) *into ruinous heaps.*

Bp. Horsley.—*Ruinous heaps*; rather, "sprouting heaps;" that is, heaps of rubbish sprouting with spontaneous vegetation. See Parkhurst, נבד.

Parkhurst.—נבד. In general it signifies to shoot, break, or burst, forth or out, emicare, erumpere.

1. To shoot forth, as a tree doth its flowers or flower-buds, to bud, bud forth, germinate.

2 To shoot forth or spring, as ruined cities or buildings do with spontaneous vegetables. Occ. Jer. ii. 15; iv. 7; ix. 10, 12, or 9, 11; xli. 19; 2 Kings xix. 25; Isaiah xxxvii. 26. So the learned Leigh in his Critica Sacra, "Germinavit, pullulavit, herbas et gramina produxit, Jer. iv. 7." Comp. Isaiah. xxvii. 10, 11; xxxii. 13; xxxiv. 13; Hos. ix. 6; x. 8; 1 Mac. iv. 38.

Gesen.—נבד 1. pp. to fly, to flee.

2. Arab. نَصَا and نَصَا to seize by the locks, and conj. III. reciproc, to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald.

נָצַח, i. q. Heb. נָצַח, also Arab. نَصَا Conj. VI. id. See Hiph. and Niph.—Hence

3. to lay waste, to desolate a city, pp. to tear in pieces houses, to pull down. In Kal. intrans. or pass. to be laid waste, to be desolate; Jer. iv. 7, thy cities shall be laid waste. Sept. καταρρησονται.

HIPH. נָצַח to strive, to contend; Num. xxvi. 9 נָצַחוּ יִשְׂרָאֵל when they strove with Jehovah. Hence to wage war; Psalm lx. 2, נָצַח יְהוָה when he warred upon Mesopotamia.

NIPH. 1. נָצַח to strive one with another, to quarrel. Deut. xxv. 11 יִנָּצְחוּ אִישׁ אֶת אֶחָיו if men strive one with another. Ex. ii. 13; xxi. 22; Lev. xxiv. 10; 2 Sam. xiv. 6.

2. to be laid waste, desolate; Isaiah xxxvii. 26 נָצַח נָצַח desolate ruins. 2 Kings xix. 25.

Prof. Lee.—נָצַח. III. Niph. pres. נִצָּחִי, Are stripped, Jer. iv. 7. Arab. نَصَا, r. نَصَو, detrahit vestem alteri.

Part. pl. נָחִים, *Bare*, 2 Kings xix. 28 ;
Isaiah xxxvii. 26.

Booth.—

25 Hast thou not heard of old, that I
disposed this?

And that from ancient times I de-
termined it?

Now have I brought it to pass, that
thou shouldest be

To reduce into heaps of ruin the
strongest cities. So *Ged*.

Houb.—25 *Non-ne vero tu antea et olim
audisti, ut ego hæc, temporibus anteactis,
cogitabam et destinabam? Ergo hæc nunc
ad eventum adduxi ut quasi colles devastati,
urbes munitæ subverterentur.*

וַיִּחַד מִסּוֹרָה: Masora, וַיִּחַד, in vastationes,
ut loco parallelo, Is. xxxvii. 26. Pertinet
וַיִּחַד, vel וַיִּחַד, singulare femininum, ad
affixum ה, quod antecedit; et fuit id in
vastationes. Tamen haud scio, an melius
וַיִּחַד, ex וַיִּחַד, similem esse, in hanc sen-
tentiam: fuitque, ut similes essent urbes
munitæ acervorum ruinis; fortè etiam וַיִּחַד,
et fuerunt urbes...in vastationes, &c.

Dathe.—25 *Tune audivisti, me jam pridem
hoc decrevisse, indeque a longo tempore
præparasse? Jam vero ea adduco, nimirum
ut tu urbes munitas in acervorum ruinas re-
digas.*

Ver. 26.

Au. Ver.—26 Therefore (י) their in-
habitants were, &c.

Ged.—That their inhabitants should
be, &c.

Ver. 27.

וְשָׁבְתָהּ וְאַחֲרָהּ וּבִלְחָהּ וְיָדַעְתִּי וְיָאֵל:
וְהָיָה כְּמִי:

27 καὶ τὴν καθέδραν σου καὶ τὴν ἐξοδὸν σου
ἐγνων, καὶ τὸν θυμὸν σου ἐπ' ἐμέ 28 Διὰ τὸ,
κ.τ.λ.

Au. Ver.—37 But I know thy abode [or
sitting], and thy going out, and thy coming
in, and thy rage against me.

Pool.—*And thy rage against me*, i. e.,
against my servant Hezekiah, and my
people. But the words may well be ren-
dered, *and thy rage is with me*, or *before me*,
as the Syriac hath it; or, *is manifest to me*,
as the Chaldee renders it. And so this
branch of the verse answers to the former,
I know, &c., and it is *before me*.

Gesen.—יָדַע. Hithp. *to rage, to rave*, seq.
against any one, Isaiah xxxvii. 28, 29 ;
2 Kings xix. 27, 28.

Prof. Lee.—Hithp. Infinit. aff. only,
וְיָדַעְתָּ. *Thy commotion, excitement*, 2 Kings
xix. 27, 28; Isaiah xxxvii. 28, 29, with יָדַע,
al. non occ.

Ver. 29.

וְהָיָה חֵמָה אֲכֹל הַשָּׂנָה כְּפִי
בַשָּׂנָה הַשְּׁלִישִׁית כְּפִי וּבַשָּׂנָה הַשְּׁלִישִׁית
זָרְקוּ וְהָעָרִי וְנִשְׁעָרֵי כְרָמִים וְאֲכָלוּ
פְּרִיָּהּ:

καὶ τοῦτό σοι τὸ σημεῖον· φάγε τοῦτον τὸν
ἐνιαυτὸν αὐτόματα, καὶ τῷ ἔτει τῷ δευτέρῳ τὰ
ἀνατέλλοντα, καὶ ἔτει τρίτῳ σπορὰ καὶ ἀμπελὸς
καὶ φυτεῖα ἀμπελώνων, καὶ φάγεσθε τὸν
καρπὸν αὐτῶν.

Au. Ver.—29 And this shall be a sign
unto thee, Ye shall eat this year such things
as grow of themselves, and in the second
year that which springeth of the same; and
in the third year sow ye and reap, and
plant vineyards, and eat the fruits thereof.

Pool.—*A sign unto thee*, to wit, of the
certain accomplishment of the promises here
made to thee; that Zion should triumph
over this insulting enemy, ver. 21; that God
would not only preserve the city from his
present fury, ver. 34, but also that God
would bless his people with a durable pros-
perity, and a happy increase, ver. 30, 31.
And thus it is not only a sign of a short de-
liverance, which would be past before this
sign was fulfilled, (though there are in-
stances of such signs as followed the thing
done, as Exod. iii. 12; Isaiah vii. 14,) but
of a future mercy which was to continue
long after that sign. And this sign was the
more necessary, because otherwise Hezekiah
and his people had cause to fear that the
Assyrians would be greatly enraged for
their shameful repulse, and the destruction
of their army, and would quickly recruit
their army, and return against them with far
greater force and violence. But some affirm
that Sennacherib, when he heard of Tir-
hakah's march against him, of which ver.
9, went with his army to meet him, and
overthrew him, and the Egyptian who was
joined with him, as was noted before; and
prosecuted his victory by following them into
Egypt and Ethiopia; in the conquest of
which he spent two years, in which space
the people did eat such things as grew of
themselves; and in the third year returned
to Jerusalem, intending to besiege it. It
is true, it is said, and so the sign went before

the thing, (which may be objected against the truth of this relation,) ver. 9, that *when he heard of Tirhakah, he sent messengers to Hezekiah*, pretending as if he would forthwith come against him; but it is not said that he did so, nor is it set down what he did with Tirhakah, because the design of the sacred writer was only to write the history of the Jewish nation; not of others, but only with respect to them.

Bp. Patrick.—29 *This shall be a sign unto thee*, This is spoken to Hezekiah.

Ye shall eat this year such things as grow of themselves, &c.] This was not a sign of the truth of his prophecy, because it was to come after that was fulfilled; but a token of God's extraordinary favour and love to them, when Sennacherib was gone; and they were in fear of another enemy, viz., a grievous famine. For though he had trodden down or eaten up all the corn with his army, yet they should find sufficient left to maintain them this year, which was the fourteenth of Hezekiah. And though the next was the sabbatical year, in which they were to let the land rest, and neither sow nor reap, yet he promises enough should grow up of itself to sustain them, without any culture, out of the corn scattered in the former year. And then, in the sixteenth year, God assures them of liberty to till their land as they were wont, and that they should sow and reap as in a time of peace, when no enemy appeared, nor there was any fear of any. But until the corn sprung up and was ripe that year, they lived upon what grew of itself in the sabbatical year without tillage.

Dr. A. Clarke.—*Ye shall eat this year, &c.* This was to be a *sign* to Hezekiah, that his deliverance had not been effected by *natural* or *casual* means; for as without a *miracle* the ravaged and uncultivated land could not yield food for its inhabitants, so not without *miraculous* interference could the Assyrian army be cut off and Israel saved.

Booth.—And this shall be a sign to thee, *Hezekiah*.

Eat [so *Dathe., Ged.*] this year, &c.

29 *This shall be a sign.*] How could an event after the deliverance be a sign of that deliverance? For the direction to *sow* in the third year supposes the departure of the enemy. No answer to this difficulty is more pertinent, than what Rosenmüller has given.

—that to predict a subsequent event, is a clear indication of the certainty of a prior event, on which it depends. Thus Exod. iii. 12, worshipping God on Mount Horeb implied the deliverance of Israel from the fiery furnace of Egypt. Hence the word *sign* not only signifies *a prodigy—a miracle*, but anything which confirms a promise made.

Houb.—29 *אכל*: Id circulo castigatur in Codicibus: vel *אכל*, *comede*, vel *אכלו*, *comedite*.

Maurer.—*אכלו*] non est documentum s. argumentum, sed *signum* s. *imago rei futurae*. Sensus: terra per duos annos ab hostibus devastata *hoc tertio anno iis liberabitur*. *אכלו*] infinitivus historicus: *editis* s. *edistis*. Alii pro imperativo positum putant: *edite*, ut hæc omnia ad futurum tempus respiciant. Sed cf. vs. 35, 36, ubi Sancheribus non multo post castra movisse dicitur.

Pilkington.—We read 2 Kings xix. 29, "Ye shall eat this year such things as grow of themselves, and in the second year *that which springeth of the same*." This is the translation of *שדו* (which is only used in this place;) but the propriety of the expression cannot well be defended; nor is it much better expressed in the other versions. It is sometimes very difficult properly to render appropriated terms, of which this seems to be one, for from hence it appears, that *שדו* was made use of as a term, to signify the natural produce of the ground, the first year it was uncultivated; and *שדו* the natural produce of it the second year.

Gesen.—*שדו* m. (r. *שדו*) what is poured out, *effusum*. Hence

1. *An inundation, flood*, plur. Job xiv. 19.

2. *The self-sown, what grows of itself*, i. e., grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. xxv. 5, 11; 2 Kings xix. 29; Isaiah xxxvii. 30. Comp. *שדו*.

שדו *ἀπ. λεγόμεν.* 2 Kings xix. 29, for which in the parall. passage Isaiah xxxvii. 30 is found *שדו* *that which grows of itself the third year after sowing*; on which compare Strabo XI. 4, 3, p. 502 Casaub. Comp. *שדו*. Sept. 2 Kings l. c. *τὰ ἀνατέλλοντα*, Vulg. *quæ sponte nascuntur*. The etymology see under *שדו*.

See the notes on Isaiah xxxvii. 30.

Prof. Lee.—*שדו*, m. once, 2 Kings xix. 29, but in Isaiah xxxvii. 30, *שדו*. *What is produced without sowing, spon-*

taneous. The etymology is very doubtful. *Æth.* **ሥዓት**: *refecit*, &c.

Ver. 30.

Au. Ver.—30 And (1) the remnant, &c. *Houb., Dathe, Ged., Booth.*—For the remnant, &c.

Ver. 31.

— הַנְּתָת יְהוָה הַצִּדְקָה זֶה —
בְּמִצַּח קִי וְלֹא כִזְבִּי

— ὁ ἥλος κυρίου τῶν δυνάμεων ποιήσει τοῦτο.

Au. Ver.—31 — The zeal of the Lord of hosts shall do this.

Of hosts. So LXX, Syr., Chald., Vulg., Arab., with above fifty MSS., *Houb., Ged., Booth.*

Houb.—31 **הַנְּתָת יְהוָה**: Superstitiosè relinquant vacuum locum Masoretæ, quod tamen circulo castigant. Nempe legebant in quibusdam Codicibus **יהוה צבא**, *Dominus exercituum*, ut lego in duobus Codicibus Orat. neque addere audebant id verbum, quod non comparebat in Codicibus deterioribus, sed quod legebant omnes Veteres: vide Polyglotta.

Ver. 32.

Au. Ver.—Cast a bank against it. See notes on 2 Sam. xx. 15, vol. ii., p. 634.

Ver. 35.

וַיְהִי וּבִלְיֵלָה הָחֹמָה וַיֵּצֵא מִלְּאֲחָז בְּנֵי יְהוָה וַיִּזְוּ בְּמִכְנַח אֲשֶׁר מֵאֵחָ שְׂמוֹנִים וְחֲמִשָּׁה אֶלֶף וְגו'

καὶ ἐγένετο νυκτός, καὶ ἐξῆλθεν ἄγγελος Κυρίου καὶ ἐπάταξεν ἐν τῇ παρεμβολῇ τῶν Ἀσσυρίων ἑκατὸν ὀγδοηκονταπέντε χιλιάδας κ τ λ.

Au. Ver.—35 And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

Pool.—*That night*; either, 1. In the night following this message of the prophet to Hezekiah; or, 2. In that famous night when God destroyed the Assyrians, it was done in this manner. For such expressions are oft used of an indefinite and uncertain time, as *that day* is frequently taken, as Isa. iv. 1; xxvi. 1; xxvii. 1, &c.

The angel of the Lord.

Ged., Booth.—An angel of the Lord [*Heb., Booth., Jehovah*].

An hundred fourscore and five thousand. So the ancient versions and most modern commentators.

Boothroyd.—Rosenmüller, after Wepler, understands **מֵאֵחָ** to signify *leaders* or *chiefs*, and renders, “a hundred and eighty-five chiefs,” and if so many of the chiefs, of course a large number of the others, perished. This interpretation, they think, is supported by 2 Chron. xxii. 21. “And Jehovah sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.” All the ancient versions render, “a hundred and eighty-five thousand.”

Ver. 37.

וַיְהִי חֹמָה מִשְׁתַּחֲוִיָּה בֵּית ו נִסְרוֹךְ
אֶלְחִיז וְאֶדְרַמְלֵךְ וְשָׁרֵזֶר
בְּחִירָב וְהַפְחָ נִמְלִיטוּ אֶרֶץ אֲרָרָט
וַיִּמְלֹךְ אֶסְרַחְדֹּן בֶּן־וּמִי
בְּנֵי קִי וְלֹא כִזְבִּי

καὶ ἐγένετο αὐτοῦ προσκυνοῦντος ἐν οἴκῳ Μεσεράχ τοῦ θεοῦ αὐτοῦ, καὶ Ἀδραμέλεχ καὶ Σαρασάρ οἱ υἱοὶ αὐτοῦ ἐπάταξαν αὐτὸν ἐν μαχαίρᾳ, καὶ αὐτοὶ ἐσώθησαν εἰς γῆν Ἀραράθ, καὶ ἐβασίλευσεν Ἀσορδάν ὁ υἱὸς αὐτοῦ αὐτοῦ.

Au. Ver.—37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adramelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia [*Heb., Ararat*]. And Esar-haddon his son reigned in his stead.

Bp. Patrick.—37 *Nisroch*.] The LXX here calls this god Nesorach; and upon Isaiah, where this story is again told, Asarach. But what any of these names signify, Mr. Selden acknowledges he cannot tell. But Kircher adventures to say it was the image of a *ship*, representing the ark of Noah; the relics of which Josephus tells us, some reported, were, in his time, in the neighbouring mountains of Armenia. And a later writer, Beyerus (in his additions to Selden, *De Diis Syris*), thinks it signifies as much as the *bird of Noah*, that is, a dove which was worshipped by the Assyrians: or, as others conjecture (for they can do no more), this word is derived from *nes*, which in Chaldee signifies a province, and *rac*, which signifies a king; that is Jupiter the king, and conservator of that province.

Gesen.—**נִסְרוֹךְ** *Nisroch*, pr. n. of an idol of

the Ninevites, 2 Kings xix. 37; Isaiah xxxvii. 38; perh. *eagle*, from the Semit. נֶסֶר, and the syllable *ôch, âch*, which in Persian is intensive; whence *Nisr-och*, great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. نسر.

Jurien Hist. des Dogmes IV. 4, c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see Thesaur. p. 892.

Adrammelech.—See notes on xvii. 31.

שַׁרְזֶזֶר *Sharezer*, Persian pr. n. Pers.

אֲדָמֶלֶךְ prince of fire: comp. Sanscr. *âthar-s* fire.

אֲדָמֶלֶךְ pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2. Before his father's death he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called *Ἀσροδάν*, as also in Sept. 2 Kings et Isaiah l. c. elsewhere *Σαχερδάν*, *Σαχερδανός* Tob. i. 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dâwa*, Pers. آذر دانه "gift of fire," which comes near to *Asordan*. Bohlen.

Houb.—37 אֲדָמֶלֶךְ שַׁרְזֶזֶר. Adhuc superstiosæ Masoretæ, qui non audebant addere inter utrumque verbum scripturam בני, quam quidam Codices habebant, quamque etiam habet Codex Orat. 53 antiquissimus omnium, quos vidi, Codicum. Eandem habebant omnes Veteres in suis Codicibus. Cæterum liquet ab his duobus exemplis id, quod in Prolegomenis nostris declaravimus, Hod. Impressa fuisse ex Codicibus transcripta deterioribus.

CHAP. XX. 1.

Au. Ver.—1 In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order [Heb., Give charge concerning thine house, 2 Sam. xvii. 23]; for thou shalt die, and not live.

Pool.—In those days, i. e., in that year of the Assyrian invasion, as is manifest from hence, that that was in Hezekiah's fourteenth year, chap. xviii. 13, and God now added fifteen years more to him, chap. xx. 6; and

yet Hezekiah reigned only twenty-nine years in all, chap. xviii. 2. And this happened either, first, After the destruction of Sennacherib's army. Or, secondly, Before it [so *Usher, Patrick, Clarke*], as may be thought from ver. 6, where he speaks of his deliverance from the king of Assyria as a future thing. It is true, that when Hezekiah received that insolent message from the Assyrian, he was in health, and went into the temple to pray, chap. xix. 14; but there might be time more than enough for this sickness and recovery between that threatening and this destruction of the Assyrian.

Bp. Patrick.—In those days was Hezekiah sick unto death.] This is set down after the death of Sennacherib; but with this general note only of the time, wherein this sickness fell out, in those days. Which, as Primate Usher observes in his annals, doth not relate to what went just before (to the time when the king of Assyria invaded the land), as is evident from ver. 6 of this chapter; where he promises to add fifteen years to his life, and also to deliver him from the king of Assyria. Which deliverance, therefore, was after this sickness, which was in the latter end of his fourteenth year; to which if we add fifteen, they make up the whole twenty-nine years of his reign.

Ver. 4.

וַיָּבֵי יִשְׁעִיָּהוּ לֹא יָצָא הָעִיר הַהִיא
וַיְדַבֵּר יִתְחַל הָיָה אֵלָיו לֵאמֹר :
כִּי

kai ên 'Hsaías ên tē aulē tē mēshē, kai rhēma Kyriou éγενeto prós autòn, légōn.

Au. Ver.—4 And it came to pass, afore Isaiah was gone out into the middle court [or, city], that the word of the Lord came to him, saying.

Pool.—Into the middle court, to wit, of the king's palace; of which see on 1 Kings vii. 8. Or, into the middle city, as it is in the Hebrew. For some observe that there were three cities, or three parts of this city; one called the city of David in Zion; another called *Jebus*, or *Salem*; and a third, which was betwixt these two parts, and united them all into one city, called *Jerusalem*. This is noted to show God's great readiness to hear the sincere and fervent prayers of his children.

Houb.—4 וַיָּבֵי יִשְׁעִיָּהוּ לֹא יָצָא הָעִיר הַהִיא, *nondum exierat urbe media*. Lud. Cappellus scripturam וַיְדַבֵּר hoc modo tuebatur: "Nempe Jerusalem in tres partes, quasi totidem urbes, divisa

atque distincta erat, uti constat ex Josepho. Erat nempe *forum superius*, sive civitas David, in qua arx, regum domicilium atque regia. Erat et *forum inferius*, sive civitas inferior, in qua acra erat, et præterea *mons templi*, qui inter utramque civitatem superiorem et inferiorem situs erat. Sensus itaque fuerit, Esaiam nondum ingressum fuisse montem templi; per quem e regia in inferiorem civitatem erat transitus...cum a Deo jussus est redire ad Ezechiam...Sed Masoretæ Isaiæ iter multo brevius contraxerunt; volunt enim legi *אֶתְרִי*, *atrium*, pro *הַדָּר*, ita ut non unam litteram, sed totam vocem mutant, nulla necessitate...LXX tamen et Hieronymus in vulgata versione et Targum sequuntur omnes constanter lectionem τοῦ *Keri*. LXX enim habent, ἡν Ἡσαίας ἐν τῇ αὐλῇ τῇ μεσῇ, vulgata versio, *antequam egredieretur Esaias mediam partem atrii*. Targum, *אֶתְרִי מֵדִיָּה*, *atrium medium*." Addere potuit Lud. Cappellus, habere etiam : *atrium medium*, Syrum et Arabem; ut constet in omnium Veterum Codicibus scriptum fuisse *הַדָּר*, non *הַדָּר*; quibus addendi sunt Codices novi illi, ad quos Masora verbum *הַדָּר* castigabat; itaque autoritatem majorem habere *הַדָּר*, quam *הַדָּר*. Præterea hæc Cappelliana distinctio *urbis mediæ*, a cæteris *urbis Jerusalem* partibus, locum habere in sacris Codicibus explicandis non potest, quoniam de illa *urbe mediæ* ne γὰρ quidem apud sacros scriptores: Nec ipse Josephus memorat *urbem mediam*, sed *forum superius* et *inferius*; sic ut ne ipse quidem Josephus Lud. Cappello favere videatur.

Dath.—4 *Tum Jesaiam, qui nondum ad medium atrium a) processerat, Jova sic est allocutus.*

a) Lectio textualis habet quidem *הַדָּר*, sed marginalis *הַדָּר*, atque hanc quoque expresserunt omnes antiqui interpretes, et præterea quoque viginti Codd. *Kennicolti*. Illa videtur tantum errore scribarum litteras non valde dissimiles mutantium orta esse, cum ne quidem commodam admittat explicationem, neque satis doceri possit, quænam illa urbs mediæ fuerit; cf. *Hubigantius*.

Maurer.—*Nondum egressus erat mediam urbem.* K'ri, multi libri et versiones omnes pro *הַדָּר* exhibent *הַדָּר*, quam scripturam præferendam duxerunt Dathius, de Wettius, alii. "Illam videri tantum errore scribarum litteras non valde dissimiles mutante ortam esse, cum ne quidem commodam admittat explicationem." Quidni? Maxime com-

modam admittet, simul atque statueris, *Jesaiæ ex arce domum redituro per mediam urbem eundem fuisse.* Accedit, quod haud improbabilis est conjectura Gesenii, *mediam urbem* vocatam esse certam quandam urbis partem. cf. ἡ ἀνω πόλις (Zion), ἡ κάτω πόλις (Akra).

Ver. 7.

וַיֹּאמֶר יְשַׁעְיָהוּ הָחֹזֶן דָּבָלָה תְּהֵי
וַיִּקְחֻהּ וַיִּשְׂמוּ עַל-הַשָּׁחִין וַיָּחִי :

καὶ εἶπε, λαβέτωσαν παλάθην σύκων, καὶ ἐπιθέτωσαν ἐπὶ τὸ ἕλκος, καὶ ὑγιάσει.

Au. Ver.—7 And Isaiah said, Take a lump of figs. And they took and laid it on the boil, and he recovered.

Ged., Booth.—Let a lump of figs be brought * [Booth, take a lump, &c.], and laid upon the ulcer; and he shall be well.

* So Sept., Syr., Arab. The rest, *Bring a lump of figs; and they brought, and put it upon the ulcer: and he was well.*

Boil. See the notes upon Exod. ix. 9, vol. i., p. 239.

Bagster's Bible.—סַחַן from the Arabic סַחַן, *sachana*, to be hot, signifies an *inflammatory tumour, or burning boil*; and some think that Hezekiah's malady was a *pleurisy*; others that it was the *plague*; and others, the *elephantiasis*, a species of *leprosy*, as one of the Hexapla versions renders in Job ii. 7.

Prof. Lee.—سَحْنٌ, m. Arab. سَحْنٌ, *caluit, incaluit; سَحْنٌ, calor, febrilis. An inflammation, either local or general. Any burning disease, Exod. ix. 10; Lev. xiii. 18; 2 Kings xx. 7; Job ii. 7, &c.*

Ver. 9.

Au. Ver.—9 — Shall the shadow go forward ten degrees, or go back ten degrees?

Houb.—9 הֲלֹךְ: Lege הָאֵךְ, cum interrogatione ה, *an ibit*; ita Chaldaeus הֲלֹךְ. Altera interrogatio הֲאֵךְ, quæ sequitur, non patitur abesse ה prioriorem.

Degrees. See notes on ver. 11.

Ver. 11.

וַיִּקְרָא יְשַׁעְיָהוּ הַנְּבִיאַ אֶל-יְהֹוָה
וַיֹּאמֶר אֶת-הַצֵּל צִמְעָלוֹת אֲשֶׁר יִדְדָה
בְּמַעְלֹת אֶחָז חֲרָבִית עָשָׂה מַעְלֹת :

καὶ ἐβόησεν Ἡσαίας ὁ προφήτης πρὸς κύριον, καὶ ἐπέστρεψεν ἡ σκιά ἐν τοῖς ἀναβαθμοῖς εἰς τὰ ὀπίσω δέκα βαθμοῖς.

Au. Ver.—11 And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial [Heb., degrees] of Ahaz.

Pool.—*Ten degrees backward.* *Quest.* 1. What were these *degrees*? *Ans.* Lines in the dial; but whether each of these lines or degrees noted an hour, or half an hour, or a quarter of an hour, is uncertain, and not very considerable in this case. *Quest.* 2. What was it that went down? *Ans.* Either, first, The shadow alone went back without the sun. And whereas the *sun* is said to have gone down, that may be spoken according to appearance, as other passages of Scriptures are understood; as when *the sun* is said to *go down*, Jer. xv. 9, and to be *turned into darkness*, Joel ii. 31. Or, secondly, The sun itself went back, and the shadow with it. This may seem most probable, first, By comparing this with Josh. x. 13, where the sun itself stood still. Secondly, Because it is said *the sun* itself *returned*, Isa. xxxviii. 8; for which he here mentions *the shadow* only, because the miracle was not so easily discovered in the sun as in the shadow of a dial. And though *the sun* may be elsewhere taken improperly, yet where the improper signification is unnecessary, the proper is and ought to be preferred before it. Thirdly, Because this miracle was noted by the Babylonians, who, having understood that it was done for Hezekiah's sake, sent to inquire into the truth and manner of it, 2 Chron. xxxii. 31. *Object.* If this had been done, the heathen historians and astronomers would have taken notice of it, which we do not find that they did. *Ans.* So it is most probable they did, although those books be not now extant; which is not strange; this being confessed and bewailed, that so very few of the first and ancient writers are now left; Herodotus himself, the first, and father of the ancient historians, being long after this time. And yet it is observed, that there are some intimations of these things left, though mixed with fables, as many true histories were; as what the poets fabled of Jupiter's making the night twice as long as it should have been, that he might enjoy Alcmena longer.

Bp. Patrick.—11 It is observed by many modern interpreters, that there is not a word here spoken concerning the sun's going back; but only of the shadow upon the dial,

which might by the power of God go either forward or backward, the sun still holding its course, as it was wont to do. And the *degrees* or *lines* in the dial may signify either hours, or half-hours, or, as some think, quarters (see Vossius, de Orig. et Progressu Idol., lib. ii., cap. 9). Now the going back being three times mentioned in this chapter, and always spoken of the shadow, therefore they conclude the miracle was wrought upon the dial only, not upon the very body of the sun. It is said, indeed, in Isaiah xxxviii. 8, "So the sun returned ten degrees;" but they think that may be meant of the *shadow* of the sun (as it goes before), God so disposing of the rays of the sun, and ordering the light, that no shadow should be projected, but where the prophet foretold. This I thought fit to represent; but must add, that the ancient Jews and Christians too, took the words of Isaiah to signify that the sun itself went back, and not merely the shadow. Whom Primate Usher in his annals follows, whose words are these: "The sun and all the heavenly bodies went back; and as much was detracted from the next night as was added to this day" (A.M. 4001). Which was done, I suppose on a sudden, by the power of God, and lasted not long before all was restored again to their usual place, so that no change was made in the state of the heavenly bodies. But, that there was some change for the present, was observed both in the northern part of the world at Babylon (from whence Merodach-baladan sent to inquire about this wonder, 2 Chron. xxxii. 31) and also in the southern, in the land of Egypt. As we may gather from a remarkable passage in Herodotus, who tells us in his Euterpe, cap. i., 42, that the Egyptians had observed strange alterations in the motions of the sun; so that it had risen four times *ἐξ ἡθέων*, "out of its usual course," *ἐντεῦθεν νῦν δις καταδύεται, ἐντεῦθεν δις ἐπαντείλει*, &c. "it rising twice where it now sets, and setting twice where it now rises;" and yet, *οὐδὲν τῶν κατ' Αἰγυπτίων ὑπὸ ταῦτα ἐτεροιωθῆναι*; "and yet no change at all made among the Egyptians by these things," neither in the earth, nor the river, nor any thing else. This is a plain evidence that their neighbours (and many others it is like) had heard of the unusual motions of the sun (though without any alteration in the heavenly bodies, which were soon returned to their former station), but had not

Houb., Bp. Lowth, Ken., Ged., Booth.—
And Hezekiah rejoiced at their arrival.

Dr. A. Clarke.—Instead of שמח, *he hearkened*, שמח, *he rejoiced, or was glad*, is the reading of twelve of Kennicott's and De Rossi's MSS., the parallel passage, Isaiah xxxix. 2, the Septuagint, Syriac, Vulgate, Arabic, some copies of the Targum, and the Babylonian Talmud.

Dathe. — 13 Qua de re Hiskias valde lælatus est.

Maurer. — — [עַל שְׁמֵי]. Locus parallelus Jes. xxxix. 2, habet עַל שְׁמֵי, et sic quoque plures libri et antiqui interpretes, si a Chaldaeo discesseris, omnes. "Error scribæ ex שְׁמֵי, quod tres voces præcedit, facile potuit oriri." Dathe. Sed vide tamen, an non etiam שְׁמֵי h. l. cum לָא construi possit. Solent reges orientales, cum legationes audiunt, in solio eminenti sedere. Cf. Gen. xviii. 8. al.

Precious things.

Bp. Horsley. — נר; perhaps "all the house of his *mint*," where his coin was stamped. See Parkhurst, נר.

Parkhurst.—ר. 1. In Kal, *To pound, beat, or wear to pieces.*

II. As a N. fem. נכרה, *A beating, or pounding*, occ. 2 Kings xx. 13; Isaiah xxxix. 2; in which passages נכרה may mean *the house* not only where the spices were *pounded* for sacred and civil uses, but also where the gold and silver were *beaten* or *stamped* for coin. Compare under כרם. Aquila and Symmachus render נכרה in Isa. by τῶν ἀρωματων αὐτου, *of his spices*; and the Targum in both texts by גמחה, *of his treasures*.

Genes.— $\nu\epsilon\omicron\varsigma$ f. (for $\nu\epsilon\omicron\varsigma$, r. $\nu\epsilon\omicron\varsigma$, to beat)
Gen. xxxvii. 25; xliii. 11, strictly infin.
after the form $\nu\epsilon\omicron\varsigma$, $\nu\epsilon\omicron\varsigma$, $\nu\epsilon\omicron\varsigma$; pp. con-
tusion, a breaking in pieces. Hence *aro-*
matic powder, and then this general name
seems to have been transferred to some
certain *kind of spice* or aromatic substance.
Sept. $\delta\upsilon\mu\iota\alpha\mu\alpha$, Aqu. $\sigma\tau\upsilon\rho\alpha\zeta$; Vulg., *styrax*.

Arab. **نَكَاة** is i. q. **نَكْعَة** gum, gum tragacanth.

Here seems also to belong the phrase **בֵּית הַבְּלִי** 2 Kings xx. 13; Isaiah xxxix. 2, which literally perhaps may be rendered *house of his spices*, as Aqu. Symm. Vulg., but more correctly as to the sense, *treasury, store-house*, as Chald., Syr., Saad., and Arabs

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Polygl. (also *Is. l. c.*, for Gr. *πρωτόθυ*). In this house there seems to have been laid up, as is said immediately after, "silver and gold and spices and precious ointments," so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschbach, that *ῥύς* is a Persian word from *نکاهید* *deponere*, *نکاه* *custodia*.

Jena. Lit. Zeit. 1815, No. 59.

Prof. Lee.—חֵבֶרֶת, *his perfume-house*, 2 Kings xx. 13; Isaiah xxxix. 2. See notes on Gen. xxvii. 25, vol. i., p. 85.

House of his armour. So Gesen., Prof.
Lee.

Ver. 14.

Au. Ver.—They came.

Ged.—They came to me. [LXX., Syr., Chald., Arab., Vulg., and thirty MSS.]

Ver. 15.

Houb. — 15 אָמאָר: Circulo animadvertunt Codices. Legendum אָמאָר, *ostenderim eis*, ut in Codicibus Orat. 56 et 57 non omisso ' primæ personæ.

Ver. 19.

— טוב דבריהן אשר דגרו
באמר תלוא אשכולים ואמת יתיה
בני:

סתר באתגר

— ἀγαθὸς ὁ λόγος Κυρίου, ὃν ἐλάλησεν,
ἔστω εἰρήνη ἐν ταῖς ἡμέραις μου.

Au. Ver.—19 Then said Hezekiah unto Isaiah, *Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be [or, shall there not be peace and truth, &c.] in my days?*

Is it not good, &c.

Ged., Booth.—19 — Only, said he, let there be peace and truth in my days.

Houb. — 19 — Bona verba Domini hæc sunt, quæ tu locutus es ; addiditque : ita facit, modò pax veritasque non absit, quandiù vivam.

19 ...נאם וְהָא, *non-ne si (pax erit in diebus meis)*. Sententia perplexa est et suspensa, et superfluere videtur conditio וְהָא, *si*, post נאם, *non-ne*. Id non latuit Veteres; quippe alii aliò divertunt. Nos, pro וְהָא, credimus legendum נאם, *velit*, vel *facit*, ut alibi sæpe, ex נאם, *consentire*. Nam si legitur נאם, non jam superfluit וְהָא, *si*, vel modò tamen : vide versionem.

Maurer.—מָה בְּיָדְךָ עַתָּה] *bene! modo sit.*
מָה hic optandi particula est.

CHAP. XXI. 1.

Houb.—1 בַּחֲזוֹן, *Haphsiba*. Id nomen, quod separate legitur, legendum conjuncte, ut id legebant Veteres, præter unum Chaldæum, quem Scribæ hic ducem sequebantur.

Ver. 3.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Baal. See notes on Judges ii. 11, p. 166.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

3, 5 *All the host of heaven.* See notes on xxiii. 4.

Ver. 4.

Houb.—מִזְבֵּחַ, *altaria*. Potiùs מִזְבֵּחַ, ut lego in quatuor Codicibus Orat.

Ver. 6.

וַיַּעֲבִיר אֶת־בְּנוֹ בָּאֵשׁ וַעֲוֹנוֹ וַיִּשְׂרֹף
וַיַּעֲשֶׂה אֹיֵב וַיִּדְּעֹנִים הִרְפָּה לַעֲשׂוֹת
הִרְעָה בְּעֵינָיו יְהוָה לְהַכְעִים :

καὶ διῆγε τοὺς υἱοὺς αὐτοῦ ἐν πυρὶ, καὶ ἐκκληδονίζετο καὶ οἰωνίζετο, καὶ ἐποίησε τεμένη, καὶ γνώστας ἐπλήθυνε τοῦ ποιεῖν τὸ πονηρὸν ἐν ὀφθαλμοῖς κυρίου παροργίσαι αὐτόν.

Au. Ver.—6 And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

Made his son pass through the fire. See notes on Levit. xviii. 21, vol. i., pp. 458—460.

Observed times, and used enchantments. See notes on Deut. xviii. 10, vol. i., pp. 694—696.

Familiar spirits and wizards. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Houb.—6 יִרְעֵם, *ad provocandum eum*, non sine affixo, quod quidem non omittit Codex Orat. 42 quodque omnes Veteres legebant. Litteræ י omittendæ locum dedit alterum י, quod sequitur in verbo ירשם.

Ver. 7.

וַיִּשֶׂם אֶת־פְּסָל הָאֲשָׁרָה אֲשֶׁר עָשָׂה
בְּצִיֹּת וְגו'

καὶ ἔθηκε τὸ γλυπτὸν τοῦ ἄλσους ἐν τῷ οἴκῳ, κ.τ.λ.

Au. Ver.—7 And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Bp. Patrick.—*He set a graven image—in the house.*] The Hebrew words in this place are *pesel haasherah*, which our Selden hath well resolved (by comparing this with other texts) signify a wooden image of Ash-taroath, or Astarte (Syntagm. ii. De Diis Syris, cap. 2). For Baal and Astarte were chief gods of the Sidonians, whose worship was introduced by Ahab, whom Manasseh imitated (ver. 3).

Jerusalem. See notes on Joshua x. 1, pp. 56, 57.

Ver. 8—11.

Au. Ver.—9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

And (1) Manasseh.

Ged., Booth.—For Manasseh.

Houb.—8 וְאֵלֶּיךָ, *nec addam*. Lege וְאֵלֶּיךָ, plene, ut legitur in Codicibus Orat. 42 et 57. Nunquam istud י, τοῦ, radicalis vicarium, deest in Impressis, quin hoc exhibeant quidam Codices.

11 הָרָעָה, *abominationes*. Idem dixeris de littera י, quam sæpe in hoc vocabulo Impressa omittunt, cum plerique Codices habeant, vel הָרָעָה, vel הָרָעָה, ut hoc loco quatuor Codices Orat.

Ver. 13.

וְנִמְיָתִי עַל־יְרוּשָׁלַם אֶת־קוֹ שִׁמְרֹן
וְאֶת־מִשְׁחָלֶת בֵּית אֲחָז וְצִיֹּתִי אֶת־
יְרוּשָׁלַם בְּאֶשְׁר־יִמְחָה אֶת־הַצִּלְחָה
מִחָה וְהָפֵךְ עַל־פָּנֶיהָ :

καὶ ἐκτενώ ἐπὶ Ἱερουσαλὴμ τὸ μέτρον Σαμαρείας καὶ τὸ στάθμιον οἴκου Ἀχαάβ· καὶ ἀπαλείψω τὴν Ἱερουσαλὴμ, καθὼς ἀπαλείφεται ὁ ἀλάσαστρος ἀπαλειφόμενος καὶ καταστρέφεται ἐπὶ πρόσωπον αὐτοῦ.

Au. Ver.—13 And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish,

sepultus est ille; obstat enim verbum passivum, cuius nominativum comitari non solet præpositio נא, nisi sequitur nomen, non autem, ut hic, pronomen, sive affixum י. Itaque legendum, נא וזכר אר, *et sepelierunt eum*, ut habetur, manu priori, in Codice Orat. 42. Ita etiam legebant omnes Veteres, præter unum Chaldæum, quem Scribe re-centiores sæpe autorem habuerunt mendorum ejusmodi faciendorum.

CHAP. XXII. 2, 3.

Au. Ver.—2 And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

After this verse Boothroyd inserts verses 4—20 of chap. xxiii.

3 *Scribe.* See notes on 2 Sam. viii. 17, p. 760.

Ver. 4.

עָלָה אֶל־הַלְהִיָּהוּ הַפֶּתַח הַבַּיִת וַיִּתֵּן
אֶת־הַכֶּסֶף הַחוּצָה בֵּית הַיְּהוָה אֲשֶׁר
אִסְפוּ שָׁמָּה הַכֶּסֶף מֵאֵת הָעָם :

ἀνάβηθι πρὸς Χελκίαν τὸν ἱερεῖα τὸν μέγαν, καὶ σφράγισον τὸ ἀργύριον τὸ εἰσενεχθὲν ἐν οἴκῳ Κυρίου, ὃ συνήγαγον οἱ φυλάσσοντες τὸν σταθμὸν παρὰ τοῦ λαοῦ.

Au. Ver.—4 Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door [Heb., threshold] have gathered of the people.

That he may sum up.

Gesen. — Hiph. חָסַם. 3 Causat. of Kal No. 4 [to be complete], to make whole, to complete, e.g. a) A number; Dan. viii. 23 וַיִּסְמְּנוּ, when the transgressors shall have completed, sc. the number of their sins. ix. 24, Keri. Hence to pay out in full, as money, i. q., חָסַם, 2 Kings xxii. 4. b) Of a way of life, to make upright; Job xxii. 3 וְיִחְיֶה, if thou livest uprightly.

Prof. Lee.—חָסַם Hiph. (c) According to some, Took the sum of, counted. 2 Kings xxii. 4.

Houb.—4 Vade ad Helciam, Sacerdotem magnam; ponderet pecuniam in Templum Domini allatam, &c.

חָסַם: Hoc verbum circulo animadvertitur in nonnullis Codicibus, nec sine causâ. Nam et id parum convenit cum verbo החיני, quo verbo, ver. 9, declaratur facta hæc

fuisse, quæ Josias hoc versu 4 imperabat, et id Veteres alii aliter exhibuerunt. Vulgatus, *confletur*, quia legeret חָסַם, ex חָסַם, *confletur*; Chaldæus חָסַם, et disponat, vel præparet; legebat חָסַם: Syrus, חָסַם, reddet, forte hodiernâ ex scripturâ חָסַם, nisi ex חָסַם. Assentior Clerico existimanti, scriptum fuisse utrobique verbum חָסַם; itaque hoc versu 4, legendum חָסַם, et ponderet, vel numeret; versu 9. וַחֲסִי, et ponderarunt, vel numerarunt.

Dathe.—4 Conveniret Hilkiam, pontificem maximum, eumque juberet numerare a) pecuniam illatam ædi Jovæ.

a) Lectio textus חָסַם Clerico et Hubigantio ejus conjecturam approbanti suspecta videtur. Hæret illa in significatione vulgari verbi חָסַם, perficere, quasi ex hac lectione pontifex maximus jussus esset a rege summam perficere, cum tamen tantum juberetur pecuniæ jam datæ summam cognoscere. Atqui id ipsum etiam lectio recepta potest significare, coll. Job. xxii. 3. Nec me movet, ut eam suspectam habeam, antiquorum interpretum dissensus. Nam οἱ ὁ vertunt: καὶ σφράγισον, quoniam legerunt חָסַם. Vulgatus: *confletur*, idem verbum, quod vers. 9, legitur, חָסַם substituit. Chaldæus habet חָסַם instruat s. paret, legens fortasse חָסַם. Tandem Syrus חָסַם, cujus versio receptæ lectioni respondet. Kennicottus nullam codd. diversitatem in h. v. annotavit.

Ver. 7.

אָמַר לְהַיְיָשָׁב אֵתֵם הַכֶּסֶף הַהוּא
עַל־יְדֵיהֶם כִּי בְּאִמְצָנָהּ הֵם עָשׂוּם :

πλὴν οὐκ ἐξελογίζοντο αὐτοὺς τὸ ἀργύριον τὸ διδόμενον αὐτοῖς, ὅτι ἐν πίστει αὐτοὶ ποιοῦσι.

Au. Ver.—7 Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

See notes on xii. 15.

Ged.—Nor let any reckoning of the money, that is delivered into their hands, be demanded of them: let them act in trust.

Dathe.—7 Attamen non rationes ab eis exigebatur super pecunia eis commissa, nam bona fide agebant.

Ver. 8.

Au. Ver.—8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the

LORD. And Hilkiah gave the book to Shaphan, and he read it.

Scribe.—See notes on 2 Sam. viii. 17, pp. 559, 560.

Bp. Patrick.—*I have found the book of the law, &c.* The book of Deuteronomy, saith Procopius Gazæus. But it was rather the whole book of the law written by Moses; that authentic copy which by God's command was laid up in the most holy place (Deut. xxxi. 24, &c.). About which the Hebrew doctors made great difficulties in their explication of this place, particularly R. Lipman in his Nitzacon, out of which Hottinger hath alleged a long passage concerning this matter, in his *Historica Ecclesiastica*, N. T., sect. 16, par. iv., p. 137, where he justly thinks it a wonder that Josiah should so early fear God, and begin to reform religion, if he had never seen the book of the law before this time. And how should the people have kept such a passover, and the priests been so well instructed in the rites of it this very year (2 Chronicles xxxiv. 19)? For the copies of the book now found could not be so soon made and dispersed every where as to teach them these things. It is most likely therefore, nay certain, that though this was the original book, yet the Jews had many copies of the law among them, though some of them perhaps imperfect or corrupted. For they report that Manasseh blotted the name of Jehovah out of all the books he could find. Hilkiah, therefore, rejoiced that he had found the original, by which all might be corrected. Which had been hid, it is probable, from the impious fury of their idolatrous kings, in some secret place of the temple, where it was now found when they were about to repair it: and the finding it at this very time, when Josiah was making a reformation of religion, could not but be looked upon as a remarkable providence, which very much affected him, as we read afterward.

Ver. 9.

וַיֵּלֶךְ הַסֹּפֵר אֶל־הַמֶּלֶךְ וַיֹּאמֶר
אֶת־הַסֵּפֶר הַזֶּה וַיֵּלֶךְ הַסֹּפֵר
אֶת־הַמֶּלֶךְ הַזֶּה וַיֹּאמֶר הַסֹּפֵר
אֶת־הַמֶּלֶךְ הַזֶּה וַיֹּאמֶר הַסֹּפֵר

καὶ εἰσῆλθεν ἐν οἴκῳ Κυρίου πρὸς τὸν βασιλέα, καὶ ἀπέστρεψε τῷ βασιλεὶ ῥῆμα, καὶ εἶπεν, Ἐχώνευσαν οἱ δοῦλοί σου τὸ ἀργύριον τὸ εὐρεθὲν ἐν οἴκῳ Κυρίου, κ.τ.λ.

Au. Ver.—9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered [Heb., melted] the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord.

9, 12 *Scribe.* See notes on 2 Samuel viii. 17, pp. 559, 560.

Have gathered the money. See notes on ver. 4.

Bp. Horsley.—Rather, “have poured out the money;” namely, from the chest in which it was collected. See Parkhurst, נָחַן.

Parkhurst.—נָחַן. I. In Kal or Niph. *To be poured out, to distil*, as liquids. Exod. ix. 33; 2 Sam. xxi. 10. Comp. Job iii. 24, as money from a chest. 2 Kings xxii. 9; 2 Chron. xxxiv. 17 [these two last instances belong to Hiphil]. In Hiph. *To pour out*. Job x. 10.

Gesen.—Hiph. נָחַן.

1. *To pour out or forth*, Job x. 10; money, 2 Kings xxii. 9; 2 Chron. xxxiv. 17.

Prof. Lee.—Hiph. נָחַן, pres. נָחֵן. Constr. immed. it. med. נָחֵן. (a) *Poured out*. (b) *Melted*. (a) 2 Kings xxii. 9; 2 Chron. xxxiv. 17; Job x. 10. (b) Ezek. xxii. 20.

Houb.—*Servi tui pecuniam ponderarunt*.

9 דודו: Lege דודו, ut *suprà* monuimus ad verbum 4. Omnes Veteres legebant idem verbum hoc versu 9 quod versu 4 extulerunt; quo ex consensu suspicio augetur mendii facti utrobique hodiernis in Codicibus. ... דודו, et dederunt eam (pecuniam). Hic legendum numero plur. דודו, quia non jam unus Helcias agitur, ut versu 4.

Dathe.—9 *Hic, postquam ad regem retulerat de negotio mandato, nempe servos ejus numerasse a) pecuniam in templo Jovæ inventam, &c.*

a) Quod de executione mandati aliud verbum adhibetur, quam in mandato ipso vers. 4, hoc quidem suspicionem movere potest, pro דודו legendum esse דודו, ut sic respondeat verbo vers. 4 de mandato adhibito. Clericus in utroque loco כֹּהֵן vult substitui. Quod in illo quidem minime necessarium videtur, uti modo observavi. In hoc vero num rectius prius כֹּהֵן repetatur, alii judicent.

In the house.

Dathe, Ged., Booth.—In the house of Jehovah [LXX, Arab., Vulg., and 5 MSS.].

Ver. 12.

Houb.—12 וַיֵּחָדֹר אֶחָבוֹר, *et Achobor*. Loco parallelo, 2 Paral. xxxiv. 20. עֲבֹדָר, *Abdon*. Utra scriptura verior, incertum, nec eum *filium Micha* fuisse binominem, colligitur ex scripturâ utrâque עֲבֹדָר et עֲבֹדָר, ut olim scriberetur, quarum similitudine Scribæ facillè decepti fuerint.

Ver. 14.

וְיָהוִי יֹשֶׁבֶת בֵּית־יְרֵמְיָהּ בְּמִשְׁכָּנָהּ וּגְו' —

— καὶ αὕτη κατῴκει ἐν Ἱερουσαλὴμ ἐν τῇ μασηνῇ, κ.τ.λ.

Au. Ver.—14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum, the son of Tikvah [Tikvath, 2 Chron. xxxiv. 21], the son of Harhas [*or*, Hasrah], keeper of the wardrobe [Heb., garments]; (now she dwelt in Jerusalem in the college [*or*, in the second part];) and they communed with her.

In the college.

Pool.—*In the college*; where the sons of the prophets, or others who devoted themselves to the study of God's word, used to meet and discourse of the things of God, and receive the instructions of their teachers. Others both ancient and modern render it, *in another or the second part*, to wit, of the city, i. e., in the suburbs, which also were fortified and walled about by Hezekiah, 2 Chron. xxxii. 5.

Bp. Patrick.—The Hebrew word *mishneh*, which we translate *college* (and which the Targum takes to signify a *school*), is, in the margin of our Bibles, translated *the second part*. For there were three walls about Jerusalem, as Abarbinel observes. Within the *first* of which lived artificers, and the common people; within the *second*, the better sort, the wise men, prophets, and prophetesses, lived; and within the *third*, was the mountain of the Lord, as they speak. Now of the middle part of Jerusalem they think the holy writer here speaks, in which Huldah dwelt.

Ged., Booth.—14—In the suburbs of Jerusalem.

Gesen.—הָעִיר הַשֵּׁנִית *the second part of the city*, Neh. xi. 9, and simpl. מִשְׁנֵה id. 2 Kings xxii. 14; Zeph. i. 10.

Prof. Lee.—*A division of Jerusalem so called.*

Ver. 17.

Houb.—17 וַיֵּלֶךְ הַמֶּלֶךְ, *ut me ad iram*

provocarent. Habent הַמֶּלֶךְ, plene, omnes, quos vidi, Codices, uno 54 excepto, in quo perperam deletum fuit ו', quod scriptum fuerat manu priori.

Ver. 18, 19.

וְיָהוִי יֹשֶׁבֶת בֵּית־יְרֵמְיָהּ בְּמִשְׁכָּנָהּ וּגְו' — 18

הַדְּבָרִים אֲשֶׁר שָׁמָעָהּ : 19 וַיֵּלֶךְ הַמֶּלֶךְ

18 — τάδε λέγει Κύριος ὁ Θεὸς Ἰσραὴλ, Οἱ λόγοι οὓς ἤκουσας, 19 ἀνθ' ὧν ὅτι ἡπαλύνθη ἡ καρδιά σου, κ.τ.λ.

Au. Ver.—18 But to the king of Judah which sent you to enquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, *As touching* the words which thou hast heard;

19 Because thine heart was tender, and thou hast humbled thyself before the Lord, &c.

18, 19 *As touching*, &c. *Tender.*

Houb., Ged., Booth.—18 — Thus saith Jehovah, the God of Israel, Because at the words which thou hast heard, (19) thy heart was softened, &c.

Houb.—19 *Quoniam ad verba, quæ audisti, pavidum fuit cor tuum.*

18 et 19 וַיֵּלֶךְ הַמֶּלֶךְ אֶת־מַלְאָכָיו : Duplex mendum ut loco parallelo, 2 Paral. xxxiv. 26. Nam in illâ serie, (*hæc dicit Dominus Deus*) *Israel, verba quæ audisti quia (pavidum fuit cor tuum,)* nemo non videt nihil esse Hebraicum, ut nec Latinum. Omissum fuit וְ, post וַיֵּלֶךְ, ex similitudine utriusque וְ, et male posita, ante וַיֵּלֶךְ, interpunctio major, ubi ne minor quidem non interciperet seriem, quæ talis est; *ad verba quæ audisti, quia pavidum fuit cor tuum*: vide quæ diximus ad locum parallelum.

Ver. 20.

Au. Ver.—20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place, &c.

Pool.—*In peace*, i. e., in a time of public peace, and the tranquillity of thy kingdom; or so as thou shalt not see all the evil which I will bring upon this place [so *Bp. Patrick*], as the following words explain it; for otherwise he died in battle, chap. xxiii. 29. Besides, he died in peace with God, and was by death translated to everlasting peace.

CHAP. XXIII. 2.

Au. Ver.—2 And the king went up into the

The priests of the second order.

Pool.—*The priests of the second order*; either those two who were next in degree to the high priest, and in case of his sickness were to manage his work [so *Dr. A. Clarke*]; of whom see 2 Sam. viii. 17; or the heads of the twenty-four courses, which David had appointed, 1 Chron. xxiv.

Gesen.—*שני* m. (ר. שני). 1. *Second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as *שני הכהן* the *second priest*, who stands next to the high priest (*שני הכהן*) 2 Kings xxv. 18; Jer. lii. 24; Plur. *שני הכהן*, *sacerdotes secundarii*, priests of the second order, 2 Kings xxiii. 4. So *שני הכהן* the *second chariot* in order, Gen. xli. 43.

Prof. Lee.—Priests of the second rank.

Bp. Patrick.—*The priests of the second order.*] They that were under the high priests; especially the sagan (as the Targum here hath it), who was the vicar of the high-priest, and stood at his right hand when he officiated, as the Jews tell us in Joma, where they say a man could not be made a high-priest unless he had been first a sagan.

The keepers of the door.] Whom the Jews call *amarcelim*; which word we find xii. 10, where the Targum expounds it, "priests that were treasurers:" that is, such Levites as had the custody of the sacred money, which was for the repair of the temple. And the Hebrew phrase is not much different, "the keepers of the thresholds;" that is the entrance into those chambers (as Hottinger thinks) wherein were kept such things as were of public use in the temple. Of which there were seven: wherein the priests' garments were laid up, and other such-like things.

All the vessels.] The word we translate *vessels* or *instruments*, signifies all the various furniture belonging to Baal, and the rest of the false gods, which served either for offering of incense, or sacrifices, or the vestments of the priests, &c.

Baal. See notes on Judg. ii. 11, p. 166.

The grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

For all the host of heaven.

Bp. Patrick.—*All the host of heaven.*] That is, the planets, and the rest of the stars, which the Sabæans, and Chaldeans, and other eastern people, worshipped.

Ver. 5.

וַהֲשִׁיעִית אֶת־הַכֹּהֲנִים אֲשֶׁר נִתְּנוּ
מִלְּךָ יְהוֹדָה וְנִמְכָּר בְּצִמּוֹת פְּעָרֵי
יְהוֹדָה וּמִכְשֵׁי יְרוּשָׁלַם וְאֶת־הַמְּחַפְּזִים
לְבַעַל לְשִׁמְשׁ וּלְגִלְגָל וּלְמִצְרַיִם וּלְכָל
צִבְיָה הַשָּׁמַיִם :

καὶ κατέκασε τοὺς χωμαρίμ, οὓς ἔδωκαν βασιλεῖς Ἰούδα, καὶ ἐθυμίαν ἐν τοῖς ὑψηλοῖς καὶ ἐν ταῖς πόλεσιν Ἰούδα καὶ τοῖς περικύκλῳ Ἱερουσαλὴμ, καὶ τοὺς θυμῶντας τῷ βάαλ, καὶ τῷ ἡλίῳ, καὶ τῇ σελήνῃ, καὶ τοῖς μαζουράθ, καὶ πάσῃ τῇ δυνάμει τοῦ οὐρανοῦ.

Au. Ver.—5 And he put down [Heb., caused to cease] the idolatrous priests [Heb., chemarim, Hos. x. 5. Foretold, Zeph. i. 4], whom the king of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun and to the moon, and to the planets [or, twelve signs, or, constellations], and to all the host of heaven.

The idolatrous priests.

Bp. Patrick.—These idolatrous priests are called *chemarim* in the Hebrew, because they were clothed in black garments (as Kimchi gives the reason, both upon this place and upon Zeph. i. 4); whereas the priests of the Most High were clothed in white; especially those whose genealogy was not questioned. They, indeed, who could not make out their descent, were clothed in a black habit, to distinguish them from undoubted priests; and so were they who had any defect or blemish in their body, as appears from the Talmud in Middoth. And indeed it is certain, that they among the heathens, who sacrificed to the infernal gods, were clothed with such vestments, as appears by Canidia in Horace, lib. i., sat. 8, and Medea in Apollonius Rodius, lib. iii., ver. 861; from whence some think they had the name of *μελαγχόροι*, which we find in some ancient inscriptions. And thus the Egyptians bewailed Osiris, all which was suitable to their nightly sacrifices; wherein they were sad for the absence of the sun, who was meant by Osiris, as Gilbertus Cuperus observes in his Harpocrates, p. 129. And here now we have found the original of these *chemarim*, priests clothed in black. For it was a black ox which represented Osiris among the Egyptians, and it was covered *ἱματίῳ μέλανι βυσσίνῳ*, "with a

black silk garment;" from whence, in all likelihood, the priests came to be so clothed.

Dr. A. Clarke.—5 *The idolatrous priests.* Who these were is not well known. The Chaldee, Syriac, and Arabic call them the *priests* simply, which the kings of Judah had *ordained*. Probably they were an order made by the idolatrous kings of Judah, and called *kemarim*, from כָּמַר, which signifies to be scorched, shrivelled together, made dark, or black, because their business was constantly to attend *sacrificial fires*, and probably they wore *black garments*; hence the Jews in derision call Christian ministers *kemarim*, because of their *black clothes and garments*.

Gesen.—כָּמָר only in plur. כְּמָרִים *idol-priests* 2 Kings xxiii. 5; Hos. x. 5; Zeph. i. 4.

Syr. חַעְמָרָא a priest in general. But this word, as well as other Syriac words relating to Divine worship, is restricted by the Hebrews to idol-worship: see *Gesch. der Hebr. Sprache* p. 58.—As to the etymology,

חַעְמָרָא, is pp. blackness, sadness, and concr. "one who goes about in black, in mourning," hence an ascetic, a priest.

Comp. أَيْبَلٌ, أَحْمَلٌ, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See *Comment. on Isaiah* xxii. 12; xxxviii. 15.

Prof. Lee.—כָּמָר, pl. only, כְּמָרִים. *Syr.*

חַעְמָרָא, *sacrificulus*; v. חַעְמָרָא, *tristatus est*. *Idolatrous priests*, from their ascetic character, as Gesenius thinks; but from

the Pers. کَمَر, belt, worn by the Magi, as Ikenius thinks. See his *Dissertation on the כְּמָרִים*. 2 Kings xxiii. 5; Hos. x. 5; Zech. i. 4.

To burn incense.

Houb.—אָדוֹלֵבִית, et *adolevit*: Legendum, vel אָדוֹלֵבִית, *ad adolendum*, ut legere videtur Syrus, vel אָדוֹלֵבִית, et *adolebant*, ut Græci Intt. et ut Chaldæus.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Bp. Horsley.—5, 8, 8, 9, 13, 15, 15, 19, 20. *High places*; rather, *chapels*. The chapels in verse 9, are to be understood of chapels for the service of Jehovah; but in all the other places, of idolatrous chapels.

Round about.

VOL. II.

Houb.—... וְסִבְיָה: circulo animadvertunt Codices; legendum וְסִבְיָה, et *in circuitu*.

Baal. See notes on Judg. ii. 11, p. 166.

Bp. Patrick.—Unto Baal, to the sun, and to the moon.] Here Baal is distinguished from the sun [so *Dr. A. Clarke*]; and therefore signifies the same with Belus, who was a deified king: and indeed it is highly probable, that not only Baal, but Moloch and Adonis, were the names only of some very potent kings, who were adored when they were dead, and in time were thought to be real gods.

To the planets.

Bp. Patrick.—The Hebrew word *mazaloth*, which the LXX pronounce *mazuroth*, is thought by Procopius Gazæus to be the name of a star, and most likely the evening star: which others take to signify a constellation, as we translate it in the margin; or all the twelve signs. For the Jewish astronomers call the zodiac, *ophanhamazaloth*, the circle of the signs.

Bp. Horsley.—To the planets. The Heb. word seems rather to express the physical influences of the planets.

Gesen.—מַזְלוֹת f. plur. (see note) *constellations*, spec. the twelve signs of the zodiac, 2 Kings xxiii. 5. Sept. μαζουρωθ, as if reading מזווח, as in Job xxxviii. 32. Vulg.

duodecim signa. Targ. מַזְלוֹת, *Syr.* מַזְלוֹת.

—The same word is frequent in later Heb. writers, and also in a form slightly changed in Aramæan; e. g., מַזְלוֹת שָׁמַיָא *constellations of heaven* Targ. Isaiah xlvii. 13; מַזְלוֹת שָׁמַיָא *the twelve signs* Targ. Esth. iii. 7, al.

מַזְלוֹת 2 Kings i. c. *Wisd.* vii. 17, &c.

The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See *Thesaur.* p. 869.

Note. More difficult is it to determine the origin and true signification of the forms מַזְלוֹת and מַזְלוֹת, which are justly regarded as identical, *r* and *l* being interchanged (see in *l*); although it is uncertain which form is the primary one. Taking first, the softer, מַזְלוֹת, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from *r* מַזְלָא to flow; (comp. Lat. *influxus stellarum* Firmic.) or from their *going, revolving*, from *r* מַזְלָא

6 L

q. v., or again, the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. ⁵ **מִנְרֵל** station,

night-quarter, from **ר. נָל** to descend, dismount: as the Arabs in like manner call the zodiac **فلك البروج** circle of palaces.

More correctly, however, the harder **כְּזִיחַ**, Job xxxviii. 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the **כְּזִיחַ** are not *crowns*, as if cognate with **קָדִיחַ** diadem; nor *zones, belts*, from **ר. מָד**, as implying either the belt of Orion or the zone of the zodiac; but in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings*, concr. *forewarners, presagers*, (comp. *præsaga* Stat. Theb. 8, 145,) i. e. constellations having a foreknowledge of future events and foretelling them to mortals, according to ancient and popular belief; see in **ר. מָד** Hiph. no. 1, for the Arabic usage.

Arab. **نذر** IV. to premonish, to admonish.

Prof. Lee.—**כְּזִיחַ**, fem. plur., **ר. מָד**. Arab.

⁵ **מִנְרֵל**, *mansio, domus*. The Arabian name for the signs of the zodiac generally. The

فلك البروج is not the "*circulum palatiorum*," or signs of the zodiac, as Gesenius erroneously states; but that orb (supposing on the Ptolemæan system, that there are many, "*orbs on orbs*") in which they are found. Once, 2 Kings xxiii. 5. But here as the context seems to intimate, *the planets*, **LXX τοῖς μαζουράθ**.

Host of heaven. See notes on ver. 4.

Ver. 6.

— **וַיִּשְׁלֹחַ אֶת־עֲפָרָה עַל־הַבְּרֶכֶת בְּנֵי**

הָעָם:

— **καὶ ἔρριψε τὸν χοῦν αὐτοῦ εἰς τὸν τάφον τῶν υἱῶν τοῦ λαοῦ.**

Au. Ver.—6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder

thereof upon the graves of the children of the people.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Of the children of the people.

Pool.—i. e., of the common people, whose graves were made together in some common place, which was generally accounted very impure and contemptible, and therefore a fit place for this filth to be thrown into. Or, of bastards, who are oft called *the children of the people*; who as they had this brand of infamy laid upon them, that they might not enter into the congregation of the Lord, Deut. xxiii. 2; so possibly they were exposed to this further ignominy, to be buried in a peculiar, and in the most infamous place. Or rather, as it is in the Hebrew, *of that people*, i. e., those idolatrous people, as it is explained, 2 Chron. xxxiv. 4, and here sufficiently implied in this and the foregoing verse.

Dathe, Ged., Booth.—Upon the graves of the common people.

Ver. 7.

וַיַּתֵּץ אֶת־בְּתֵי הַקְּדָשִׁים אֲשֶׁר בְּבֵית יְהוָה אֲשֶׁר הָקְדָּשִׁים אֲרָגוֹת שָׁם בְּתָיִם לְאִשְׁרָה:

καὶ καθεῖλε τὸν οἶκον τῶν καθῆσιμ τῶν ἐν τῷ οἴκῳ Κυρίου, οὗ αἱ γυναῖκες ὑφαινον ἐκεῖ χεττίμ τῷ ἄλσει.

Au. Ver.—7 And he brake down the houses of the sodomites, that were by the house of the Lord where the women wove hangings [Heb., houses] for the grove.

Sodomites. See notes on 1 Kings xiv. 24, pp. 825, 826.

Bp. Patrick.—R. Solomon Jarchi thinks it probable, that among those who worshipped the statues of the moon, or Venus, there were those who prostituted themselves to filthy mixtures. But Mr. Selden, by *kedeshim* (which we translate *sodomites*), understands the priests of Astarte, whom St. Jerome upon Hosea iv. calls *exsectos*, upon pretence of greater purity, depriving themselves of those parts that serve for procreation of children.

Hangings.

Or, *garments* for the service of the grove, for the idols or the priests belonging to them. Heb. *houses*, i. e., either little chapels made of woven work, like those which were made of silver, Acts xix. 24; within which

there were some representations of their grove idols; or rather, tents made of those curtains. So *Bp. Patrick*.

Gesen.—גֶּזֶן. 1 A moveable house or dwelling, a tent, tabernacle, Arab. بيت. Gen. xxvii. 15; xxxiii. 17; of tabernacles, consecrated to idols, 2 Kings xxiii. 7; comp. גֶּזֶן No. 3, 4.

Grove. See notes on Exod. xxxiv. 13, vol. i., p. 376.

Ver. 8.

וַיָּבֵא אֶת־כָּל־הַכֹּהֲנִים מִצָּרֵי יְהוּדָה וַיַּמְחֵם אֶת־הַבָּמֹת וְאֶת־הַמִּזְבְּחֹת וְאֶת־הַכֹּהֲנִים מִגִּבְעָה עַד־בֶּעֶר־שֶׁבַע וְנָחָץ אֶת־בָּמֹת הַשָּׁעָרִים וְאֶת־פֶּתַח מַעַר יְהוֹשֻׁעַ שַׂר־הָעִיר וְאֶת־עַל־שָׁמְאוֹל אִישׁ בְּמַעַר הָעִיר :

καὶ ἀνήγαγεν πάντας τοὺς ἱερεῖς ἐκ πόλεως Ἰουδα, καὶ ἔμιανε τὰ ὑψηλά, οὗ ἐθυμιάσαν ἐκεῖ οἱ ἱερεῖς ἀπὸ Γαιβὰλ καὶ ὥς Βηρσαβεί· καὶ καθεῖλε τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πόλεως Ἰησοῦ ἀρχοντος τῆς πόλεως, τῶν ἐξ ἀριστερῶν ἀνδρὸς ἐν τῇ πύλῃ τῆς πόλεως.

Au. Ver.—8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city.

Brake down the high places of the gates.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Of the gates.

Houb., Horsley, Ged., Booth.—Of the satyrs.

Houb.—8 *Accersitis autem ex urbibus Judæ Sacerdotibus, contaminavit aras, ubi sacrifici thura incendebant, à Gabaa usque ad Bersabee, subvertitque aras Satyrorum, quæ erant in portâ Josue, principis civitatis, ad sinistram eorum, qui urbis portam subibant.*

8 רִבָּא : Meliùs רִבָּא, et venire jussit. ... קָמַח סֹכָה, incendebant hic thura. Legendum שׁ, ibi; fuit ה malè geminatum, ex ה subsequenti... במֹת שָׁעִים. Plerique vertunt, excelsa portarum. Tamen malè portarum, ubi agitur una porta Josue. Tolera-biliùs Chaldæus חֲרִימָא, janitorum. Nos

הַשָּׁעִרִים sic tractamus, ut הַשָּׁעִרִים, pilosorum, vel satyrorum, de quorum cultu et sacrificiis interdicatur, Lev. xvii. 7. ... על שֹׁמֵאל אִישׁ, ad dexteram viri. Hæc sine addito, nihil significant. Chaldæus monet nos, omissum fuisse בָּמָה, vel לְבָמָה, post שֹׁמֵאל, ut sit ad dextram viri, intrante eo portam urbis. Nempe Chaldæus habet, על שֹׁמֵאל גִּבְעָה בְּמַעֲלָה, על שֹׁמֵאל אִישׁ, ad sinistram viri, eo intrante portam.

Dathe.—8 Removit omnes sacerdotes ex oppidis Judææ, et polluit loca excelsa, in quibus adoleverant, a Gibeæ usque ad Bersabam. Destruxit sacella portarum a) et in primis id, quod erat ad introitum portæ Josuæ, urbis præfecti, ad sinistram ei, qui portam urbis intrabat.

a) Quoniam מִצָּרֵי in numero plurali legitur, in singulis portis aræ, uti vulgatus vertit, exstructæ videntur, ut intrantes et exeuntes idola, quibus aræ istæ dicatæ erant, adorarent. Quod si est, sequens שָׂמַח præcipuam aliquam aram ararum indicat, in loco illo designato, de quo nihil amplius constat, exstructam. Sed οἱ ὁ legerunt singularem: καὶ καθεῖλε τὸν οἶκον τῶν πυλῶν τὸν παρὰ τὴν θύραν τῆς πόλεως, κ.τ.λ., nec non Arabs.

וְנָחָץ [וְנָחָץ] et diruit sacella portarum, in primis id, quod erat ad introitum portæ Josuæ. מִצָּרֵי = מִצָּרֵי, cf. vs. 15: etiam altare illud et sacellum (הַמִּזְבֵּחַ) diruit, cre-mavitque sacellum, comminuit in pulverem. Ceterum bene Dathius: "quoniam," etc. [vid. supra].

Ver. 10.

וַיַּמְחֵם אֶת־הַחֹתֶמֶת אֲשֶׁר בְּנֵי־הַלֵּם לְבִלְתִּי לְהַעֲבִיר אִישׁ אֶת־בְּנוֹ וְאִתּוֹ בָּתּוֹ בָּאֵשׁ לְמֹלֶךְ :

בְּנֵי

καὶ ἔμιανε τὸν Ταφὲθ τὸν ἐν φάραγγι υἱοῦ Ἐννὸμ, τοῦ διαγαγεῖν ἄνδρα τὸν υἱὸν αὐτοῦ καὶ ἄνδρα τὴν θυγατέρα αὐτοῦ τῷ Μολὼχ ἐν πυρὶ.

Au. Ver.—10 And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech.

Topheth.

Dr. A. Clarke.—St. Jerome says, that Topheth was a fine and pleasant place, well watered with fountains, and adorned with gardens. The valley of the son of Hinnom, or Gehenna, was in one part; here it appears the sacred rites of Molech were performed,

and to this all the filth of the city was carried, and perpetual fires were kept up in order to consume it. Hence it has been considered a *type of hell*; and in this sense it is used in the New Testament.

It is here said that Josiah *defiled* this place *that no man might make his son or his daughter to pass through the fire*. He destroyed the *image* of Molech, and so polluted the place where he stood, or his temple, that it was rendered in every way abominable. The rabbins say that Topheth had its name from תפ, a *drum*, because instruments of this kind were used to drown the cries of the children that were put into the burning arms of Molech, to be scorched to death. This may be as true as the following definition: "Topheth, or the valley of the son of Hinnom, was a place near Jerusalem, where the filth and offal of the city were thrown, and where a constant fire was kept up to consume the wretched remains of executed criminals. It was a human shambles, a public chopping-block, where the arms and legs of men and women were quartered off by thousands." *Query*, On what *authority* do such descriptions rest?

Gesen.—תפ I. pp. *Spittle*. II. With the art. תפ, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in מנ lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 Kings xxiii. 10; Jer. vii. 32; xix. 6, 13, 14. מְנוֹחַ תְּפֹתֵי Jer. vii. 31 *high places of Tophet*, i. e., artificial mounds, tumuli, on which those sacrifices were offered.—As to the etymology of the name תפ, it is commonly referred to תפ to spit, and rendered "place to be spit upon," i. e., to be abhorred; but it seems to have borne this name with all, even among the idolaters themselves. Better, therefore, with Noldius in *Vind.*, p. 948, with Lorschbach, and others, to regard תפ as i. q. תפח q. v. denoting *place of burning* sc. of dead bodies in the funeral rites.

Children of Hinnom.

Ged., Booth.—Ben-Hinnom.

Houb.—10 בני דם, *filiorum Ennom*. Masora, ...בן, *filii* [sic *Dathe*]; sic lego in Codice Orat. 53. Ita etiam legebant Veteres.

Pass through the fire. See notes on Lev. xviii. 21, pp. 458—460.

Molech. See notes on 1 Kings xi. 7, p. 807.

Ver. 11.

וַיִּשְׁבֹּת אֶת־הַסּוּסִים אֲשֶׁר בְּתוֹכָם
מִלְכֵי יְהוּדָה לִשְׂמֵשׁ מִבְּנֵי בֵית־יְהוָה
אֶל־לִשְׁפָתָה נְתַרְמֶלֶךְ חֲפָרִים אֲשֶׁר
בְּפִרְזֵיהֶם וְאֶת־מִרְכְּבוֹת הַשָּׁמֶשׁ שָׂרָה
בָּאֵשׁ :

καὶ κατέκαυσε τοὺς ἵππους οὓς ἔδωκαν βασιλεῖς Ἰουδα τῷ ἡλίῳ ἐν τῇ εἰσόδῳ οἴκου κυρίου εἰς τὸ γαζοφυλάκιον Νάθαν βασιλεως τοῦ εὐνούχου ἐν φαρουρίμ· καὶ τὸ ἄρμα τοῦ ἡλίου κατέκαυσεν πυρὶ,

Au. Ver.—11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain [*or, eunuch, or, officer*] which *was* in the suburbs, and burned the chariots of the sun with fire.

Chamberlain [*or, eunuch, or officer*]. See notes on 1 Kings xxii. 9, p. 865.

Pool.—*The horses*; either, 1. The carved or graven horses, to which were adjoined a graven chariot, in which there might be the picture of the sun, which the heathens used to represent in this manner. Or rather, 2. Living horses; for, 1. Such the eastern nations used to consecrate to the sun, to signify the swiftness of his motion. 2. These horses are mentioned apart from the chariots, and are said to be *given to the sun*, which is not said of the chariots; and to be *taken away*, when *the chariots were burnt*, &c.; and a certain place is here allotted to the horses, not to the chariots. *To the sun*; either to be sacrificed to the sun; or to drag those chariots in which the kings, or some other in their stead, and by their appointment, went forth every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, as Xenophon testifies. *At the entering in of the house of the Lord*, i. e., by the gate of the outward court of the temple; for the courts are oft contained under the name of the house or temple. *The chamberlain, or officer*, to whom the care of these horses was committed. *In the suburbs*; either, 1. Of the city of David; or rather, of the temple; in certain outward buildings belonging to the temple, and the uses thereof. See Ezek. xlv. 2. Heb., in *Parvarim*; a place near the temple, called also *Parbar*, 1 Chron. xxvi. 18, though it be not now known either where it was, or why it was so called.

Bp. Patrick.—11 *He took away.*] That is, he destroyed, as the Hebrew word signifies, ver. 5, where we translate it, "he put down the chemarim;" that is, destroyed or slew those priests, as Bochartus interprets it. So Lev. xxvi. 6, we translate the same word, "I will rid evil beasts out of the land;" that is, destroy them. The LXX here translate it κατέκαυσε, "he burnt" the horses; as before, κατέκαυσε χωμήριμ, "he burnt the priests." Though, perhaps, in both places it should be κατέπαυσε, "he made to cease," as the Hebrew word literally signifies.

Had given to the sun.] That is, had consecrated to the sun; as Lev. xx. 2, they are said to give their children to Moloch. A great number of authors tell us, that among several nations these animals were sacred to the sun (as hawks and some other creatures were), because of their swiftness in their course. But it is uncertain whether they were kept to be sacrificed to the sun (as they were among the Massagetæ, Persians, Armenians, and other people mentioned by Bochartus), or only to be led forth in pomp (as some of the Jews speak) every morning to meet the rising sun. Or, as others take it, the worshippers of the sun got upon these horses early in the morning, and rode out to adore the sun at its rising (see Hierozoicon, par. i., lib. xi., cap. 10).

Which was in the suburbs.] So the Targum interprets the word *parvarim*; which most translations retain as the name of a place, unto which the street in which these horses were kept reached; from the chamber of Nathan-melech. He was the principal officer, perhaps, that looked after them: and had the oversight of all those stables which were built from the temple gate to Parvarim. And perhaps he rode out himself every morning upon one of them, to salute the rising sun in the king's name.

And burned the chariots of the sun with fire.] The ancients fancied the sun itself was carried about in a chariot (as Bochart observes in the place above mentioned), and therefore chariots as well as horses were dedicated to it. Which he makes an argument, that they were not mere brazen, silver, or golden statues of horses that are here meant; but real living horses to draw those chariots (see Vossius, de Orig. et Prog. Idol., lib. xi., cap. 4). Some of those who think they were only imagines equorum et quadrigarum (as Selden speaks, Syntag. ii. De Diis

Syria, cap. 8), "images of horses and chariots," made of some metal or other, imagine they were represented in the shape of griffins, as the famous M. Spoon thought (see Dr. Hyde, De Relig. Vet. Pers., p. 117).

Ged.—11 *He took away the horses which the kings of Judah had dedicated to the sun, and which were at the entrance of the house of the Lord, by the apartment of Nathan-melech the eunuch, in the suburbs: and, &c.*

Booth.—11 *And he took away the horses which the kings of Judah had dedicated to the sun, which were at the entrance of the house of Jehovah, by the chamber of Nathan-melech, the eunuch, which was in the suburbs, &c.*

Gesen.—פָּרָר 1 Chron. xxvi. 18, and plur. פָּרָרִים 2 Kings xxiii. 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, פָּרָרִים. The form פָּרָר corresponds to Pers. فرار, فرارة, فروار, پَرور; also فروال, فرواله; which signify a *summer house*, or rather an *apartment open on all sides to the light and air*. In the Targ. and Talm. פָּרָרִים and פָּרָרִים are the *suburbs* or places adjacent to a city.

Prof. Lee.—פָּרָרִים, pl. m. once, 2 Kings xxiii. 11. The LXX, Vulgate, and Syriac leave this word untranslated, the last having a פ for the second ר. Modern interpreters translate it *suburbs*, but on what good authority it does not appear. Gesenius goes to the Persian, and considers it as compounded

of פָּרָר, a wall, rampart, and פָּרָר, possessing. But surely the Jews would be under no necessity to borrow a word to express what was *outside the wall*; and, besides this, the passage requires a place near the Temple, as Bochart has rightly observed. If it is not a Semitic word, it is probably connected in signification with the sun or its worship.

Now the Persian پَرور, denotes *flying, swift*, and would be a suitable epithet for the horses of the sun, being dedicated ὡς ταχύτατοι τῷ ταχυτάτῳ; and we might then translate the clause, וְהָיָה הָיָה הָיָה הָיָה הָיָה at the chamber of Nathan-melech, the eunuch, who was over the swift (horses).

Houb.—11 *Interdixitque, ne equi illi, quos reges Judæ soli donabant, domum Domini, in ædem Nathan-melech, eunuchi, qui*

in Pharurim erat, admitterentur, currusque solis igne combussit.

11 כבא : Potius כבא, ut habent Codices tres Orat. ne ingrederentur. Ita Chaldaeus, כבאלא, ab ingressione; etiam Clericus, ab introitu. Alii, in introitu, quanquam vetante מ prepositione. Quod si מ non est praepositio, habet כבא potius exitum, quam introitum... בפרורם, in Pharurim. Codex Orat. 42. סודים, sine altero י. Codex autem 53. סודים, per Daleth, ultima in syllaba, ut legebat Syrus.

Dathe.—11 Sustulit quoque equos, quos reges Judææ soli consecraverant ad introitum templi Jovæ prope conclave Nathanmelechi, aulici hominis, in Parvarim. a) Currus autem solis igne combussit.

a) Hebr. סודים quid significet, incertum est. Multi per suburbium explicant. Alii cum interpretibus antiquis habent pro nomine proprio loci, qui templo vicinus fuerit; cf. Bochartus in Hieroz., p. i., lib. ii., cap. 10, p. 175.

Ver. 13.

וְאֶת-הַמָּוֹת אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם
אֲשֶׁר מִימֵין לְחֶרֶם-הַמִּשְׁחָה אֲשֶׁר בְּנָה
שְׁלֹמֹה מֶלֶךְ-יִשְׂרָאֵל לְעִשְׂתָּתָהּ. שָׁקָץ
בְּיָדָיו וּלְכַמּוֹשׁ שָׁקָץ מֹאָב וּלְמִלְכָם
הַיָּעֲבָת בְּנֵי-עַמּוֹן מִמָּוֶה חֲמֻלָּה :

καὶ τὸν οἶκον τὸν ἐπὶ πρόσωπον Ἱερουσαλὴμ
τὸν ἐκ δεξιῶν τοῦ θρους τοῦ Μωσθαβ δὲ ἄκο-
δόμησε βασιλεὺς Ἰσραὴλ τῇ Ἀσ-
τάρτῃ προσοχθίσματι Σιδωνίων, καὶ τῷ Χαμῶς
προσοχθίσματι Μωάβ, καὶ τῷ Μολόχ βδε-
λύγματι υἱῶν Ἀμμων, ἐμίανεν ὁ βασιλεὺς.

Au. Ver.—13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption [that is, the mount of Olives], which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

Bp. Patrick.—13 Mount of corruption.] That is, mount Olivet (1 Kings xi. 2), which was anciently called harmischah, the mount of unction; because of the olives that grew there in great plenty; but by way of contempt and scorn, was called by the prophets harmaschith, the "mount of corruption," because of the idols that were placed there, whereby the people were corrupted in their religion.

Which Solomon the king of Israel had builded.] It is not to be doubted but these detestable idols had been taken away by such religious kings as Asa, Jehoshaphat, and Hezekiah; but they were restored again by their impious successors, in the very same place, and the same figure with those ancient ones; and so are here called those that Solomon made, because he was the first author of them [so Pool], or at least permitted them to be made by his wives, and connived at their worship, as R. Levi thinks.

Commentaries and Essays.—המסדה. The mount of olives, so called on account of this profanation, by a little change of the letters from המסדה. But it may be queried, whether it stood so originally, or was altered afterwards for the sake of the allusion, as the Chaldee reads סוד ירום, mons olivarum, and a Hebrew MS. reads דר המסדה. This, among many other instances, affords a suspicion of wilful corruption.

Gesen.—המסדה pp. part. Hiph. (ר. שחח) destroying, a destroyer; hence Subst.

1. destruction.

2. a snare, trap, Jer. v. 26, comp. מלש. Hence, an ambush, i. e., troops in ambush, 1 Sam. xiv. 15. Also הר המסדה, mount of destruction, or snare-mountain; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. li. 25.

Houb.—13 Contaminavit etiam rex aras, quæ erant contra Jerusalem ad dexteram montis olivarum, quas rex Salomon ædificarat Astaroth, idolo Sidoniorum, &c.

13 הר המסדה : Nos, post Clericum, montis olivarum, ex radice משה, ungere; quia forte oleo, quod nascebatur in monte Oliveti, idolatræ excelsorum locorum in suos usus utebantur. In re incerta conjecturæ indulgendum, ut etiam indulgent, qui convertunt, perditionis.

Jerusalem. See notes on Josh. x. 1, pp. 56, 59.

Ashtoreth. See notes on Judg. ii. 13, p. 166.

Chemosh. See notes on 1 Kings ii. 7, p. 33.

Milcom. See notes on 1 Kings xi. 5, p. 807.

Ver. 15.

Au. Ver.—15 Moreover the altar that was at Beth-el, and the high place which Jeroboam the son of Nebat, who made Israel

to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

High place. See notes on 1 Kings iii. 3, pp. 719—721.

Grove. See notes on Exod. xxiv. 13, vol. i., p. 376.

Houb.—15 וישחף את המזבח, *et combussit excelsum*. Ex eo loco colligi potest, fuisse aliquando *excelsa* lignea, seu locum editum, in modum theatri, fulcris nixum ligneis. Nam si *excelsa* fuissent tantum terræ aggeres, non necesse fuisset hæc comburi, et in cineres redigi. Cæterum במזבחות sunt aliquando *aræ* ipsæ locorum excelsorum, etsi hoc versu *ara* distinguitur ab *excelsa*.

Ver. 16.

וַיִּפְקֹד וַיִּשְׁחָף וַיִּבְרֹךְ וַיִּשְׁלַח וַיִּקַּח אֶת-הַעֲצָמוֹת מִן-הַקְּבָרִים וַיִּשְׂרֹף עַל-הַמִּזְבֵּחַ וַיִּטְמְנֵהוּ בְּדָבָר יְהוָה אֲשֶׁר-הָרָא אִישׁ הָאֱלֹהִים אֲשֶׁר-הָרָא אֶת-הַדְּבָרִים הָאֵלֶּה :

καὶ ἐξένευσεν Ἰωσίας καὶ εἶδε τοὺς τάφους τοὺς ἐκεῖ ἐν τῇ πόλει, καὶ ἀπέστειλε, καὶ ἔλαβε τὰ ὀστᾶ ἐκ τῶν τάφων, καὶ κατέκαυσεν ἐπὶ τῷ θυσιαστήριον, καὶ ἔμιανεν αὐτὸ, κατὰ τὸ ῥῆμα κυρίου, ὃ ἐλάλησεν ὁ ἄνθρωπος τοῦ θεοῦ ἐν τῷ ἐστάναι Ἰεροβοὰμ ἐν τῇ ἑορτῇ ἐπὶ τῷ θυσιαστήριον καὶ ἐπιστρέψας ἤρε τοὺς ὀφθαλμοὺς αὐτοῦ ἐπὶ τὸν τάφον τοῦ ἀνθρώπου τοῦ Θεοῦ τοῦ λαλήσαντος τοὺς λόγους τούτους.

Au. Ver.—16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

Ken.—This verse is now remarkably defective, in the Heb. text; but is happily complete in the Greek version, supported by the old Hexaplar Syr. MS. in this manner, *And as Josiah turned himself, he spied the sepulchres that were there in the mount; and sent, and took the bones out of the sepulchres, and burnt them upon the altar, and polluted it: according to the word of the Lord, which the man of God proclaimed [when Jeroboam stood by the altar, at the feast. And (king Josiah) turning about,*

cast his eyes on the sepulchre of the man of God] *who proclaimed these words. Then he said, &c.* See 1 Kings xii. 32—xiii. 3: and *Hallet's Note*, ii. 5. So *Hallet, Clarke, Booth.*

Ver. 17.

וַיֹּאמֶר מַה הַצִּיּוֹן הַלֵּז אֲשֶׁר אָנֹכִי רֹאֶה וְנִבִּי

καὶ εἶπε, τί τὸ σκόπελον ἐκεῖνο, ὃ ἐγὼ ὁρῶ, κ.τ.λ.

Au. Ver.—17 Then he said, What title is that that I see, &c.

What title.

Bp. Horsley.—Rather, "What dry heap."

Gesen.—פָּז m. (r. פָּז pp. to set up) a pillar, cippus, a short column, as being set up; either sepulchral, 2 Kings xxiii. 17; Ez. xxxix. 15; or as a way-mark, guide,

Jer. xxxi. 21.—Chald. id. Syr. ܠܐܘܝܬ, Arab. ^{سورة} صرة, id.

Ver. 19.

וְכָל-אֶת-כָּל-בֵּיתֵי הַבָּמֹת אֲשֶׁר-בְּצִרְיָ שָׁמְרוֹן אֲשֶׁר עָשָׂה מְלֶכִי יִשְׂרָאֵל לְהַכְעִים חֲסִיר וַאֲשֵׁיחֹו וְנִבִּי

καὶ γε πάντας τοὺς οἴκους τῶν ὑψηλῶν τοὺς ἐν ταῖς πόλεσι Σαμαρείας, οὓς ἐποίησαν βασιλεῖς Ἰσραὴλ παροργίζεω Κύριον, ἀπέστησεν Ἰωσίας, κ.τ.λ.

Au. Ver.—19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the LORD to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

In the cities of Samaria—to provoke the Lord.

Houb.—בשר שמרון, in urbibus Samariæ. Ita legitur Lib. i., cap. xiii. 32, ubi Græci habent in Samariâ. Non malè eo loco in urbibus; non item hic, ubi meliùs בשר, in urbe. Nam tangi unam urbem Samariam demonstrat illud שם, ibi, quod legitur ver. 20. Nempe id adverbium notare solet locum unum, non plures. Non semel scriptum fuit mendosè, pro שם: vide dicta ad Jud. xii. 7...שם, ad irritandum. Omnes Veteres, præter Chaldæum addunt, Dominum; nempe legunt שמו, quod nomen

flagitat verbum activum חָתַם, quo casu utatur. Facile omissum fuerit nomen חָתַם in Chaldæo Interprete, quia id scribebatur, quæ duæ minutæ litteræ vetustate perierint.

Ver. 20.

Au. Ver.—20 And he slew [or, sacrificed] all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

High places. See notes on 1 Kings iii. 3, pp. 719—721.

Pool.—The priests of the high places; either, 1. The priests which Jeroboam had made of the meanest of the people, whom he slew, both for their presumptuous usurpation of that sacred office, which of itself was punishable with death by God's law, Numb. iii. 10, and for their idolatry. Or, rather, 2. The priests of Baalim; by comparing this verse with the former, where speaking of the same high places, he doth not say, which Jeroboam made, as is usual when he speaks of the high places of the calves; but, which the other kings of Israel made, who were divers of them worshippers of Baal; and by considering the parallel place, 2 Chron. xxxiv. 4, where it is said, they brake down the altars of Baalim, &c.

Ver. 24.

וְגַם אֶת־הַקִּלְבִּיִּם וְאֶת־הַיִּדְעָנִים וְאֶת־הַתְּרָפִים וְאֶת־הַגִּלְגָּלִים וְגו'
καὶ γὰρ τοὺς θεληγὰς, καὶ τοὺς γνωριστάς,
καὶ τὰ θεράφιν, καὶ τὰ εἰδωλα, κ.τ.λ.

Au. Ver.—24 Moreover the workers with familiar spirits, and the wizards, and the images [or teraphim, Gen. xxxi. 19], and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, &c.

Familiar spirits, wizards. See notes on Levit. xx. 6, vol. i., pp. 469, 470.

Images. See notes on Gen. xxxi. 19, vol. i., pp. 50, 51.

Idols. See notes on Levit. xxvi. 30, vol. i., pp. 499, 500.

Ver. 25.

Au. Ver.—25 And like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Bp. Patrick.—25 He doth not compare him with David and Hezekiah (as Procopius Gazæus here notes), but with other pious kings, such as Asa, Jehoshaphat, and Jotham; who were far inferior to him in piety. And Hezekiah himself was not so exact, and did not make such a thorough search as he did, after all idolatrous practices. The nation also was so much corrupted since his days, by his son, Manasseh, who reigned a long time, that it made the work of reformation more difficult in the time of Josiah. Yet in some regard Hezekiah excelled him; and therefore the same character is given of him xviii. 5, which is here given of Josiah; because of his trust in God, in the time of his greatest distress, for which he was very eminent. But as to repentance, Josiah was most exemplary.

Ver. 28.

Au. Ver.—21 Book of the Chronicles. See notes on 1 Kings xiv. 19, p. 824.

Ver. 29.

Au. Ver.—29 In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him.

Pool.—When he had seen him, i.e., when he fought with him, or in the first onset [so *Ged.*, Booth.]. Thus fighting is called a looking in the face, 2 Kings xiv. 8.

Ver. 30.

וַיִּרְפָּצֵהוּ צַבָּרָיו מֵת מִמֶּגֶדּוֹ וְגו'
καὶ ἐπεβίβασαν αὐτὸν οἱ παῖδες αὐτοῦ νεκρὸν
ἐκ Μαγεδδῶ, κ.τ.λ.

Au. Ver.—30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre, &c.

Dead.

Houb., Horsley, Clarke, Ged., Booth.—Dying.

The word מֵת should here be considered as a participle, *dying*, for it is certain he was not *dead*; he was *mortally wounded* at Megiddo, was carried in a *dying state* to Jerusalem, and *there he died* and was buried. See 2 Chron. xxxv. 24.—*Dr. A. Clarke.*

Ver. 33.

וַיֵּאָסְרוּהוּ פְּרֻעָה נֹלָה בְּרִבְלָה בְּאֶרֶץ
חֲמַת בְּמִלְחָה בְּיָדֵי שָׂרָם וְגו'
מִלְחָה

καὶ μετίστησεν αὐτὸν Φαραὼ Νεχαὼ ἐν
'Ραβλαὰμ ἐν γῇ Ἐμὰθ τοῦ μὴ βασιλεύειν ἐν
'Ιερουσαλὴμ, κ.τ.λ.

Au. Ver.—33 And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath, that he might not reign [or, because he reigned] in Jerusalem, &c.

Pool.—That he might not reign [so Houb., Ged., Booth.]; or, because he had reigned, i.e., taken the kingdom without right, and without his leave. Or, according to the other reading, in the beginning of his reign; the word reigning being commonly used for beginning to reign; when he was scarce warm in his throne. *A tribute*, to wit, a yearly tribute, whereby they should acknowledge him to be their superior; and for which he would be their protector when they needed his help.

Bp. Horsley.—For יסדו, read, as in 2 Chron. xxxvi. 3, יסדו, and for בם, read, with many of Kennicott's best MSS., סם,—deposed him—from being king.

Houb.—33 בסך: Rectè Masora, סם, ne regnaret. Sic fuerat scriptum manu priori in Codice Orat. 53, in quo littera ס partem oblitterata, fuit atramento novo renovata.

Dathe.—33 Hunc Pharaon Necho Riblæ in regione Hamathensi in vincula conjecit, cum regnare Hierosolymæ cœpisset.

Ver. 34.

Au. Ver.—34 And Pharaoh nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, &c.

Dr. A. Clarke.—Turned his name to Jehoiakim.] These names are precisely the same in signification: ELIAKIM is God shall arise; JEHOIAKIM, Jehovah shall arise: or, the resurrection of God; the resurrection of Jehovah. That is, God's rising again to show his power, justice, &c. The change of the name was to show Nechoh's supremacy, and that Jehoiakim was only his vassal or viceroy.

Gesen.—יְהִיָּאִים (whom God hath appointed) Eliakim, pr. n. m. a) of a prefect of the palace under king Hezekiah, 2 Kings xviii. 18, &c. b) a son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to יְהִיָּאִים (whom Jehovah hath appointed), 2 Kings xxiii. 34, &c.

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Ver. 35.

Au. Ver.—35 — he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechoh.

Bp. Patrick.—According to his taxation.] Proportionable to every man's estate.

Maurer.—'אֶשׁ קָצְרוּ בְּנֵי יִשְׂרָאֵל וְיָצְאוּ אֶת כֶּסֶף וְזָהָב לְפָרָעֹה נֶחֱחַ' *ab unoquoque, prouti aestimatus erat, exegit argentum cet. בְּנֵי יִשְׂרָאֵל ursit, adegit hic cum gemino acc. constructum vides.*

CHAP. XXIV. 1.

וַיָּשָׁב וַיִּמְרֹד־בּוֹ —

— καὶ ἐπέστρεψε καὶ ἠθέτησεν ἐν αὐτῷ.

Au. Ver.—1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

Then he turned and rebelled against him.

Houb.—Postea iterum rebellans, ab eo defecit.

וַיָּשָׁב בּוֹ: Verbum pro verbo, et rediit, et rebellavit in eum. Indicat verbum וַיִּמְרֹד, iterationem verbi וַיָּשָׁב, nam jam rebellaverat Joakim adversus Ægypti regem. Sed hoc primum rebellat Joakim in regem Assyriorum; itaque adjungenda iteratio ad verbum וַיָּשָׁב, non autem ad בּוֹ, quod affixum pertinet ad regem Assyriorum.

Ver. 2.

Au. Ver.—2 Bands. See notes on 2 Kings vi. 23, p. 896.

Ver. 3.

אָתָּה וְעַל־פִּי יִהְיֶה הַיְּהוָה קִיחָגְדָה לְחֹסֶרֶת מַעַל פָּגְיוֹ בְּחַטָּאת מִנְּשָׁח כָּל־אֲשֶׁר עָשָׂה:

πλήν ἐπὶ τὸν θυμὸν κυρίου ἦν ἐν τῷ Ἰούδα ἀποστήσασαι αὐτὸν ἀπὸ τοῦ προσώπου αὐτοῦ ἐν ἀμαρτίαις Μανασσῆ κατὰ πάντα ὅσα ἐποίησε.

Au. Ver.—3 Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did.

Houb.—3 Neque enim in Judam hæc advenerunt, nisi Domino mandante; ut eos, propter peccatum Manasse, et omnia quæ perpetrarat, è conspectu suo tolleret.

3 וְעַל פִּי הַיְּהוָה, ad mandatum Domini erat hoc. Sic tractamus יהוה, tanquam וְעַל פִּי הַיְּהוָה; nam sic licet per genus femininum, quod pro neutro genere habent Hebræi. Veteres plerique, pro ו, legunt וָ, ira,

6 M

ut infra ver. 20. Sed versus 20, ex hoc 3, potius emendandus, ut mox dicemus. ... להסיר; legendum להסיר, cum affixo, ut *tolleret* eum, ne casum non habeat verbum *Hiphil*. Itaque non sine affixo legunt omnes Veteres. ... כלל: Lego בכל, in Codice Orat. 42 quod sic legendum, addendumque י, quod exhibent Syrus et Græci Intt. ut sit וכלל, et *propter omnia (quæ fecerat)*.

Ver. 4.

וְגַם דִּם-הַנֶּחֱלִי אֲשֶׁר שָׁפַךְ רֹגוֹ
קֶץ ב'ו'

καὶ γε τὸ αἷμα ἀθῶον ἐξέχεε, κ.τ.λ.

Au. Ver.—4 And also for the innocent blood that he shed, &c.

Houb.—4 *Et propter innoxium sanguinem, quem fuderat Manasses, &c.*

4 וגם דם: Non dubium, quin דם, et *propter sanguinem*, ut legere videtur Vulgatus. Aliter nulla erit series.

Maurer.—[דִּם-הַנֶּחֱלִי]. See Hitzigium Be-griff, p. 135, articulus hic soli adjectivo additus est, ut Gen. xli. 26. 1 Sam. xix. 22, al. Sed נֶחֱלִי hic non esse adjectivum (uti est in sequenti נֶחֱלִי) sed substantivum, plane apparet ex eo, quod דם per Patach scriptum est: *sanguis insontis, insontium*.

Ver. 5.

Au. Ver.—*Book of the Chronicles.* See notes on 1 Kings xiv. 19, p. 824.

Ver. 6.

Au. Ver.—6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead.

Bp. Patrick.—6 *Jehoiakim slept with his fathers.*] It appears by this, that to sleep with one's fathers, signifies no more than to die, as he did. For Jehoiakim was not buried with them, nor died in his bed; but being taken by the Chaldeans, he died as they led him out of Jerusalem, and, according to the prophecy of Jeremiah (xxii. 18, 19), they cast him out of the gates, and he had the burial of an ass; that is, lay upon the ground unburied. Abarbinel thinks he died in the way to Babylon; and his body was left in the highway, without any care taken to inter it; but it lay exposed to the sun by day, and to the frost by night. (Jer. xxxvi. 30.)

Ver. 8.

בְּנֵי-שָׂמָרָה עֲשָׂרָה שָׁנָה יְהוֹיָכִין

בְּמָלְכוֹ וּשְׁלֹשָׁה חֳדָשִׁים מָלָךְ בְּיְרוּשָׁלַם
וְגו'

υἱὸς ὀκτωκαίδεκα ἐτῶν Ἰωαχὶμ ἐν τῷ βασιλεύειν αὐτοῦ, καὶ τριμήνον ἐβασίλευσεν ἐν Ἱερουσαλὴμ, κ.τ.λ.

Au. Ver.—8 Jehoiachin [called Jeconiah, 1 Chron. iii. 16; Jer. xxiv. 1; and Coniah, Jer. xxii. 24, 28] was eighteen years old when he began to reign, and he reigned in Jerusalem three months. &c.

Pool.—*Jehoiachin was eighteen years old when he began to reign. Object.* He was then but eight years old, 2 Chron. xxxvi. 9.

Answ. 1. Both are true; in his eighth year he began to reign with his father, who made him king with him, as divers other kings of Israel and Judah had done in the like times of trouble; and in his eighteenth year he reigned alone. 2. He is called a son of eight years when he began to reign, 2 Chron. xxxvi. 9, because this was the eighth year, not of his age, but of the Babylonish captivity, or bondage; under which both he and his father had been just so long; for it began in the fourth year of Jehoiakim, as it is affirmed Jer. xxv. 1, and continued all his reign, which lasted eleven years, chap. xxiii. 36; and so the first year of Jehoiachin was precisely the eighth year of that captivity. 3. To all this might be added, that some here acknowledge an error of the scribe, and affirm, that in the first and best copies, in 2 Chron. xxxvi. 9, it was not eight but eighteen [so *Houb., Dathe*]; which they gather from hence, because those two ancient and venerable translators, the Syriac and Arabic, read there, as it is here, *was eighteen years old*; which, they say, they never would have presumed to do, if they had not so read it in those Hebrew copies, out of which they drew their translation, or in some of them.

He reigned in Jerusalem three months, and ten days, which are added, 2 Chr. xxxvi. 9. But such small sums are frequently omitted in great numbers. See on Gen. xv. 13; 1 Kings xvi. 8.

Ver. 10.

Au. Ver.—10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, &c.

The servants of Nebuchadnezzar.

Ged.—Nebuchadnezzar [LXX, Syr., Arab., and five MSS.].

Ver. 12.

Au. Ver.—12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes and his officers [*or, eunuchs*]: and the king of Babylon took him in the eighth year of his reign.

12, 15 *Officers* [*or, eunuchs*], see the notes upon 1 Kings xxii. 9, p. 865.

In the eighth year of his reign.

Bp. Patrick.—That is, in the eighth year of Nebuchadnezzar's reign; for he began to reign in the fourth year of Jehoiakim, who reigned seven more after that, which was the eighth year of Nebuchadnezzar.

Ver. 13.

וַיִּקַּח אֶת-פְּלִיכְלִי הַזֶּהָב וְאֶת-עֲלָה שְׁלֵמָה וְגו' —

καὶ συνέκοψε πάντα τὰ σκεύη τὰ χρυσᾶ, ἃ ἐποίησε Σαλωμών, κ.τ.λ.

Au. Ver.—13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said.

Pool.—Cut in pieces; or rather, took away, as this word elsewhere signifies; or cut off, to wit, from the temple [so *Patrick*]. For why should they cut in pieces those vessels which might conveniently be carried away? And that they were not cut in pieces, but reserved whole, is manifest from Ezra i. 7; Dan. v. 2, 3. *All the vessels of gold*, i. e., the most and choicest of them, by comparing this with chap. xxv. 14, 15. *Which Solomon king of Israel had made*; so he expresseth it, either, first, Because these vessels were made by the godly kings of Judah, instead of those which Solomon made, and so they go by his name; Or, secondly, Because though the city and temple had been rifled more than once, both by the kings of Egypt and Israel, and by the wicked kings of Judah, yet these golden vessels were preserved from them, either by the care of the priests, who hid them out of the way; or by the clemency of the conquerors, and the reverence which they bore to such sacred instruments; or by the special providence of God disposing their hearts to leave them. Or if they had been taken away by any of these kings, they might afterwards be reco-

vered by the entreaty or at the cost of the godly kings of Judah.

Ver. 14.

Au. Ver.—14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.

Pool.—*All Jerusalem*, i. e., the inhabitants of Jerusalem; not simply *all*, but the best and most considerable part, as the following words explain and restrain it.

All the mighty men of valour. See notes on Ruth ii. 1, p. 321.

Ged.—The principal and most powerful men.

Gesen.—חַל. 1. *Strength, might, valour.* 2. *Forces, army, host.* 3. *Ability*, i. q., *wealth, riches.* 4. *Trop. moral strength, good quality, integrity, virtue.* חַל אֲנָשִׁים, active, capable men. חַל אִשָּׁה, capable woman, well qualified for her station, Ruth iii. 11; Prov. xii. 4; xxxi. 10. 5. *Strength of a tree, poet. for its fruit.*

Ver. 16.

וְאִתּוֹ פְּלִיאָנָשִׁי חַיִּיל שְׁבַע וְאַלְפִים וְהַחֲרָשׁ וְהַמִּסְכָּר אֶלֶף הָעֶלְי גְּבוּרִים עֲלָשִׁי מִלְחָמָה וְגו' —

καὶ πάντας τοὺς ἀνδρας τῆς δυνάμεως ἐπ' αὐτοὺς, καὶ τὸν τέκτονα καὶ τὸν συγκλείοντα χιλιούσ' πάντες δυνατοὶ ποιοῦντες πόλεμον κ.τ.λ.

Au. Ver.—16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

Men of might. See notes on ver. 14.

All that were strong.

Houb.—חַל: Lege וְיָל, et omnes (*viros fortes*), ut legit Syrus, qui וְיָלֵד; nempe si relinqueretur, pertineret ad artifices fabrosque, in quos non convenit, ut dicantur postea, *viros fortes, facientes bellum.*

Ver. 17.

Au. Ver.—17 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah.

Gesen.—מַתַּנְיָהּ and מַתַּנְיָהּ (gift of Jehovah, r. מַתַּנְיָהּ) *Mattaniah*, pr. n.

צֶדֶקָה (justice of Jehovah, r. צֶדֶק) *Zedekiah*, pr. n.

Pool.—*Changed his name, &c.* That he might admonish him of (what this name signifies) *the justice of God*, which had so severely punished Jehoiakim for his rebellion; and would no less certainly overtake him, if he should be guilty of the same rebellion and perfidiousness of which his predecessor was guilty.

Ver. 18.

Houb.—18 המוסל: Ita legunt Syrus et Chaldaeus. Sed Græci Intt. Ἀμιτὰλ, *Amital*, ut et Vulgatus; itaque incertum utra scriptio sit verior, quamquam Masoretæ volunt המוסל. Hodierni Codices habent alii המוסל, alii המוסל.

Ver. 20.

כִּי וְעַל־מַתָּה יְהוָה הִתְחַבֵּר בִּירוּשָׁלַם
וּבְיְהוֹנָדָה עַד־הַשְׁלִיכוּ אֹתָם מִעַל פְּנֵיו
וַיִּמְלֹךְ צִדְקִיָּהוּ בַּמֶּלֶךְ בָּבֶל :

ὅτι ἐπὶ τὸν θυμὸν Κυρίου ἦν ἐπὶ Ἱερουσαλήμ καὶ ἐν τῇ Ἰουδα, ὥς ἀπέρριψεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησε Σεδεκίας ἐν τῇ βασιλείᾳ Βαβυλωνος.

Au. Ver.—20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Ged.—20 And now, so irritated was the Lord against Jerusalem and Judah, that he would reject them out of his sight.

1 For, Zedekiah having revolted from the king of Babylon; in the ninth year of his reign, &c.

Booth.—20 For the anger of Jehovah was against Jerusalem and Judah, until he cast them out of his sight.

1 Zedekiah then rebelled against the king of Babylon; and in the ninth year of his reign, &c.

Houb.—20 *Hæc enim in Jerusalem et in Judam, de Dei verbis, adveniebant, donec eos à suo conspectu eriperet. Rebellavit autem Sedecias in regem Babylonis.*

20 על אִם יְהוָה: Fatetur Clericus, se parùm intelligere, quid sibi velit על. Idemque suspicatur legendum sic, עלה אִם יְהוָה בִּירוּשָׁלַם, *ascenderat ira Jehovah in Jerosolymam*, tollitque adeò verbum יְהוָה, *fuit*. Nos eum sapientiùs facturum fuisse credimus, si verbo יְהוָה non sublato, adhibuisset versùs 3, auto-

ritatem, ut mutaret אִם, in ו. Nam cætera verba cùm sint similia utrobique, satis intelligitur parallelos esse versum 3, et versum 20. Mendum quasi digito monstrabat illud על, quod Clerico rectè displicebat. Etenim יְהוָה ... אִם על, *super iram (Domini) erat*, loquendi forma est inaudita, et sine altero exemplo. Vide versionem, et confer utrumque versum.

Maurer.—Hoc quoque loco (cf. ad 1 Reg. ii. 7) non audiendus est Hitzigius, cum על pro ו על positum esse judicat. Verte: *nam propter iram (propr. ob des Zorns) Jovæ ita factum est* (cf. Jos. xi. 20) *cum Hierosolymis cet. cf. supra comm. 3. על יְהוָה בִּירוּשָׁלַם יְהוָה, ex voluntate Jovæ cet. nec non Jer. xxxii. 31.*

CHAP. XXV. 3.

בְּתִשְׁעָה לַחֹדֶשׁ יַחְזֹק הָרָעָב בְּעִיר
וּלְמִיתָהּ לָחֶם לֶעָם הָאָרֶץ :

καὶ ἐνίσχυσεν ὁ λιμὸς ἐν τῇ πόλει, καὶ οὐκ ἦσαν ἄρτοι τῷ λαῷ τῆς γῆς.

Au. Ver.—3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

Houb.—3 *Anno undecimo regno Sedeciae, mense quarto, die nona mensis, sæviit in urbe fames, &c.*

3 בַּשְּׁמִינִי לַחֹדֶשׁ, *nond die mensis*. Non dictum est antea, cujus mensis; itaque rectè Clericus: "Supplevimus ex Jeremiæ lii. 6 בַּחֹדֶשׁ הָרִבְעִי, *mense quarto*, quæ verba hic exciderunt, neque enim additur dies mensis, omisso ipso mense." Nos addimus supplendum esse annum ipsum, ante mensem, quomoddò legebat Syrus, qui hæc Syriacè habet, *anno autem undecimo regis Sedeciae, mensis quinto, nond mensis*. Nam iteratio anni non modò habet redintegrationem suprâ notati temporis usitatissimam et fere hic necessariam, sed per eam etiam manifestum sit, quomoddò hæc omiserint Scribæ quæ hic desunt. Nempe errandi locus fuit in his verbis, *in anno undecimo regni Sedeciae*, positus olim post alia hæc, *usque ad annum undecimum regni Sedeciae*, cum Scriba ex verbis similibus, lineam totam prætermitteret in quâ, post annum, notatus erat mensis. Syrum interpretem hæc, quæ posuit, legisse, admonemur ex mense illo quinto, qui apud eum legitur. Etenim si hæc suo marte et ex Jeremiâ supplevisset,

posuisset mensem *quartum*, qui extat apud Jeremiam, non *quintum*.

Ver. 4.

וַתִּבָּקַע הָעִיר וְכָל־אֲנָשֵׁי הַמְּלָחָמָה ׀
הָלִיכוּ הָרְחוֹק שָׁעָר ׀ בֵּין הַחֻמֹּת׃
אֲשֶׁר עָלֶינָן הַמֶּלֶךְ וְכָשָׁרִים עַל־הָעִיר
סָבִיב נִיגְלוּ הָרֶחֶק הַעֲרֹבָה׃

καὶ ἑρράγη ἡ πόλις, καὶ πάντες οἱ ἄνδρες τοῦ πολέμου ἐξηλθον νυκτὸς ὁδὸν πύλης τῆς ἀναμέσον τῶν τειχῶν, αὕτη ἐστὶ τοῦ κήπου τοῦ βασιλείως, καὶ οἱ Χαλδαῖοι ἐπὶ τὴν πόλιν κύκλῳ· καὶ ἐπορεύθη ὁδὸν τὴν Ἀραβα.

Au. Ver.—4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain.

Hallet.—And all the men of war fled by night. Our translators have well noted that the word *fled* is wanting in the Hebrew. And every one must think that it was not omitted by the author of the book, but by careless transcribers. The truth is, one or two words more are here omitted, as is most evident from the other, and more correct copy which we have of this chapter, Jerem. lii., where verse 7 is read thus, *and all the men of war fled*, and went forth out of the city *by night* [so *Horsley*]. It is to be observed too, that the *Syriac* and *Arabic* versions of the *Kings* retain all these words.

Houb., Dathe, Maurer, Ged., Booth.—Fled in the night.

Houb.—*Et omnes viri bellatores ... per viam.* Deest verbum, quo nominativo utantur *viri bellatores*; et solus Chaldæus mutilum contextum habuit. Nam cæteri legebant, vel *exierunt*, (יָצְאוּ) vel *fugerunt* (יָרָדוּ). Melius utrumque restituitur ex Jeremiæ, cap. lii. 7, ubi legitur, יָרָדוּ יָצְאוּ, et *fugerunt et exierunt per viam*.

Dathe.—Deest verbum יָרָדוּ ex Jeremia supplendum, quod etiam omnes antiqui interpretes præter Chaldæum habent. Codd. *Kennicotti* varias h. l. lectiones exhibent. Cod. 93, et 168 habent הִלָּלוּ יָרָדוּ, 180 et 250 habent הִלָּלוּ יָרָדוּ, tandem 201 in margine additum habet יָרָדוּ. Verbum deesse non posse, contextus probat.

And the king went.

Houb., Dathe, Horsley, Ged., Booth.—And they went.

Houb.—Sequitur יָרָדוּ, et abiit, quod ut de rege Sedeciâ intelligi possit, tamen melius legitur יָרָדוּ, et abierunt, ut legere videtur Syrus, qui, וָאֵלּוּ, et *iverunt*.

Dathe.—Pro יָרָדוּ legendum est יָרָדוּ. Sic Jer. lii. 7. Syrus interpres et quatuor codd. *Kennicotti* 85, 150, 175, 601.

Ver. 5.

Houb.—5 בְּשִׂטְתֵּי יָדָיו, in *campestribus Jericho*. Codices duo Orat. יָדָיו, plene, ut alibi sæpe, et ut semper scribunt in *Pentateucho Samaritani*.

Ver. 6, 7.

6 וַיִּהְיֶה־שָׂשׂוֹן אֶת־הַמֶּלֶךְ וַיַּעֲלֶה אֹתוֹ אֶל־
מֶלֶךְ בָּבֶל רִבְלָחַה וַיִּדְּבָרֵהוּ אֹתוֹ
מִשְׁפָּט׃ 7 וַתֵּתֵבֶנּוּ צִדְקִיָּהוּ שְׁחָמֵהוּ
לְעֵינָיו וַתִּתְּצֵנּוּ צִדְקִיָּהוּ עֵינָיו וַיִּאֲסָרֵהוּ
בַּחֲשֻׁמֹּתִים וַיְבִיאֵהוּ בָּבֶל׃

6 καὶ συνέλαβον τὸν βασιλέα, καὶ ἤγαγον αὐτὸν πρὸς βασιλέα Βαβυλῶνος εἰς 'Ρεβλαθά· καὶ ἐλάλησε μετ' αὐτοῦ κρίσω. 7 καὶ τοὺς υἱοὺς Ζεδεκίου ἔσφαξε κατ' ὀφθαλμοὺς αὐτοῦ, καὶ τοὺς ὀφθαλμοὺς Ζεδεκίου ἐξετύφλωσε, καὶ ἔδηρσεν αὐτὸν ἐν πέδαις, καὶ ἤγαγεν εἰς Βαβυλῶνα.

Au. Ver.—6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him [Heb., spake judgment with him].

7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of [Heb., made blind] Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

Pool.—Thus two prophecies were fulfilled, which seemed contrary one to the other, *that he should go to Babylon*, Jer. xxxii. 5; xxxiv. 3; and *that he should never see Babylon* [Ezek. xii. 13].

Bp. Horsley.—6, 7 *They gave—they slew—and put out.* These verbs are all singular in the LXX and Vulgate, as they are in the original in the parallel place of Jeremiah, and as the first is here in many of *Kennicott's* best Codd., and the last in the printed text.

Houb.—7 שָׂחֻוּ יָדָיו, *jugalaverunt ... excæcavit*. Hæc discordia numerorum oriri videtur ex Chaldæo, quem sæpe autorem sequebantur Scribæ Judæi. Quippe omnes Veteres, שָׂחֻוּ, *jugalavit*, de Nabuchadonossore dictum; solus Chaldæus, יָדָיו, *jugalaverunt*.

Ver. 8.

Au. Ver.—8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard [or, chief marshal], a servant of the king of Babylon, unto Jerusalem.

Ged.—On the seventh day. So the present text, with Sep., Vulg., and Chald. But Syr., Arab., and 3 MSS. have *ninth*. And the p. p. Jerem. lii. 12 has *tenth*.

Pool, Patrick.—On the seventh day of the month. *Quest.* How doth this agree with Jer. lii. 12, where he is said to come thither on the tenth day. *Answ.* Either he came to Jerusalem on the seventh day, and burnt the temple on the tenth day (so *Houb.*, *Horsley*); or this sacred writer speaks of the day of his departure from Riblah towards Jerusalem, and Jeremiah speaks of his coming to Jerusalem, which was about three days' journey from Riblah.—*Pool*.

8, 10, 12, 20 *Captain of the guard.*

Gesen.—פָּקִיד m. pp. a slaughterer, slayer; hence

1. A cook, 1 Samuel ix. 23, 24. Arab. طبّا id.

2. An executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. רִבְצָדָן 2 Kings xxv. 8 sq.; Jer. xxxix. 9 sq.; and רִבְצָדָן Gen. xxxvii. 36; xxxix. 1; xl. 3, 4; xli. 10, 12, captain of the body-guard, pp. chief executioner. In Egypt he had a public prison in his house, Gen. xl. 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the Royal army, Jer. xxxix. 13; lii. 15.

Ver. 9.

Au. Ver.—9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

Bp. Patrick.—And the king's house, —and every great man's house burnt he with fire.] By col beth gadol, which signify, every great house, the Talmudists understand all the Synagogues. But Kimchi, Ralbag, and Abarbanel, interpret the words as we do, and so the Targum.

Ver. 10.

וְאֶשֶׁר רִבְצָדָן —

Au. Ver.—10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

That were with.

Houb.—10 וְאֶשֶׁר עִמּוֹ : Lege, ut apud Jeremiam lii. 13. ... וְאֶשֶׁר עִמּוֹ, qui erat cum principe... Ita legere videntur Chaldaeus, Syrus, Arabs. So *Hallet*.

8, 12 *Captain of the guard.* See the notes upon ver. 8.

Ver. 12.

Houb.—10 וְאֶשֶׁר עִמּוֹ, et arvis, ut lego in Codice Orat. 56, nec non, manu priori, in Codice 54, Codex autem 42, וְאֶשֶׁר עִמּוֹ, ut emendat Masora in Editione Athianâ; male. Nam bonæ notæ Codices emendant ad marginem וְאֶשֶׁר, sine v.

Ver. 14, 15.

Au. Ver.—14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

15 And the fire-pans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away.

14 *Pots.* See notes on 1 Kings vii. 45, p. 778.

Shovels. See notes on 1 Kings vii. 40, pp. 777, 778.

Snuffers. See notes on 1 Kings vii. 50, p. 776.

Spoons. See notes on Exod. xxv. 29, vol. i., pp. 327, 328.

15 *Fire-pans.* See notes on 1 Kings vii. 50, p. 777.

Gesen.—פָּתָחָה f. (ר. פָּתָחָה). 1. *Fire-pan, fire-shovel, censer*, in which coals were taken up and incense kindled, Lev. xvi. 12; Ex. xxvii. 3; xxxviii. 3; Num. xvi. 6, sq.; 1 Kings vii. 50, al.

2 *Snuff-dishes*, Ex. xxv. 38; xxxvii. 23; Sept. ὑποθήματα, Vulg. vasa, ubi quæ emuncta sunt, exstinguantur. This accords with the context, which treats of the lamps.

Bowls. See notes on 1 Kings vii. 40, pp. 777, 778.

Such things as were of gold, in gold, and of silver, in silver.

Houb.—Quæ aureæ erant, et quæ argenteæ.

Dathe.—Sive aureas, sive argenteas.

Ver. 17.

Au. Ver.—17 The height of the one

pillar *was* eighteen cubits, and the chapter upon it *was* brass: and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

The height of the chapter three cubits. See notes on 1 Kings vii. 16, p. 768.

Houb. — 17 שֵׁשׁ מִסָּחָה, *trium cubitorum*. Masora מִסָּחָה, recte. Sed apud *Jeremiam* lii. 22, legitur חֲמִשָּׁה מִסָּחָה, *quinque cubitorum*, quæ vera scriptio est. Ea enim concordat cum loco parallelo, lib. i., cap. 7, ver. 16, ubi columnæ illæ duæ describuntur.

Wreathen work, See notes on שִׁבְכָה, 1 Kings vii. 17, p. 769.

Ver. 19.

Au. Ver.—19 And out of the city he took an officer [*or*, eunuch] that was set over the men of war, and five men of them that were in the king's presence [Heb., saw the king's face, Esther i. 14], which were found in the city, and the principal scribe of the host [*or*, scribe of the captain of the host], which mustered the people of the land, and three-score men of the people of the land *that were* found in the city.

Officer [*or*, eunuch]. See notes on 1 Kings xxii. 9, p. 865.

Five men.

Pool. — *Object.* These were *seven*, Jer. lii. 25. *Ans.* Either five were first taken, and two after them; or two of the seven were of an inferior rank, who therefore are here omitted.

Houb. — 19 חֲמִשָּׁה, *et quinque*. Hic etiam variant Codices; nam Chaldæus, חֲמִשָּׁה, *quinquaginta*; Arabs سبعة, *septem*, ut apud *Jeremiam* lii. 25, qui numeri conciliari vix possunt, quoniam tanguntur utrobique homines iidem; nempe illi, qui erant, vel regii corporis stipatores, vel regis familiares.

Scribe. See notes on 2 Sam. viii. 17, p. 560.

Ver. 20.

Au. Ver.—20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah.

Houb.—יָלַךְ אִתָּם: Lege vel, וַיֵּלֶךְ; vel וַיִּלְכֵּךְ, *et duxit eos*. Alterutram scripturam habent

duo Codices Orat. Legebant etiam vocem *Hiphil* omnes Veteres; ut non liceat convertere, ex voce *Kal*, *et iuit cum eis*.

Ver. 23.

וַיִּשְׁמְעוּ כָּל-שָׂרֵי הַחֲיָלִים הַהֵם וְהַנְּאֻשִׁים וְהַנְּאֻשִׁים וְהַנְּאֻשִׁים

καὶ ἤκουσαν πάντες οἱ ἀρχοντες τῆς δυνάμεως αὐτοὶ καὶ οἱ ἄνδρες αὐτῶν, κ.τ.λ.

Au. Ver.—23 And when all the captains of the armies, they and their men, heard, &c.

And their men.

Houb.—וְהַנְּאֻשִׁים: Lege, וְהַנְּאֻשִׁים, *et homines ipsorum*, ut legunt omnes Veteres, et ut infra legitur, hoc eodem versu.

Ver. 27.

Au. Ver.—27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, *that* Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison.

Bp. Patrick.—*On the seven and twentieth day of the month.* It was resolved on the twenty-fifth day of the month, and executed two days after [so *Houb.*, *Bp. Horsley*]. So this place is easily reconciled with Jer. lii. 35.

Did lift up the head of, &c. See notes on Gen. xl. 13, vol. i., p. 98.

Gesen.—וַיִּשָּׂא רֹאשׁ מֶלֶךְ בָּבֶלֶת לְרִשְׁתָּהּ *to lift up the head of any one out of prison*, is to bring him up out of prison, these being usually under ground, 2 Kings xxv. 27; and so without the words מֶלֶךְ בָּבֶלֶת Gen. xl. 13, 20.

Houb. — ... וַיִּשָּׂא רֹאשׁ הַמֶּלֶךְ; verbum pro verbo, *extulit caput Joachin*: vide quæ diximus ad Genesis xl. 13. Habet וַיִּשָּׂא, *censum habere*, et ad hæc verba מִבֵּית כְּלִא, *ex domo carceris*, adjunctum, significat, *tollere de censu captivorum*.

Ver. 29.

Au. Ver.—29 And changed his prison garments, &c.

Houb.—29 וַיַּחַד, *et mutavit*. Lege וַיַּחַד, ut ad marginem Codicum monetur legi quibusdam in Codicibus. Illæ וַיַּחַד מִן הַיָּמִים, et וַיַּחַד מִן הַיָּמִים permutationes, quæ sunt satis crebræ, Librariis Judæis, non Hebraicæ Linguae, sunt attribuendæ.

ALEXANDER MACINTOSH,
PRINTER,
GREAT NEW STREET, LONDON.

